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AN  
A P O L O G Y

FOR THE  
**True Christian Divinity,**

As the same is Held Forth, and Preached, by the  
People, called in Scorn,

**QUAKERS:**

B E I N G

A Full Explanation and Vindication of their *Principles*  
and *Doctrines*, by many Arguments, deduced from  
*Scripture* and *Right Reason*, and the Testimonies of  
**famous Authors**, both Ancient and Modern:  
With a full Answer to the strongest Objections  
usually made against them.

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Presented to the KING.

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Written in *Latin* and *English*,  
By **ROBERT BARCLAY**,  
And since Translated into *Low Dutch*,  
for the Information of Strangers.

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**The Fourth Edition** in English.

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Acts 24. 14. — After the way, which they call Heresie, so worship I the God of my  
Fathers; believing all things, which are written in the Law and the Prophets.

Titus 2. v. 11. For the Grace of God, that bringeth Salvation, hath appeared  
to all Men. Vers. 12. Teaching us, that denying Ungodliness and worldly  
Lusts, we should live Soberly, Righteously, and Godly in this present World.  
Vers. 13. Looking for that blessed Hope, and glorious Appearing of the great  
God, and our Saviour Jesus Christ. Vers. 14. Who gave himself for us, that  
he might redeem us from all Iniquity, and purifie unto himself a peculiar Peo-  
ple, Zealous of good Works.

1 Thess. 5. 21. Prove all things, hold fast that which is good.

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*White-Hart-Court* in *Gracious-street*, 1701.



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U N T O  
*C H A R L E S* II.  
K I N G  
O F  
Great Britain,

And the Dominions thereunto belonging:

ROBERT BARCLAY,

*A Servant of Jesus Christ, called of God  
to the Dispensation of the Gospel, now  
again Revealed, and after a long and  
dark Night of Apostasie, commanded  
to be Preached to all Nations, Wissheth  
Health and Salvation.*

**A**S the Condition of Kings and Princes  
puts them in a Station more obvious  
to the View and Observation of the  
World, than that of other Men, of whom

( as *Cicero* observes ) neither any Word or Action can be obscure ; so are those Kings ( during whose appearance upon the Stage of this World, it pleaseth the Great KING of Kings singularly to make known unto Men the wonderful Steps of his *Unsearchable Providence* ) more signally observed, and their Lives and Actions more diligently remarked, and inquired into by Posterity ; especially, if those things be such, as not only relate to the outward Transactions of this World, but also are signalized by the Manifestation or Revelation of the Knowledge of God in matters Spiritual and Religious. These are the things that rendred the Lives of *Cyrus*, *Augustus Cæsar*, and *Constantine* the Great, in former Times, and of *Charles* the Fifth, and some other Modern Princes in these last Ages, so Considerable.

But among all these Transactions, which it hath pleased God to permit, for the Glory of his Power, and the Manifestation of his Wisdom and Providence, no Age furnisheth us with things so *strange* and *marvellous*, whether with respect to matters Civil or Religious, as these, that have fallen out within the compass of thy time ; who, tho' thou be not yet arrived at the Fiftieth Year of thy Age, hast yet been a Witness of stranger things, than many Ages before produced. So that, whether we respect those various Troubles, wherein thou found'st thy self ingaged, while  
scarce



scarce got out of thy Infancy; the many different Afflictions, wherewith Men of thy Circumstances are often unacquainted; the strange and unparallel'd Fortune that beset thy Father; thy own narrow Escape, and Banishment following thereupon, with the great improbability of thy ever Returning, (at least without very much Pains, and tedious Combatings;) or finally, the incapacity thou wert under to accomplish such a Design; considering the Strength of those that had possessed themselves of thy Throne, and the Terror they had inflicted upon Foreign States: and yet that, after all this, thou should'st be Restored without stroke of Sword, the help or assistance of Foreign States, or the contrivance and work of Humane Policy; All these do sufficiently declare, that it is the *Lord's Doing*, which, as it is marvellous in our Eyes, so it will justly be a matter of Wonder and Astonishment to Generations to come; and may sufficiently serve, if rightly observed, to confute and confound that *Atheism*, wherewith this Age doth so much abound.

As the Vindication of the *Liberty of Conscience* (which thy Father, by giving way to the important Clamours of the *Clergy*, the answering and fulfilling of whose unrighteous Wills, has often proved hurtful and pernicious to Princes, sought in some part to restrain) was a great occasion of the Troubles and Re-

volutions ; so the Pretence of *Conscience* was that which carried it on, and brought it to that pitch it came to. And tho' (no doubt) some, that were ingaged in that work, designed good things, at least in the beginning, (albeit always wrong in the manner they took to accomplish it, *viz.* by Carnal Weapons;) yet so soon as they had tasted of the sweet of the Possessions of them they had turned out, they quickly began to do those things themselves, for which they had accused others. For their Hands were found full of Oppression, and *they hated the Reproof of Instruction, which is the Way of Life*: And they evilly intreated the Messengers of the Lord, and caused to beat and imprison his Prophets, and persecuted his People, whom he had called and gathered out from among them; whom he had made to beat their *Swords into Plow-shares, and their Spears into Pruning-hooks*, and not to learn *Carnal War* any more: But he raised them up, and armed them with *Spiritual Weapons*, even with his own Spirit and Power, whereby they testified in the Streets and High-ways, and publick Markets and Synagogues, against the *Pride, Vanity, Lusts and Hypocrisie* of that Generation, who were righteous in their own Eyes; tho' often cruelly Entreated therefore: And they faithfully prophesied and foretold them of their Judgment and Downfal, which came upon them; as by several Warnings and Epistles, delivered to *Oliver and Richard Cromwell,*

well, the *Parliament*, and other then *Powers*, yet upon Record, doth appear.

And after it pleased God to restore thee, what Oppressions, what Banishments, and Evil Entreatings they have met with, by Men pretending thy Authority, and cloaking their Mischief with thy Name, is known to most Men in this Island; especially in *England*, where there is scarce a Prison that hath not been filled with them; nor a Judge before whom they have not been haled: *tho' they could never yet be found Guilty* of any thing, that might deserve that Usage. Therefore the sense of their Innocency did, no doubt, greatly contribute to move thee, Three Years ago, to cause some Hundreds of them to be set at liberty: For indeed their Sufferings are singular, and obviously distinguishable from all the rest of such as live under thee, in these two respects.

First, *In that among all the Plots, contrived by others against thee, since thy return into Britain, there was never any, owned of that People, found or known to be guilty, (tho' many of them have been taken and imprisoned upon such kind of Jealousies) but were always found Innocent and Harmless, (as became the Followers of Christ) not coveting after, nor contending for the Kingdoms of this World; but subject to every Ordinance of Man, for Conscience sake.*

Secondly, *In that, in the bottest times of Persecution, and the most violent Prosecution of those Laws made against Meetings, ( being cloathed with Innocency ) they have boldly stood to their Testimony for God, without creeping into Holes or Corners, or once hiding themselves, as all other Dissenters have done ; but daily met, according to their custom, in the publick places appointed for that end ; so that none of thy Officers can say of them, That they have surprized them in a Corner, overtaken them in a private Conventicle, or caught them lurking in their secret Chambers ; nor needed they to send out Spies to get them, whom they were sure daily to find in their open Assemblies, testifying for God and his Truth.*

By which, those that have an Eye to see, may observe their Christian Patience and Courage, Constancy and Suffering, joyned in one, more than in any other People, that differ from them, or oppose them. And yet in the midst of those Troubles, thou canst bear Witness, That as on the one part, they never sought to detract from thee, or to render thee and thy Government odious to the People, by nameless and scandalous Pamphlets and Libels ; so on the other hand, they have not spared to Admonish, Exhort and Reprove thee ; and have faithfully discharged their Consciences towards thee, without flattering Words, as ever the true Prophets in Antient Times used to do to those  
Kings

Kings and Princes, under whose Power, Violence or Oppression was acted.

And albeit it is evident by Experience, to be most agreeable both to Divine Truth, and Humane Policy, to allow every one to serve God according to their Consciences; nevertheless those other Sects, who, for the most part, durst not peep out in the Times of Persecution, while these Innocent People stood bold and faithful, do now combine in a joynt Confederacy ( notwithstanding all the former Janglings and Contentions among themselves ) to render us odious; seeking unjustly to wrest our Doctrine and Words, as if they were both inconsistent with Christianity and Civil Society: So that to effectuate this their Work of Malice against us, they have not been ashamed to take the Help, and commend the Labours of some invidious *Socinians* against us. So do *Herod* and *Pontius Pilate* agree to crucifie Christ.

But our Practice, known to thee by good Experience to be more consistent with Christianity and Civil Society, and the Peace and Welfare of this Island, than that of those that thus accuse us, doth sufficiently guard us against this Calumny; that we may indeed appeal to the Testimony of thy Conscience, as a Witness for us in the face of the Nations.

These

These things moved me to present the World with a Brief, but True Account of this Peoples Principles, in some short *Theological Propositions*; which, according to the Will of God, proving successful, beyond my expectation, to the satisfaction of several, and to the moving in many a desire of being farther informed concerning us, as being every where evil spoken of; and likewise meeting with publick opposition by some, as such will always do, so long as the *Devil rules in the Children of Disobedience*; I was thereby further ingaged, in the liberty of the Lord, to present to the World this *Apology* of the Truth held by those People: Which, because of thy Interest in them, and theirs in thee, as having first appeared, and mostly increased in these Nations under thy Rule, I make bold to Present unto thee.

Thou knowest, and hast Experienced *their Faithfulness towards their God, their Patience in Suffering, their Peaceableness towards the King, their Honesty, Plainness and Integrity in their faithful Warnings and Testimonies to thee*; and if thou wilt allow thy self so much time as to read this, thou may'st find *how Consonant their Principles are both to Scripture, Truth, and right Reason*. The simplicity of their Behaviour, the generality of their Condition, as being Poor Men and Illiterate; the manner of their Procedure, being without the Wisdom and Policy of this World, hath  
made

made many conclude them Fools and Mad-Men; and neglect them, as not being capable of Reason. But tho' it be to them as their Crown, thus to be esteemed of the Wise, and Great and Learned of this World, and tho' they rejoyce to be accounted Fools for Christ's sake; yet of late some, even such, who in the Worlds account are esteemed both Wise and Learned, begin to judge otherwise of them, and find, that they hold forth things very agreeable both to Scripture, Reason, and true Learning.

As it is inconsistent with the Truth I bear, so it is far from me to use this Epistle as an *Engine* to *flatter* thee, the usual design of such Works; and therefore I can neither Dedicate it to thee, nor crave thy Patronage, as if thereby I might have more Confidence to present it to the World, or be more hopeful of its success. To God alone I owe what I have, and that more immediately in Matters Spiritual; and therefore to him alone, and to the Service of his Truth, I dedicate whatever Work he brings forth in me: To whom only the Praise and Honour appertain, whose Truth needs not the Patronage of Worldly Princes; his Arm and Power being that alone, by which it is Propagated, Established and Confirmed. But I found it upon my Spirit, to take occasion to present this Book unto thee; that as thou hast been often warned by several of that People, who are Inhabitants of *England*;

so

so thou may'st not want a seasonable Advertisment, from a Member of thy Antient Kingdom of *Scotland*; and that thou may'st know (which I hope thou shalt have no reason to be troubled at) that God is raising up and increasing that People in that Nation. And the Nations shall also hereby know, that the *Truth* we profess, is not a Work of Darknes, nor propagated by stealth; and that we are not ashamed of the *Gospel of Christ*, because we know it to be *the Power of God to Salvation*; and that we are no ways so inconsistent with Government, nor such Disturbers of the Peace, as our Enemies, by traducing us, have sought to make the World believe we are: For which to thee I dare appeal, as a Witness of our Peaceableness and Christian Patience.

Generations to come shall not more admire that singular step of Divine Providence, in Restoring thee to thy Throne, without outward Blood-shed, than they shall admire the Increase and Progress of this *Truth*, without all outward Help, and against so great Opposition; which shall be none of the least things rendring thy *Memory* Remarkable. God hath done great things for thee, he hath sufficiently shewn thee, that it is by *Him* *Princes rule*, and that *He can pull down and set up at his pleasure*. He hath often faithfully warned thee by his Servants, since he Restored thee to thy *Royal Dignity*, that thy Heart might not wax wanton against him,



to forget his Mercies and Providences towards thee; whereby he might permit thee to be soothed up, and lulled asleep in thy Sins, by the flattering of *Court-Parasites*, who by their fawning are the *Ruine* of many *Princes*.

There is no King in the World, who can so experimentally testify of God's Providence and Goodness; neither is there any, who rules so many free People, so many true Christians: Which thing renders thy Government more Honourable, thy Self more Considerable, than the Accession of many Nations, filled with slavish and superstitious Souls.

Thou hast tasted of Prosperity and Adversity; thou know'st what it is to be banished thy Native Country, to be Over-ruled, as well as to Rule, and sit upon the Throne; and being *oppressed*, thou hast reason to know how *hateful* the *Oppressor* is both to God and Man: If after all these Warnings and Advertisements, thou dost not turn unto the Lord with all thy Heart; but forget him, who remembered thee in thy distress, and give up thy Self to follow Lust and Vanity; surely great will be thy Condemnation.

Against which Snare, as well as the Temptation of those, that may or do feed thee, and prompt thee to Evil, the most Excellent and Prevalent Remedy will be, to apply thy self  
to

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To the KING.

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to that *Light of Christ*, which *shineth in thy Conscience*, which neither can, nor will flatter thee, nor suffer thee to be at ease in thy Sins; but doth and will deal plainly and faithfully with thee, as those, that are Followers thereof, have also done.

GOD Almighty, who hath so signally hitherto *Visited thee with his Love*, so touch and reach thy Heart, ere the Day of thy Visitation be expired, that thou may'st effectually Turn to him, so as to improve thy Place and Station for his Name. So wisheth, so prayeth,

Thy Faithful Friend and Subject,

*Robert Barclay.*

*From Ury, the place of my Pilgrimage,  
in my Native Country of Scotland,  
the 25th of the Month called No-  
vember, in the YEAR 1675.*

## R. B. Unto the Friendly Reader wistheth Salvation.

**F**Orasmuch as that, which above all things I propose to my self, is to Declare and Defend the Truth ; for the Service whereof I have given up and devoted my self, and all that is mine : Therefore there is nothing which for its sake ( by the help and assistance of God ) I may not attempt. And in this Confidence, I did sometime ago publish certain Propositions of Divinity, comprehending briefly the chief Principles and Doctrines of Truth ; which, appearing not unprofitable to some, and being, beyond my Expectation, well received both by Foreigners, though dissenting from us, ( albeit also opposed by some Envious Ones ) did so far prevail, as in some part to remove that false and monstrous Opinion, which Lying Fame, and the Malice of our Adversaries, had implanted in the Minds of some, concerning us and our Doctrines. In this respect it seem'd to me not fit to spare my Pains and Labour.

Therefore, being acted by the same measure of the Divine Spirit, and the like design of Propagating the Truth, by which I published the Propositions, I judg'd it meet to explain them somewhat more largely at this time, and defend them by certain Arguments.

Perhaps my Method of Writing may seem not only different, but even contrary, to that which is commonly used by the Men called Divines, with which I am not concerned : For that I confess my self to be not only no Imitator and Admirer of the School-Men, but an Opposer and Despisser of them, as such ; by whose Labour I judge the Christian Religion to be so far from being bettered, that it is rather destroyed. Neither have I sought to accommodate this my Work to itching Ears, who desire rather to comprehend in their Heads the sublime Notions of Truth, than to imbrace it in their Hearts : For what I have written comes more from my Heart than from my Head ; what I have heard with the Ears of my Soul, and seen with my inward Eyes, and my Hands have handled of the Word of Life ; and what hath been inwardly manifested to me of the things of God, that do I declare ; not so much minding the Elo-

quence and Excellency of Speech, as desiring to demonstrate the Efficacy and Operation of Truth; and if I Err sometime in the former, it is no great matter; for I act not here the Grammarian, or the Orator, but the Christian; and therefore in this I have followed the certain Rule of the Divine Light, and of the Holy Scriptures.

And to make an end; What I have written, is written not to feed the Wisdom and Knowledge, or rather vain Pride of this World, but to stirre and oppose it, as the little Preface prefix'd to the Propositions doth shew; which, with the Title of them, is as followeth.

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## *Theses Theologicæ.*

To the Clergy, of what sort soever, unto whose hands these may come; but more particularly to the Doctors, Professors, and Students of Divinity, in the Universities and Schools of *Great Britain*, whether *Prelatical*, *Presbyterian*, or any other: *Robert Barclay*, a Servant of the Lord God (and one of those who in Derision are called *Quakers*) wisheth Unfeigned Repentance unto the Acknowledgment of the Truth.

### FRIENDS,

U Nto You these following Propositions are offered, in which, they being read and considered in the Fear of the Lord, you may perceive that simple, naked Truth, which Man by his Wisdom hath render'd so Obscure and Mysterious, that the World is even burthened with the great and voluminous Tractates which are made about it, and by their vain Jangling and Commentaries, by which it is render'd a hundred fold more Dark and Intricate, than of it self it is: Which great Learning (so accounted of) to wit, your School-Divinity (which taketh up al-  
most

most a Man's whole Life-time to learn) brings not a whit nearer to God, neither makes any Man less Wicked, or more Righteous than he was. Therefore hath God laid aside the Wise and Learned, and the Disputers of this World; and hath chosen a few despicable and unlearned Instruments (as to Letter-learning) as he did Fisher-Men of old, to publish his pure and naked Truth, and to free it of those Mists and Fogs, wherewith the Clergy hath clouded it, that the People might admire and maintain them. And among several others, whom God hath chosen to make known these things (seeing I also have received, in measure, Grace to be a Dispenser of the same Gospel) it seemed Good unto me, according to my Duty, to offer unto you these Propositions; which (tho' short, yet) are weighty, comprehending much, and declaring what the true ground of Knowledge is, even of that Knowledge which leads to Life Eternal; which is here witnessed of, and the Testimony thereof left unto the Light of Christ in all your Consciences.

Farewel.

R. B.

## The First Proposition.

*Concerning the True Foundation of Knowledge.*

SEeing the height of all Happiness is placed in the True Knowledge of God, (*This is Life Eternal to know the true God, and Jesus Christ whom thou hast sent*) John 17. 3. the true and right Understanding of this Foundation, and Ground of Knowledge, is that which is most necessary to be known and believed in the first place.

## The Second Proposition.

*Concerning Immediate Revelation.*

Mat. II. 27. Seeing *no Man knoweth the Father, but the Son, and he to whom the Son revealeth him*; and seeing the *Revelation of the Son is in and by the Spirit*; therefore the Testimony of the Spirit is that alone, by which the true Knowledge of God hath been, is, and can be only revealed; who, as by the Moving of his own Spirit, converted the *Chaos* of this World into that wonderful Order, wherein it was in the beginning, and created Man a Living Soul, to rule and govern it; so by the Revelation of the same Spirit, he hath manifested himself all along unto the Sons of Men, both Patriarchs, Prophets and Apostles; which Revelations of God by the Spirit, whether by outward Voices and Appearances, Dreams, or inward *objective Manifestations in the Heart*, were of old the *formal Object* of their Faith, and remaineth yet so to be; *since the Object of the Saints Faith is the same in all Ages*, though set forth under divers Administrations. Moreover, these divine Inward Revelations, which we make absolutely necessary for the Building up of True Faith, neither do nor can ever contradict the outward Testimony of the Scriptures, or right and sound Reason. Yet from hence it will not follow, that these Divine Revelations are to be subjected to the Examination, either of the outward Testimony of the Scriptures, or of the Natural Reason of Man, as to a more noble or certain Rule or Touchstone: For this Divine Revelation, and Inward Illumination, is that which is evident and clear of it self, forcing by its own evidence and clearness, the Well-disposed Understanding to assent, irresistibly moving the same thereunto, even as the common Principles of Natural Truths move and incline the Mind to a natural assent: (Such as are these, that *the whole is greater than the part*.

part; that *two contradictory Sayings cannot be both true, or false*) which is also manifest, according to our Adversaries Principle, who (supposing the possibility of Inward Divine Revelations) will nevertheless confess with us, that neither Scripture nor found Reason will contradict it: And yet it will not follow, according to them, that the Scripture, or found Reason, should be subjected to the Examination of the Divine Revelations in the Heart.

## The Third Proposition.

*Concerning the Scriptures.*

From these Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contain, 1. A faithful Historical Account of the Actings of God's People in divers Ages, with many singular and remarkable Providences attending them. 2. A Prophetical Account of several things, whereof some are already past, and some yet to come. 3. A full and ample Account of all the chief Principles of the Doctrine of Christ, held forth in divers precious Declarations, Exhortations and Sentences, which, by the Moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some Churches and their Pastors: Nevertheless, because they are only a Declaration of the *Fountain*, and not the *Fountain* it self, therefore they are not to be esteemed the Principal ground of all Truth and Knowledge, nor yet the *adequate primary Rule of Faith and Manners*. Nevertheless, as that which giveth a true and faithful Testimony of the first Foundation, they are and may be esteemed a *secondary Rule, subordinate* to the Spirit, from which they have all their excellency and certainty; for as by the Inward Testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that Guide, by which the Saints are led into *All Truth*: Therefore, according to the

Joh. 6. 13.  
Rom. 8. 14.

Scriptures, the Spirit is the first and principal Leader. And seeing we do therefore receive and believe the Scriptures, because they proceeded from the Spirit; therefore also the Spirit is more originally and principally the Rule, according to that received Maxim in the Schools, *Propter quod unumquodque est tale, illud ipsum est magis tale.* Englisht thus: *That for which a thing is such, that thing it self is more such.*

## The Fourth Proposition.

*Concerning the Condition of Man in the Fall.*

All Adam's Posterity (or Mankind) both Jews and Gentiles, as to the first Adam (or Earthly Man) is fallen, degenerated, and dead, deprived of the sensation (or feeling) of this Inward Testimony, or *Seed of God*, and is subject unto the Power, Nature, and Seed of the Serpent, which he sows in Men's Hearts, while they abide in this natural and corrupted State; from whence it comes, That not their words and deeds only, but all their Imaginations are Evil perpetually in the sight of God, as proceeding from this depraved and wicked Seed. Man therefore, as he is in this State, can know nothing aright; yea, his Thoughts and Conceptions concerning God, and things Spiritual (until he be disjoyned from this evil Seed, and united to the *Divine Light*) are unprofitable both to himself and others: Hence are rejected the *Socinian* and *Pelagian* Errors, in exalting a Natural Light; as also, the Papiſts, and most of Protestants, who affirm, *That Man, without the true Grace of God, may be a true Minister of the Gospel.* Nevertheless, this Seed is not imputed to Infants, until by Transgression they actually joyn themselves therewith; for they are by Nature the Children of Wrath, who walk according to the Power of the Prince of the Air.



## The Fifth and Sixth Propositions.

*Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every Man is enlightened.*

### The Fifth Proposition.

God, out of his Infinite Love, who delighteth not in the Death of a Sinner, but that all should Live and be Saved, hath so loved the World, that he hath given his only Son a Light, that whosoever believeth in him should be Saved; who enlighteneth every Man, that cometh into the World, and maketh manifest all things that are reproveable, and Teacheth all Temperance, Righteousness, and Godliness: And this Light enlighteneth the Hearts of all in a day, in order to Salvation, if not resisted: Nor is it less Universal than the Seed of Sin, being the Purchase of his Death, who tasted Death for every Man; For as in Adam all die, even so in Christ all shall be made alive.

Ezek. 18. 27.

Isai. 49. 6.

John 3. 16.

&amp; 1. 9.

Tit. 2. 11.

Eph. 5. 13.

Heb. 2. 9.

1 Cor. 15. 22.

### The Sixth Proposition.

According to which Principle (or Hypothesis) all the Objections against the Universality of Christ's Death are easily solved; neither is it needful to recur to the Ministry of Angels, and those other miraculous means, which, they say, God makes use of, to manifest the Doctrine and History of Christ's Passion, unto such who (living in those Places of the World where the outward Preaching of the Gospel is unknown) have well improved the first and common Grace; for hence it well follows, that as some of the old Philosophers might have been Saved; so also may now some (who by Providence are cast into those remote Parts of the World, where the Knowledge of the History is wanting) be made partakers of the Divine Mystery, if they receive

and resist not that Grace, *A Manifestation whereof*  
 1 Cor. 12. 7. *is given to every Man to profit withal.* This certain  
 Doctrine then being received (*to wit*) that there  
 is an Evangelical and Saving Light and Grace in all,  
 the Universality of the Love and Mercy of God to-  
 wards Mankind (both in the Death of his Beloved  
 Son, the Lord Jesus Christ, and in the Manifestati-  
 on of the Light in the Heart) is established and  
 confirmed against all the Objections of such as deny  
 Heb. 2. 9. it. Therefore *Christ hath tasted Death for every Man;*  
 not only for all kinds of Men, as some vainly talk,  
 but for every one, of all kinds; the benefit of whose  
 Offering is not only extended to such, who have  
 the distinct outward Knowledge of his Death and  
 Suffering, as the same is declared in the Scriptures,  
 but even unto those, who are necessarily excluded  
 from the Benefit of this Knowledge by some inevi-  
 table Accident; which Knowledge we willingly  
 confess to be very Profitable and Comfortable, but  
 not absolutely needful unto such, from whom God  
 himself hath withheld it; yet they may be made  
 Partakers of the Mystery of his Death (tho' Igno-  
 rant of the History) if they suffer his Seed and Light  
 (inlightening their Hearts) to take place (in  
 which Light, Communion with the Father and Son  
 is enjoyed) so as of wicked Men to become Ho-  
 ly, and Lovers of that Power, by whose inward and  
 secret Touches, they feel themselves turned from  
 the Evil to the Good, and Learn to do to others, as  
 they would be done by; in which Christ himself affirms  
 all to be included. As they have then falsely and  
 erroneously Taught, who have denied Christ to  
 have died for all Men; so neither have they suffi-  
 ciently Taught the Truth, who affirming him to have  
 died for all, have added the absolute necessity of  
 the outward Knowledge thereof, in order to the  
 obtaining its saving Effect; among whom, the Re-  
 monstrants of Holland have been chiefly wanting,  
 and many other Assertors of Universal Redemption,  
 in

in that they have not Placed the extent of this Salvation in that Divine and Evangelical Principle of Light and Life, wherewith Christ hath enlightened every Man that comes into the World, which is excellently and evidently held forth in these Scriptures, *Gen. 6. 3. Dent. 30. 14. John 1. 7, 8, 9. Rom. 10. 8. Tit. 2. 11.*

## The Seventh Proposition.

*Concerning Justification.*

As many as resist not this Light, but receive the same, in them is produced a holy, pure and spiritual Birth, bringing forth Holiness, Righteousness, Purity, and all these other blessed Fruits, which are acceptable to God; by which holy Birth (*to wit*) *Jesus Christ* formed within us, and working his works in us, as we are Sanctified, so are we Justified in the sight of God, according to the Apostle's words, *But ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God.* Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves, but by Christ, who is both the Gift and the Giver, and the Cause producing the Effects in us; who, as he hath reconciled us while we were Enemies, doth also in his Wisdom save us, and justify us after this manner, as saith the same Apostle elsewhere, *According to his Mercy he* *Tit. 3. 5.*  
*bath saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.*

## The Eighth Proposition.

*Concerning Perfection.*

In whom this holy and pure Birth is fully brought forth, the Body of Death and Sin comes to be crucified and removed, and their Hearts united and subjected unto the Truth, so as not to obey any  
Suggestion

*Rom. 6. 14.  
Id. 8. 13.  
Id. 6. 2, 18.  
1 John 3. 6.*

Suggestion or Temptation of the Evil One, but to be free from actual Sinning, and transgressing of the Law of God, and in that respect Perfect. Yet doth this Perfection still admit of a Growth; there remaineth a possibility of Sinning, where the Mind doth not most diligently and watchfully attend unto the Lord.

## The Ninth Proposition.

*Concerning Perseverance, and the possibility of falling from Grace.*

1 Tim. 1. 6.  
Heb. 6. 4.  
5. 6.

Although this Gift, and inward Grace of God, be sufficient to work out Salvation; yet in those in whom it is resisted, it both may and doth become their Condemnation. Moreover, in whom it hath wrought in part, to Purifie and Sanctifie them, in order to their further Perfection, by disobedience such may fall from it, and turn it to wantonness, making Shipwrack of Faith; and *after having tasted of the Heavenly Gift, and been made partakers of the Holy Ghost, again fall away.* Yet such an increase and stability in the Truth may in this Life be attained, from which there cannot be a total Apostacy.

## The Tenth Proposition.

*Concerning the Ministry.*

As by this Gift, or Light of God, all true Knowledge in things Spiritual is received and revealed; so by the same, as it is manifested and received in the Heart, by the strength and power thereof, every true Minister of the Gospel is ordained, prepared and supplied in the Work of the Ministry: And by the leading, moving, and drawing hereof, ought every Evangelist and Christian Pastor to be led and ordered in his Labour and Work of the Gospel, both as to the Place where, as to the Persons to whom,

whom, and as to the Times when he is to Minister. Moreover, who have this Authority, may and ought to Preach the Gospel, tho' without Humane Commission or Literature; as on the other hand, who want the Authority of this Divine Gift, however Learned or Authorized by the Commissions of Men and Churches, are to be esteemed but as Deceivers, and not True *Ministers of the Gospel*. Also, who have received this holy and unspotted Gift, *as they have freely received, so are they freely to give*, without Hire or Bargaining, far less to use it as a Trade to get Money by it: Yet if God hath called any from their Employments, or Trades, by which they acquire their Livelihood, it may be lawful for such (according to the liberty which they feel given them in the Lord) to receive such Temporals (to wit) what may be needful to them for Meat and Cloathing, as are freely given them by those to whom they have communicated Spirituals. Mat. 10.

## The Eleventh Proposition.

### *Concerning Worship.*

All true and acceptable Worship to God, is offered in the *inward* and *immediate* Moving and Drawing of his own Spirit, which is neither limited to Places, Times, or Persons; for though we be to worship him always, in that we are to fear before him, yet as to the outward Signification thereof in Prayers, Praises, or Preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the secret Inspirations of his Spirit in our Hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himself is the alone proper Judge: All other Worship then, both Praises, Prayers and Preachings, which Man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure,

Ezek. 13.  
Mat. 10. 20.  
Acts 2. 4.  
18. 5.  
John 3. 6.  
& 4. 21.  
Jude 19.  
Acts 17. 23.

sure, do or leave undone, as himself sees meet ; whether they be a prescribed Form, as a Liturgy, or Prayers conceived extemporarily, by the natural strength and faculty of the Mind, they are all but Superstitions, Will-worship, and Abominable Idolatry in the sight of God ; which are to be denied, rejected, and separated from, in this day of his Spiritual Arising: Hower it might have pleased him (who winked at the Times of Ignorance, with respect to the Simplicity and Integrity of some, and of his own Innocent Seed, which lay as it were buried in the Hearts of Men, under the mass of Superstition) to blow upon the dead and dry Bones, and to raise some Breathings, and answer them, and that until the Day should more clearly dawn and break forth.

## The Twelfth Proposition.

*Concerning Baptism.*

Eph. 4. 5.  
1 Pet. 3. 21.  
Rom. 6. 4.  
Gal. 3. 27.  
Col. 2. 12.  
John 3. 30.  
1 Cor. 1. 17.

As there is *One Lord*, and *One Faith*, so there is *One Baptism* ; which is not the putting away the filth of the Flesh, but the answer of a good Conscience before God, by the Resurrection of Jesus Christ : And this Baptism is a pure and spiritual thing, to wit, the Baptism of the Spirit and Fire, by which we are buried with him, that being washed and purged from our Sins, we may walk in newness of Life ; of which the Baptism of John was a Figure, which was commanded for a time, and not to continue for ever. As to the Baptism of Infants, it is a meer Humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.

## The Thirteenth Proposition.

*Concerning the Communion, or Participation of the Body and Blood of Christ.*

1 Cor. 10.  
16, 17.]

The Communion of the Body and Blood of Christ is *Inward and Spiritual*, which is the Participation of

of his Flesh and Blood, by which the *Inward Man* is daily nourished in the Hearts of those in whom Christ dwells; of which things the *breaking of Bread* by Christ with his Disciples was a *Figure*, which they even used in the Church for a time, who had received the Substance, for the cause of the weak; even as *abstaining from things strangled, and from Blood*; the *washing one anothers Feet*, and the *anointing of the Sick with Oil*; all which are commanded with no less Authority and Solemnity than the former; yet seeing they are but the *Shaddoms* of better things, they cease in such as have obtained the *Substance*.

John 6. 32,  
33. 55.  
1 Cor 5. 8.

Acts 15. 20.  
John 13. 14.  
James 5. 14.

## The Fourteenth Proposition.

*Concerning the Power of the Civil Magistrate, in Matters purely Religious, and pertaining to the Conscience.*

Since God hath assumed to himself the Power and Dominion of the Conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whatsoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Consciences of others; and therefore all Killing, Banishing, Fining, Imprisoning, and other such things, which Men are afflicted with, for the alone exercise of their Conscience, or difference in Worship or Opinion, proceedeth from the spirit of *Cain*, the Murderer, and is contrary to the Truth; provided always, that no Man, under the pretence of Conscience, prejudice his Neighbour in his Life or Estate; or do any thing destructive to, or inconsistent with Humane Society; in which case the Law is for the Transgressor, and Justice to be administred upon all, without respect of Persons.

Luke 9. 55,  
56.  
Mat. 7. 12,  
29.  
Tit. 3. 12.

## The Fifteenth Proposition.

*Concerning Salutations and Recreations, &c.*

Seeing the chief end of all Religion, is, to redeem Man from the spirit and vain Conversation of this World, and to lead into inward Communion with God, before whom, if we fear always, we are accounted Happy; therefore all the vain Customs and Habits thereof, both in word and deed, are to be rejected and forsaken by those who come to this Fear; such as the taking off the Hat to a Man, the bowings and cringings of the Body, and such other Salutations of that kind, with all the foolish and superstitious Formalities attending them; all which Man has invented in his degenerate State, to feed his Pride in the vain Pomp and Glory of this World; as also the unprofitable Plays, frivolous Recreations, Sportings and Gamings, which are invented to pass away the Precious Time, and divert the Mind from the Witness of God in the Heart, and from the Living Sense of his Fear, and from that Evangelical Spirit, wherewith Christians ought to be leavened, and which leads into Sobriety, Gravity, and Godly Fear; in which, as we abide, the Blessing of the Lord is felt to attend us in those Actions, in which we are necessarily engaged, in order to the taking care for the Sustenance of the outward Man.

Eph. 5. 11.

1 Pet. 1. 14.

John 5. 44.

Jer. 10. 3.

Acts 10. 26.

Mat. 15. 13.

Col. 2. 8.



A N  
A P O L O G Y  
For the True  
*Christian Divinity.*

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PROPOSITION I.

*Seeing the height of all Happiness is placed in the true Knowledge of God, (this is Life Eternal, to know the true God, and Jesus Christ, whom thou hast sent) the true and right Understanding of this Foundation and ground of Knowledge, is that which is most necessary to be known and believed in the first place.* John 17. 3.

**H**E that desireth to acquire any Art or Science, seeketh first those Means, by which that Art or Science is obtained: If we ought to do so in things Natural and Earthly, how much more then in Spiritual? In this Affair then should our Inquiry be the more diligent, because he that Errs in the Entrance, is not so easily reduced again into the Right Way; he that misseth his Road from the beginning of his Journey, and is deceived in his first Marks, at his first setting forth, the greater his Mistake is, the more difficult will be his Entrance into the Right Way.

Thus when a Man first proposeth to himself the Knowledge of God, from a Sense of his own Unworthiness, and from the great Weariness of his Mind, occasioned by the secret Checks of his Conscience, *The Way to the true Knowledge of God.*

science, and the tender yet real Glances of God's *Light* upon his Heart; the earnest Desires he has to be redeemed from his present Trouble, and the fervent Breathings he has to be eased of his disordered Passions and Lusts, and to find quietness and peace in the certain Knowledge of God, and in the Assurance of his Love and Good-will towards him, makes his Heart tender, and ready to receive any Impression; and so (not having then a distinct discerning) through forwardness embraceth any thing that brings present Ease. If either through the Reverence he bears to certain Persons, or from the secret Inclination to what doth comply with his natural Disposition, he fall upon any Principles or Means, by which he apprehends he may come to know God, and so doth center himself, it will be hard to remove him thence again, how wrong soever they may be: For the first Anguish being over, he becomes more hardy; and the Enemy being near, creates a false Peace, and a certain Confidence, which is strengthened by the Mind's unwillingness, to enter again into new doubtfulness, or the former anxiety of a search.

This is sufficiently verified in the Example of the *Jewish Doctors and Pharisees* who most of all resisted *Christ*. *Joh. 7. 48.* *Pharisees* and *Jewish Doctors*, who most of all resisted *Christ*, disdaining to be esteemed Ignorant; for this vain Opinion they had of their Knowledge, hindered them from the true Knowledge; and the mean People, who were not so much pre-occupied with former Principles, nor conceited of their own Knowledge, did easily believe. Wherefore the *Pharisees* upbraided them, saying, *Have any of the Rulers or Pharisees believed on him? But this People, which know not the Law, are accursed.* This is also abundantly proved by the Experience of all such, as being secretly touched with the Call of God's Grace unto them, do apply themselves to false Teachers, where the Remedy proves worse than the Disease; because instead of knowing God, or the things relating to their

their Salvation aright, they drink in wrong Opinions of him; from which it's harder to be disintangled, than while the Soul remains a Blank, or *Tabula rasa*. For they that conceit themselves Wise, are worse to deal with, than they that are sensible of their Ignorance. Nor hath it been less the device of the Devil, the great Enemy of Mankind, to perswade Men into wrong Notions of God, than to keep them altogether from acknowledging him; the latter taking with few, because odious; but the other having been the constant Ruine of the World: For there hath scarce been a Nation found, but hath had some Notions or other of Religion; so that not from their denying any Deity, but from their Mistakes and Misapprehensions of it, hath proceeded all the Idolatry and Superstition of the World; yea, hence even Atheism it self hath proceeded: For these many and various Opinions of God and Religion, being so much mixed with the Gueßings and uncertain Judgments of Men, have begotten in many the opinion, That there is no God at all. This and much more that might be said, may shew how dangerous it is to miss in this first step: *All that come not in by the right Door, are accounted as Thieves and Robbers.*

Again, How needful and desireable that Knowledge is, which brings Life Eternal, *Epietetus* sheweth, *Epietetus* saying excellently well, *Cap. 31. ἴδι' ὅτι τὸ Κυριώτατον, Know that the main Foundation of Piety, is this, To have ὁρθὰς ὑπολήψεις, right Opinions and Apprehensions of God.*

This therefore I judged necessary, as a first Principle, in the first place, to affirm; and I suppose will not need much further Explanation or Defence, as being generally acknowledged by all (and in these things, that are without Controversie, I love to be brief) as that which will easily commend it self to every Man's Reason and Conscience; and therefore I shall proceed to the next Proposition; which,

C

though

though it be nothing less certain, yet by the Malice of Satan, and Ignorance of many, comes far more under debate.

## PROPOSITION II.

### *Of Immediate Revelation.*

*Seeing* no Man knoweth the Father but the Son; and  
 Mat. 11.27. *he to whom the Son revealeth him : And seeing the Revelation of the Son is in and by the Spirit ; therefore the Testimony of the Spirit is that alone by which the true Knowledge of God hath been, is, and can be, only Revealed : Who as by the Moving of his own Spirit, he disposed the Chaos of this World into that wonderful Order, in which it was in the Beginning, and created Man a Living Soul, to Rule and Govern it ; so by the Revelation of the same Spirit he hath manifested himself all along unto the Sons of Men, both Patriarchs, Prophets and Apostles : Which Revelation of God by the Spirit, whether by outward Voices and Appearances, Dreams, or inward objective Manifestations in the Heart, were of old the formal Object of their Faith, and remain yet so to be ; since the Object of the Saints Faith is the same in all Ages, though held forth under divers Administrations. Moreover, these divine inward Revelations which we make absolutely necessary for the building up of true Faith, neither do, nor can ever, contradict the outward Testimony of the Scriptures, or right and sound Reason ; yet from hence it will not follow, that the Divine Revelations are to be subjected to the Test, either of the outward Testimony of the Scriptures, or of the natural Reason of Man, as to a more noble or certain Rule and Touchstone ; for this Divine Revelation, and Inward Illumination, is that which is evident, and clear of it self ; forcing, by its own Evidence and Clearness, the well-disposed Understanding to assent, irresistibly moving the*  
*same*

same thereunto, even as the common Principles of natural Truths do move and incline the Mind to a natural Assent: As, That the whole is greater than its part; That two Contradictories can neither be both true, nor both false.

§. I. **I**T is very probable, that many carnal and natural Christians will oppose this Proposition; who, being wholly unacquainted with the movings and actings of God's Spirit upon their Hearts, judge the same nothing necessary; and some are apt to flout at it as ridiculous: Yea, to that height are the generality of Christians apostatized and degenerated, that tho' there be not any thing more plainly Asserted, more seriously Recommended, or more certainly Attested to, in all the Writings of the holy Scriptures; yet nothing is less minded, and more rejected, by all sorts of Christians, than *Immediate and Divine Revelation*; in so much, that once to lay claim to it, is matter of Reproach. Whereas of old, none were ever judged Christians, but such as *had the Spirit of Christ*, Rom. 8. 9. But now many do boldly call themselves *Christians*, who make no difficulty of confessing they are without it, and laugh at such as say they have it. Of old they were accounted *the Sons of God, who were led by the Spirit of God*, *ibid.* vers. 14. But now many aver themselves Sons of God, who know nothing of this Leader; and he that affirms himself so led, is, by the pretended Orthodox of this Age, presently proclaimed a Heretick. The reason hereof is very manifest, *viz.* Because many in these days, under the Name of Christians, do experimentally find, that they are not acted nor led by God's Spirit; yea, many great *Doctors, Divines, Teachers and Bishops* of Christianity (commonly so called) have wholly shut their Ears from hearing, and their Eyes from seeing this *Inward Guide*, and so are become strangers unto it; whence

*Revelations  
by Apostate  
Christians  
rejected.*

they are, by their own experience, brought to this Strait, either to confess that they are as yet ignorant of God, and have only the shadow of *Knowledge*, and not the true *Knowledge* of him, or that this *Knowledge* is acquired without Immediate Revelation.

*Knowledge  
Spiritual  
and Literal  
distinguish-  
ed.*

For the better understanding then of this Proposition, we do distinguish betwixt the certain Knowledge of God, and the uncertain; betwixt the spiritual Knowledge, and the literal; the saving heart-Knowledge, and soaring, airy head-Knowledge. The last, we confess, may be divers ways obtained; but the first, by no other way than the inward immediate Manifestation and Revelation of God's Spirit, shining in and upon the Heart, inlightning and opening the Understanding.

§. II. Having then proposed to my self, in these Propositions, to affirm those things which relate to the true and effectual Knowledge which brings Life Eternal with it; therefore I have affirmed, and that truly, that this Knowledge is no otherways attained, and that none have any true ground to believe they have attained it, who have it not by this Revelation of God's Spirit.

The certainty of which Truth is such, that it hath been acknowledged by some of the most refined and famous of all sorts of Professors of Christianity in all Ages; who being truly upright-hearted, and earnest seekers of the Lord, (however flated under the disadvantages and epidemical Errors of their several sects or Ages) the true Seed in them hath been answered by God's Love, who hath had regard to the Good, and hath had of his Elect Ones among all, who finding a distaste and disgust in all other outward Means, even in the very Principles and Precepts more particularly relative to their own Forms and Societies, have at last concluded, with *One Voice*, That there was no true Knowledge of God, but that which is revealed inwardly by his own Spirit. Whereof take these following Testimonies of the Ancients.

1. "It is the inward Master (saith Augustine) that Teacheth, it is Christ that Teacheth, it is Inspiration that Teacheth: Where this Inspiration and Unction is wanting, it is in vain that words from without are beaten in. And thereafter: For he that created us, and redeemed us, and called us, by Faith, and dwelleth in us by his Spirit, unless he speaketh unto you inwardly, it is needless for us to cry out.

2. "There is a difference (saith Clemens Alexandrinus) betwixt that which any one saith of the Truth, and that which the Truth it self, interpreting it self, saith. A Conjecture of Truth differeth from the Truth it self; a similitude of a Thing differeth from the Thing it self; it is one thing that is acquired by Exercise and Discipline; and another thing, which by Power and Faith. Lastly, the same Clemens saith, Truth is neither hard, to be arrived at, nor is it impossible to apprehend it, for it is most nigh unto us, even in our Houses, as the most wise Moses hath insinuated.

3. "How is it (saith Tertullian) that since the Devil always worketh, and stireth up the Mind to Iniquity, that the Work of God should either cease, or desist to act? Since for this end the Lord did send the Comforter, that because humane Weakness could not at once bear all things, Knowledge might be by little and little directed, formed, and brought to Perfection, by the holy Spirit, that Vicar of the Lord. I have many things yet (saith he) to speak unto you, but ye cannot as yet bear them; but when that Spirit of Truth shall come, he shall lead you into all Truth, and shall teach you these things, that are to come. But of his Work we have spoken above. What is then the Administration of the Comforter, but that Discipline be derived, and the Scriptures revealed? &c.

4. "The Law (saith Hierom) is Spiritual, and there is need of a Revelation to understand it. And in his Epistle 150. to Hedibia, Quest. 10. he saith, "The whole Epistle to the Romans needs an Interpretation, it being involved in so great Obscurities; that for the

Aug. ex  
Tract Epist.  
Joh. 3.

Clem. Alex.  
lib. 1. Strom.

Prædag.

Tertullianus  
Lib. de ve-  
land Virgi-  
nibus, cap. 1.

Hieron. E-  
pist. Paulin.  
103.

"understanding thereof, we need the help of the holy Spirit, who through the Apostle, dictated it.

Athanasius  
de Incarnat.  
Verbi Dei.

5. "So great things (saith Athanasius) doth our Saviour daily: He draws unto Piety, perswades unto Vertue, teaches Immortality, excites to the desire of Heavenly Things, reveals Knowledge from the Father, inspires Power against Death, and shews himself unto every one.

Greg. Mag.  
Hom. 20,  
upon the  
Gospel.

6. Gregory the Great, upon these words [He shall teach you all things] saith, "That unless the same Spirit sit upon the Heart of the Hearer, in vain is the Discourse of the Doctor; let no Man then ascribe unto the Man, that teacheth, what he understands from the Mouth of him that speaketh; for unless he that teacheth, be within, the Tongue of the Doctor, that's without, laboureth in vain.

Cyrl. Alex.  
in Thesaur.  
lib. 13. cap.  
3.

7. Cyrillus Alexandrinus plainly affirmeth, "That Men know that Jesus is the Lord by the Holy Ghost, no otherwise, than they who taste Honey, know that it is sweet even by its proper quality.

Bernard. in  
Esal. 84.

8. "Therefore (saith Bernard) we daily exhort you, Brethren, by speech, that ye walk the ways of the Heart, and that your Souls be always in your hands, that ye may hear what the Lord saith in you. And again, upon these words of the Apostle [Let him that glorieth, glory in the Lord] "With which Threesfold Vice (saith he) all sorts of Religious Men are less or more dangerously affected, because they do not so diligently attend with the ears of the Heart, to what the Spirit of Truth (which flatters none) inwardly speaks.

This was the very Basis, and main Foundation, upon which the Primitive Reformers walked.

Lutherus.

Luther, in his Book to the Nobility of Germany, saith, "This is certain, That no Man can make himself a Doctor of the Holy Scriptures, but the Holy Spirit alone. And upon the Magnificat he saith, No Man can rightly understand God, or the Word of God, unless he immediately receive it from the Holy Spirit; neither can any one receive it from the Holy Spirit,

"except



“except he find it by Experience in himself; and in  
 “this Experience the Holy Ghost teacheth, as in his pro-  
 “per School; out of which School, nothing is taught but  
 “meer Talk.

Philip Melancthon, in his Annotations upon John 6.  
 “Who hear only an outward and bodily Voice, hear the Phil. Melancthon.  
 “Creature; but God is a Spirit, and is neither discern- By the Spirit alone  
 “ed, nor known, nor heard, but by the Spirit; and there- God is known.  
 “fore to hear the Voice of God, to see God, is to know  
 “and hear the Spirit. By the Spirit alone God is known  
 “and perceived.

“Which also the more Serious to this day do acknow-  
 “ledge, even all such, who satisfie themselves not with  
 “the superfiice of Religion, and use it not as a Cover or  
 “Art. Yea, all those, who apply themselves effectually  
 “to Christianity, and are not satisfied until they have  
 “found its effectual Work upon their Hearts, redeeming  
 “them from Sin, do feel that no Knowledge effectually  
 “prevails, to the producing of this, but that which pro-  
 “ceeds from the warm Influence of God’s Spirit upon the  
 “Heart, and from the comfortable Shining of his Light  
 “upon their Understanding. And therefore to this  
 purpose a late Modern Author saith well, (*videlicet*,  
 Dr. Smith of Cambridge, in his Select Discourses)  
 “To seek our Divinity meerly in Books and Writings,  
 “is to seek the Living among the Dead; we do but in  
 “vain many times seek God in these, where his Truth  
 “is too often not so much Enshrined as Entombed.  
 “Intra te quære Deum, Seek God within thine own  
 “Soul, he is best discerned  $\nu\omicron\sigma\epsilon\acute{\alpha}\ \tau\tilde{\eta}\ \acute{\alpha}\psi\tilde{\eta}$  (as Plotinus  
 “phraseth it) by an Intellectual Touch of him. We  
 “must see with our Eyes, and hear with our Ears,  
 “and our Hands must handle the Word of Life,  
 “(to express it in St. John’s words)  $\delta\tau\iota\ \tau\ \psi\upsilon\chi\eta\varsigma\ \acute{\alpha}\lambda\eta\theta\eta\varsigma$ ,  
 “&c. The Soul it self hath its sense, as well as the Body.  
 “And therefore David, when he would teach us  
 “to know what the Divine Goodness is, calls not  
 “for Speculation, but Sensation: Taste, and see how  
 “good the Lord is. That is not the best and truest

“ Knowledge of God, which is wrought out by  
 “ the labour and sweat of the Brain, but that which  
 “ is kindled within us, by an heavenly Warmth in  
 “ our Hearts. *And again*: There is a Knowledge  
 “ of the *Truth*, as it is in *Jesus*, as it is in a *Christ*,  
 “ *like nature*; as it is in that sweet, mild, humble  
 “ and loving Spirit of *Jesus*, which spreads its self,  
 “ like a *Morning Star*, upon the Spirits of good Men,  
 “ full of Light and Life. It profits little to know  
 “ *Christ* himself after the *Flesh*; but he gives his  
 “ Spirit to good Men, *that searcheth the deep things*  
 “ *of God*. *And again*: It is but thin airy Know-  
 “ ledge, that is got by meer Speculation, which is  
 “ usher’d in by Syllogisms and Demonstrations; but  
 “ that which springs forth from true Goodness, is  
 “ θεϊκὸν τὸ πᾶσι φωστὲρ (as *Origen* speaketh) *It*  
 “ *brings such a Divine Light to the Soul, as is more clear*  
 “ *and convincing, than any Demonstration.*

*Apostacy  
 and a false  
 Knowledge  
 introduced.*

§. III. That this certain and undoubted Method  
 of the true Knowledge of God hath been brought  
 out of use, hath been none of the least Devices of  
 the Devil, to secure Mankind to his Kingdom. For  
 after the Light and Glory of the Christian Religion  
 had prevailed over a good part of the World, and  
 dispelled the thick Mists of the Heathenish Doctrine  
 of the plurality of God’s, he that knew there was  
 no probability of deluding the World any longer  
 that way, did then puff Man up with a false Know-  
 ledge of the true God; setting him on work to seek  
 God the wrong way, and perswading him to be  
 content with such a Knowledge as was of his own  
 acquiring, and not of God’s teaching. And this  
 Device hath proved the more successful, because  
 accommodated to the natural and corrupt spirit  
 and temper of Man, who above all things affects  
 to exalt himself; in which Exaltation, as God is  
 greatly dishonoured, so therein the Devil hath his  
 end; who is not anxious how much God is acknow-  
 ledged in words, provided himself be but always  
 served;

served; he matters not how great and high Speculations the natural Man entertains of God, so long as he serves his Lusts and Passions, and is obedient to his evil Suggestions and Temptations. Thus Christianity is become an Art, acquired by Learning, Diligence and Industry, as any other Art or Science is; and Men have not only assumed unto themselves the name of *Christians*, but even have procured to be esteemed as *Masters of Christianity*, by certain Artificial Tricks, tho' altogether Strangers to the Spirit and Life of Jesus. But if we shall make a right Definition of a *Christian*, according to the Scripture, *videlicet*, That he is one, that hath the Spirit, and is led by it. How many *Christians*, yea, and of these great *Masters and Doctors of Christianity*, so accounted, shall we justly divest of that Noble Title?

*Christianity is become an Art, acquired by humane Science and Industry.*

If then such as have all the other Means of Knowledge, and are sufficiently Learned therein, whether it be the Letter of the Scripture, the Traditions of Churches; the Works of Creation and Providence, whence they are able to deduce strong and undeniable Arguments (which may be true in themselves) are not yet to be esteemed *Christians*, according to the certain and infallible Definition above-mentioned: And if the inward and immediate Revelation of God's Spirit in the Heart, in such as have been altogether ignorant of some, and but very little skilled in others, of these means of attaining Knowledge, hath brought them to Salvation; then it will necessarily and evidently follow, That Inward and Immediate Revelation, is the only sure and certain Way to attain the true and saving Knowledge of God.

*By Revelation is the true Knowledge of God.*

But the first is true: Therefore the last.

Now as this Argument doth very strongly conclude for this way of Knowledge, and against such as deny it; so herein it is the more considerable, because the Propositions, from which it is deduced, are

Abel, Seth,  
Noah, &c.  
instanced.

are so clear, that our very Adversaries cannot deny them. For, as to the first, it is acknowledged, that many learned Men may be, and have been, damned. And as to the second, who will deny but many illiterate Men may be, and are, saved? Nor dare any affirm, that none come to the Knowledge of God and Salvation, by the inward Revelation of the Spirit, without these other outward Means; unless they be also so bold, as to exclude *Abel, Seth, Noah, Abraham, Job*, and all the holy Patriarchs, from true Knowledge and Salvation.

§. IV. I would however not be understood, as if hereby I excluded those other Means of Knowledge, from any use or service to Man; it is far from me so to judge, as in the next Proposition, concerning the *Scriptures*, shall more plainly appear. The Question is not, what may be profitable or helpful, but what is absolutely necessary. Many things may contribute to further a Work, which yet are not that main thing that makes the work go on.

The Sum then of what is said, amounts to this, That where the true Inward Knowledge of God is, through the Revelation of his Spirit, there is all; neither is there any absolute necessity of any other. But where the best, highest, and most profound Knowledge is, without this there is nothing, as to the obtaining the great End of Salvation. This Truth is very effectually confirmed by the first part of the Proposition it self, which in few words comprehendeth divers unquestionable Arguments, which I shall in brief subsume.

- I. First, *That there is no Knowledge of the Father but by the Son.*
- II. Secondly, *That there is no Knowledge of the Son but by the Spirit.*
- III. Thirdly, *That by the Spirit God hath always revealed himself to his Children.*
- IV. Fourthly, *That these Revelations were the formal Object of the Saints Faith.*

And

And Lastly, *That the same continueth to be the Object of the Saints Faith to this day.* V.

Of each of these I shall speak a little particularly, and then proceed to the latter part.

§. V. As to the first, viz. *That there is no knowledge of the Father but by the Son*, it will not need much probation, being founded upon the plain words of Scripture, and is therefore a fit *medium* to draw the rest of our Assertions from. *Affert. 1. Proved.*

For the infinite and most wise God, who is the *Foundation, Root and Spring* of all Operation, hath wrought all things by his Eternal Word and Son. *This is that Word that was in the beginning with God, and was God, by whom all things were made, and without whom was not anything made that was made.* This is that Jesus Christ, by whom God created all things, by whom, and for whom, all things were created, that are in Heaven and in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, Col. 1. 16. Who therefore is called, *The first born of every Creature*, Col 1. 15. As then, that infinite and incomprehensible Fountain of Life and Motion, operateth in the Creatures, by his own Eternal Word and Power; so no Creature has access again unto him, but in and by the Son, according to his own express words, *No Man knoweth the Father, but the Son, and he to whom the Son will reveal him*, Matth. 11. 27. Luke 10. 22. And again, he himself saith, *I am the Way, the Truth, and the Life: No Man cometh unto the Father but by me*, John 14. 6.

Hence he is fitly called, *The Mediator betwixt God and Man*: For having been with God from all Eternity, being himself God, and also in time partaking of the Nature of Man; through him is the Goodness and Love of God convey'd to Mankind, and by him again Man receiveth and partaketh of these Mercies.

Hence is easily deduced the probation of this first Assertion, thus:

If

If no Man knoweth the Father but the Son, and he to whom the Son will reveal him ; then there is no knowledge of the Father, but by the Son.

But, no Man knoweth the Father but the Son.

Therefore, there is no knowledge of the Father but by the Son.

The first part of the antecedent are the plain words of Scripture: The consequence thereof is undeniable ; except one would say, that he hath the knowledge of the Father, while yet he knows him not, which were an absurd Repugnance.

Again, If the Son be the Way, the Truth, and the Life, and that no Man cometh unto the Father but by him, then there is no knowledge of the Father but by the Son.

But the first is true : Therefore the last.

The antecedent are the very Scripture words. The consequence is very evident : For how can any know a thing who useth not the way, without which it is not knowable ? But it is already proved that there is no other way, but by the Son ; so that whoso uses not that way cannot know him, neither come unto him.

*Affert. II.*  
*Proved.*

§. VI. Having then laid down this first Principle, I come to the second, *viz. That there is no knowledge of the Son but by the Spirit ; or That the Revelation of the Son of God, is by the Spirit.*

Where it is to be noted, that I always speak of the saving, certain and necessary Knowledge of God, which that it cannot be acquired otherways than by the Spirit, doth also appear from many clear Scriptures. For Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his Disciples and Friends, in and by his Spirit ; as his manifestation was sometimes outward, when he testified and witnessed for the Truth in this World, and approved himself faithful throughout : So being now withdrawn, as to the outward Man, he doth teach and instruct Mankind inwardly, by his own

own Spirit ; *He standeth at the door and knocketh, and whoſo heareth his Voice and openeth, he comes in to ſuch, Rev. 3. 20.* Of this Revelation of Chriſt in him, *Paul ſpeaketh, Gal. 1. 16.* in which he placeth the excellency of his Miniſtry, and the certainty of his Calling. And the Promise of Chriſt to his Diſciples, *Lo, I am with you to the end of the World,* confirmeth the ſame thing ; for this is an inward Preſence and Spiritual, as all acknowledge : But what relates hereto will again occur. I ſhall deduce the Proof of this Proposition from two manifeſt places of Scripture : The firſt is, *1 Cor. 2. 11, 12. What Man knoweth the things of a Man, ſave the Spirit of a Man which is in him ? Even ſo the things of God knoweth no Man, but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things which are freely given us of God.* The Apoſtle in the verſes before, ſpeaking of the wonderful things which are prepared for the Saints, after he hath declared that the natural Man cannot reach them, adds, that *They are revealed by the Spirit of God,* verſ. 9, 10. giving this reaſon, *For the Spirit ſearcheth all things, even the deep things of God.* And then he bringeth in the compariſon, in the verſes above mentioned, very apt, and answerable to our Purpoſe and Doctrine, that *as the things of a Man are only known by the Spirit of Man ; ſo the things of God are only known by the Spirit of God :* That is, that as nothing below the Spirit of Man (as the Spirit of Brutes, or any other Creatures) can properly reach unto, or comprehend the things of a Man, as being of a nobler and higher Nature ; ſo neither can the Spirit of Man, or the natural Man, as the Apoſtle, in the 14th verſe ſubſumes, receive, nor diſcern the things of God, or the things that are Spiritual, as being alſo of a higher Nature ; which the Apoſtle himſelf gives for the reaſon, ſaying, *Neither can he know them, becauſe they are Spiritually diſcerned.* So

Proof I.

*The Things of God are known by the Spirit of God.*

that

that, the Apostles words being reduced to an Argument, do very well prove the matter under Debate, thus :

If that which appertaineth properly to Man, cannot be discerned by any lower or baser Principle, than the Spirit of Man ; then cannot these things, that properly relate unto God and Christ, be known or discerned by any lower or baser thing, than the Spirit of God and Christ.

But the First is true : Therefore also the Second.

The whole strength of the Argument is contained in the Apostle's words before-mentioned ; which therefore being granted, I shall proceed to deduce a second Argument, thus :

That which is Spiritual, can only be known and discerned by the Spirit of God.

But the Revelation of Jesus Christ, and the true and saving Knowledge of him, is Spiritual :

Therefore the Revelation of Jesus Christ, and the true and saving Knowledge of him, can only be known and discerned by the Spirit of God.

*Proof II.*  
*No Man can*  
*call Jesus*  
*Lord, &c.*

The other Scripture is also a Saying of the same Apostle, 1 Cor. 12. 3. *No Man can say, that Jesus is the Lord, but by the Holy Ghost.* The Scripture, which is full of Truth, and answereth full well to the enlightened Understanding of the spiritual and real Christian, may perhaps prove very strange to the carnal and pretended Follower of Christ, by whom perhaps it hath not been so diligently remarked. Here the Apostle doth so much require the Holy Spirit in the things that relate to a Christian, that he positively avers, we cannot so much as affirm *Jesus to be the Lord without it* ; which insinuates no less, than that the spiritual Truths of the Gospel are as Lyes in the Mouths of carnal and unspiritual Men ; for tho' in themselves they be true, yet are they not true, as to them, because not known, nor uttered forth in and by that Principle and Spirit that ought

*Spiritual*  
*Truths are*  
*Lyes spoken*  
*by carnal*  
*Men.*



ought to direct the Mind, and actuate it ; in such things they are no better than the counterfeit Representations of things in a Comedy ; neither can it be more truly and properly called a real and true Knowledge of God and Christ, than the actings of *Alexander the Great*, and *Julius Caesar*, &c. if now Transacted upon a Stage, might be called truly and really their doings, or the Persons representing them, might be said truly and really to have conquered *Asia*, and overcome *Pompey*, &c.

This Knowledge then of Christ, which is not by the Revelation of his own Spirit in the Heart, is no more properly the Knowledge of Christ, than the Pratling of a *Parrot*, which has been taught a few words, may be said to be the Voice of a Man ; for as that, or some other Bird, may be taught to sound or utter forth a rational Sentence, as it hath learned it by the outward Ear, and not from any living Principle of Reason actuating it : So, just such is that Knowledge of the things of God, which the natural and carnal Man hath gathered from the Words or Writings of Spiritual Men, which are not true to him, because conceived in the natural Spirit, and so brought forth by the wrong Organ, and not proceeding from the spiritual Principle ; no more than the words of a Man, acquired by Art, and brought forth by the Mouth of a Bird, not proceeding from a rational Principle, are true, with respect to the Bird which utters them. Wherefore from this Scripture I shall further add this Argument :

*Like the  
pratling of  
a Parrot.*

If no Man can say *Jesus is the Lord*, but by the *Holy Ghost* ; then no Man can know *Jesus to be the Lord*, but by the *Holy Ghost*.

But the First is true : Therefore the Second.

From this Argument there may be another deduced, concluding in the very terms of this Assertion : Thus,

If no Man can know *Jesus to be the Lord, but by the Holy Ghost*, then can there be no certain Knowledge or Revelation of him, but by the Spirit.

But the First is true : Therefore the Second.

*Affert. III.  
Proved.*

§. VII. The third thing affirmed, is, *That by the Spirit God always revealed himself to his Children.*

*That Revelation is by the Spirit of God.*

For making appear the Truth of this Assertion, it will be but needful to consider God's manifesting himself towards, and in relation to his Creatures, from the beginning, which resolves it self always herein. The first step of all is ascribed hereunto by *Moses*, Gen. 1. 2. *And the Spirit of God moved upon the Face of the Waters.* I think it will not be denied, that Gods Converse with Man, all along from *Adam* to *Moses*, was by the Immediate Manifestation of his Spirit: And afterwards, through the whole Tract of the Law, he spake to his Children no otherways; which, as it naturally followeth from the Principles above proved, so it cannot be denied, by such as acknowledge the Scriptures of Truth to have been written by the Inspiration of the Holy Ghost: For these writings, from *Moses* to *Malachy*, do declare that during all that time, God revealed himself to his Children, by his Spirit.

*Object.*

But if any will Object, *That after the Dispensation of the Law, God's method of Speaking was altered.*

*Answ.*

I Answer: *First*, That God spake always immediately to the *Jews*, in that he spake always immediately to the *High-Priest*, from betwixt the *Cheerubims*; who, when he entered into the *Holy of Holies*, returning, did relate to the whole People the Voice and Will of God, there immediately revealed. So that this immediate Speaking never ceas'd in any Age.

*Sanctum  
Sanctorum.*

*Secondly*, From this immediate Fellowship were none shut out, who earnestly sought after, and waited for it; in that many, besides the *High-Priest*, who were not so much as of the kindred of *Levi*,

*Levi*, nor of the Prophets, did receive it and speak from it; as it is written, *Numb.* 11. 25. where the Spirit is said to have rested upon the seventy Elders; which Spirit also reached unto two that were not in the Tabernacle, but in the Camp; whom when some would have forbidden, *Moses* would not, but rejoiced, wishing that all the Lord's People were Prophets, and that he would put his Spirit upon them, *vers.* 29. None shew  
out from  
this imme-  
diate Fel-  
lowship.

This is also confirmed *Neh.* 9. Where the Elders of the People, after their return from Captivity, when they began to sanctifie themselves by Fasting and Prayer; in which, numbering up the many Mercies of God towards their Fathers, they say, *vers.* 20. *Thou gavest also thy good Spirit to instruct them;* and *vers.* 30. *Yet many Years didst thou forbear, and testifie against them by thy Spirit in thy Prophets.* Many are the Sayings of Spiritual *David*, to this purpose, as *Psalms* 51. 11, 12. *Take not thy holy Spirit from me; uphold me with thy free Spirit.* *Psalms* 139. 7. *Whither shall I go from thy Spirit?* Hereunto doth the Prophet *Isaiah* ascribe the credit of his Testimony, saying, *chap.* 48. v. 16. *And now the Lord God and his Spirit hath sent me.* And that God revealed himself to his Children under the New Testament, to wit, to the Apostles, Evangelists, and Primitive Disciples, is confessed by all. How far now this yet continueth, and is to be expected, comes hereafter to be spoken to.

§. VIII. The fourth thing affirmed, is, *That these Revelations were the Object of the Saints Faith of old.* Assert. IV.

This will easily appear by the definition of Faith, Proved. and considering what its Object is: For which we shall not dive into the curious and various Notions of the School-Men, but stay in the plain and positive words of the Apostle *Paul*, who, *Heb.* 11. describes it two ways. *Faith* (saith he) *is the Substance of things hoped for, and the Evidence of things not seen:* What Faith? Which, as the Apostle illustrateth it in the same Chapter by many Examples, is no other but a firm  
D and

and certain Belief of the Mind, whereby it *resteth*, and in a sense *possesseth* the Substance of some things hoped for, through its Confidence in the Promise of God: And thus the Soul hath a most firm Evidence, by its Faith, of things not yet seen nor come to pass. The Object of this Faith, is the *Promise, Word, or Testimony of God*, speaking in the Mind. Hence it hath been generally affirmed, That the Object of Faith is *Deus Loquens*, &c. that is, *God Speaking*, &c. Which is also manifest from all those Examples, deduced by the Apostle throughout that whole Chapter, whose Faith was founded neither upon any outward Testimony, nor upon the Voice or Writing of Man, but upon the Revelation of God's Will, manifest unto them, and in them; as in the Example of *Noah*, ver. 7. thus, *By Faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his House; by the which he condemned the World, and became Heir of the Righteousness which is by Faith.* What was here the Object of *Noah's Faith*, but God speaking unto him? He had not the Writings nor Prophecys of any going before, nor yet the Concurrence of any Church or People, to strengthen him; and yet his Faith in the Word, by which he contradicted the whole World, saved him and his House. Of which also *Abraham* is set forth as a singular Example, being therefore called the Father of the Faithful, who is said *against hope to have believed in hope*; in that he not only willingly forsook his Father's Country, not knowing whither he went; in that he believed concerning the coming of *Isaac*, though contrary to natural probability; but above all, in that he refused not to offer him up, not doubting but God was able to raise him from the Dead; of whom it is said, *That in Isaac shall thy Seed be called.* And last of all, In that he rested in the Promise, that his Seed should possess the Land, wherein himself was but a Pilgrim, and which to them was not to be fulfilled

The Object  
of Faith,  
Deus Lo-  
quens.

Noah's  
Faith.

Abraham's  
Faith.

fulfilled while divers Ages after. The Object of *Abraham's* Faith, in all this, was no other, but inward and immediate Revelation, or God signifying his Will unto him inwardly and immediately by his Spirit.

But because, in this part of the Proposition, we made also mention of external Voices, Appearances and Dreams in the Alternative, I think also fit to speak hereof, what in that respect, may be objected; to wit,

*That those, who found their Faith now upon Immediate Objects and Objective Revelation, ought to have also outward Voices or Visions, Dreams or Appearances for it.*

It is not denied, but God made use of the Ministry of Angels, who in the appearance of Men, spake outwardly to the Saints of old, and that he did also reveal some things to them in Dreams and Visions; none of which we will affirm to be ceased, so as to limit the Power and Liberty of God, in manifesting himself towards his Children. But while we are considering the Object of Faith, we must not stick to that which is but Circumstantially and Accidentally so, but to that which is Universally and Substantially so.

Next again, We must distinguish betwixt that which in it self is subject to doubt and delusion, and therefore is received for and because of another; and that which is not subject to any doubt, but is received simply for, and because of its self, as being *Prima Veritas*, the very First and Original Truth. Let us then consider how, or how far these outward Voices, Appearances and Dreams, were the Object of the Saints Faith: Was it because they were simply Voices, Appearances or Dreams? Nay certainly, we know, and they were not ignorant, that the Devil can form a sound of words, and convey it to the outward Ear; that he can easily deceive the outward Senses, by making things to appear, that are not. Yea, do we not see by daily

*Ans.*  
*The Ministry of Angels, speaking in the Appearance of Men to the Saints of old.*

*Revelations by Dreams and Visions.*

Experience, that the *Jugglers* and *Mountebanks* can do as much as all that by their *Legerdemain*? God forbid then, that the Saints Faith should be founded upon so fallacious a Foundation, as Man's outward and fallible Senses. What made them then give credit to these Visions? Certainly nothing else, but the secret Testimony of God's Spirit in their Hearts, assuring them that the Voices, Dreams and Visions were of and from God. *Abraham* believed the Angels; but who told him that these Men were Angels? We must not think his Faith then was built upon his outward Senses; but proceeded from the secret Perswasion of God's Spirit in his Heart. This then must needs be acknowledged to be originally and principally the Object of the Saints Faith; without which there is no true and certain Faith, and by which many times Faith is begotten and strengthened, without any of these outward or visible Helps; as we may observe in many Passages of the Holy Scripture, where it is only mentioned, *And God said, &c.* And *the Word of the Lord came unto such and such, saying, &c.*

**Object.** But if any one should pertinaciously affirm, *That this did import an outward audible Voice to the Carnal Ear.*

**Ans.** I would gladly know, what other Argument such a one could bring for this his Affirmation, saving his own simple Conjecture. It is said indeed, *the Spirit witnesseth with our spirit*; but not to our outward Ears, *Rom. 8. 16.* And seeing the Spirit of God is within us, and not without us only, it speaks to our spiritual, and not to our Bodily Ear. Therefore I see no reason, where it's so often said in Scripture, *The Spirit said, moved, hindered, called* such or such a one, to *do* or *forbear* such or such a thing, that any have to conclude, that this was not an Inward Voice to the Ear of the Soul, rather than an outward Voice to the bodily Ear. If any be otherwise minded, let them, if they can, produce their

*The Spirit  
speaks to the  
spiritual  
Ear, not to  
the outward.*

their Arguments, and we may further consider of them.

From all then which is above declared, I shall deduce an Argument, to conclude the Probation of this Assertion, thus :

That which any one firmly believes, as the ground and foundation of his Hope in God, and Life Eternal, is the formal Object of his Faith.

But the inward and immediate Revelation of God's Spirit, speaking in and unto the Saints, was by them believed, as the ground and foundation of their Hope in God, and Life Eternal.

Therefore these inward and immediate Revelations were the formal Object of their Faith.

§. IX. That which now cometh under Debate, is, *Assert. V.* what we asserted in the last place, to wit, *That the* *Proved.* *same continueth to be the Object of the Saints Faith unto this day.* Many will agree to what we have said before, who differ from us herein.

There is nevertheless a very firm Argument confirming the Truth of this Assertion, included in the Proposition it self, to wit, *That the Object of the Saints Faith is the same in all Ages, though held forth under divers Administrations.* Which I shall reduce to an Argument, and prove thus :

First, *Where the Faith is one, the Object of the Faith is one.*

*But the Faith is one : Therefore, &c.*

That the Faith is one, is the express words of the Apostle, *Eph. 4. 5.* who placeth the *one Faith* with the *one God* ; importing no less than, that to affirm *two Faiths*, is as absurd as to affirm *two Gods*.

Moreover, if the Faith of the Ancients were not one and the same with ours, *i. e.* agreeing in Substance therewith, and receiving the same definition, it had been impertinent for the Apostle, *Heb. 11.* to have illustrated the definition of our Faith, by the Examples of that of the Ancients, or to go about to move us by the example of *Abraham*, if *Abraham's* *The Faith of the Saints of old the same with ours.*

Faith were different in nature from ours. Nor doth hence any difference arise, because they believed in Christ, with respect to his appearance outwardly as future; and we, as already appeared: For, neither did they then so believe in him to come, as not to feel him present with them, and witness him near; seeing the Apostle saith, *They all drank of that spiritual Rock which followed them, which Rock was Christ.* Nor do we so believe concerning his appearance past, as not also to feel and know him *present with us*, and to feed upon him; except Christ (saith the Apostle) *be in you, ye are Reprobates*; so that both our Faith is one, terminating in one and the same thing. And as to the other part or consequence of the Antecedent; to wit, *That the Object is one, where the Faith is one*; the Apostle also proveth it, in the forecited Chapter, where he makes all the Worthies of old Examples to us. Now wherein are they imitable, but because they believed in God? And what was the Object of their Faith, but inward and immediate Revelation, as we have before proved? Their Example can be no ways applicable to us, except we believe in God, as they did; that is, by the same Object. The Apostle clears this yet further by his own Example, *Gal. 1. 16.* where he saith, *So soon as Christ was revealed in him, he consulted not with Flesh and Blood, but forthwith believed and obeyed.* The same Apostle, *Heb. 13. 7, 8.* where he exhorteth the *Hebrews* to follow the Faith of the Elders, adds this reason, *Considering the end of their Conversation, Jesus Christ, the same to day, yesterday, and for ever*: Hereby notably insinuating, that in the Object there is no alteration.

Object.

If any now object *the Diversity of Administration*:

Ans.

I answer; That altereth not at all the Object: for the same Apostle mentioning this Diversity three times, *1 Cor. 12. 4, 5, 6.* centereth always in the same Object; the same Spirit, the same Lord, the same God.

But



But further, if the Object of Faith were not one and the same, both to us and to them, then it would follow, that we were to know God some other way, than by the Spirit.

But this were absurd: Therefore, &c.

Lastly, This is most firmly proved from a common and received Maxim of the School-men, to wit, *Omnis actus specificatur ab objecto*, Every Act is specified from its Object: From which (if it be true, as they acknowledge; though for the sake of many, I shall not recur to this Argument, as being too Nice and Scholastick; neither lay I much stress upon those kind of things, as being that which commends not the Simplicity of the Gospel) *If the Object were different, then the Faith would be different also.*

Such as deny this Proposition now a-days, use here a distinction; granting, that *God is to be known by his Spirit*; but again denying, that *it is Immediate or Inward, but in and by the Scriptures, in which the mind of the Spirit (as they say) being fully and amply Expressed, we are thereby to know God, and be led in all things.*

As to the Negative of this Assertion, That the Scriptures are not sufficient, neither were ever appointed to be the adequate and only Rule, nor yet can guide or direct a Christian, in all those things that are needful for him to know, we shall leave that to the next Proposition to be examined. What is proper in this place to be proved, is, *That Christians now are to be led inwardly and immediately by the Spirit of God, even in the same Manner (though it befall not to many to be led in the same Measure) as the Saints were of old.*

§. X. I shall prove this by divers Arguments, and first from the Promise of Christ in these words, *John 14. 16. And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever. Vers. 17. Even the Spirit of Truth, whom* *Christians are now to be led by the Spirit, in the same manner as the Saints of old.*

the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. Again, vers. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance; and 16. 13. But when the Spirit of Truth shall come, he shall lead you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, he shall speak, and shall declare unto you things to come. We have here first, who this is, and that is divers ways expressed, to wit, *The Comforter, the Spirit of Truth, the Holy Ghost, the Sent of the Father in the Name of Christ.* And hereby is sufficiently proved the sottishness of those Socinians, and other carnal Christians, who neither know nor acknowledge any internal Spirit or Power, but that which is meerly Natural, by which they sufficiently declare themselves to be of the World, who cannot receive the Spirit, because they neither see him, nor know him. Secondly, Where this Spirit is to be, *He dwelleth with you, and shall be in you.* And, Thirdly, What his Work is, *He shall teach you all things, and bring all things to your Remembrance, and guide you into all Truth,* ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.

Query I.  
Who is this  
Comforter?

As to the First, Most do acknowledge that there is nothing else understood, than what the plain words signifie: which is also evident by many other places of Scripture, that will hereafter occur; neither do I see, how such as affirm otherways, can avoid Blasphemy: For, if the Comforter, the Holy Ghost, and Spirit of Truth, be all one with the Scriptures, then it will follow that the Scriptures are God, seeing it is true that the Holy Ghost is God. If these Mens Reasoning might take place, wherever the Spirit is mentioned, in relation to the Saints, thereby might be truly and properly understood the Scriptures: Which, what a non-sensical Monster it would make of the Christian Religion,

Non-sensical  
Consequences from the  
Socinians belief of the  
Scriptures  
being the  
Spirit.

gion,

gion, will easily appear to all Men. As where it is said, *A Manifestation of the Spirit is given to every Man to profit withall*; it might be rendred thus, *A Manifestation of the Scriptures is given to every Man to profit withal*; what notable Sense this would make, and what a curious Interpretation, let us consider by the sequel of the same chapter, 1 Cor. 12. 9, 10, 11. *To another the Gifts of Healing by the same Spirit; to another the working of Miracles, &c. But all these worketh that one and the self same Spirit, dividing to every Man severally as he will.* What would now these great Masters of Reason, Socinians, judge, if we should place the *Scriptures* here instead of the *Spirit*? Would it answer their Reason, which is the great Guide of their Faith? Would it be good and sound Reason in their *Logical Schools*, to affirm that the *Scripture* divideth severally, as it will, and giveth to some the *Gift of Healing*, to others the *working of Miracles*? If then this *Spirit*, a *Manifestation* whereof is given to every Man to profit withal, be no other than that *Spirit of Truth*, before-mentioned, which guideth into all Truth; this *Spirit of Truth* cannot be the *Scripture*. I could infer an Hundred more Absurdities of this kind, upon this sottish Opinion; but what is said may suffice. For even some of themselves, being at times forgetful, or ashamed of their own Doctrine, do acknowledge, that the *Spirit of God* is another thing, and distinct from the *Scriptures*, to Guide and Influence the Saints.

Secondly, That this *Spirit* is inward, in my opinion, needs no Interpretation, or Commentary, *He dwelleth with you, and shall be in you.* This indwelling of the *Spirit* in the Saints, as it is a thing most needful to be known and believed; so is it as positively asserted in the *Scripture*, as any thing else can be. *If so be that the Spirit of God dwell in you,* saith the Apostle to the *Romans*, chap. 8. 9. and again, *Know ye not that your Body is the Temple of the Holy Ghost,*

Query II.  
Where is his  
place?

*Ghost*, 1 Cor. 6. 19. *And that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. Without this, the Apostle reckoneth no Man a Christian. *If any Man* (saith he) *have not the Spirit of Christ, he is none of his.* These words immediately follow those above-mentioned, out of the Epistle to the Romans, *But ye are not in the Flesh, if so be the Spirit of God dwell in you.* The Context of which sheweth, that the Apostle reckoneth it the main token of a Christian, both positively and negatively: For in the former Verses, he sheweth how the *carnal Mind is Enmity against God*, and that such as are in the *Flesh, cannot please him.* Where subsuming, he adds, concerning the Romans, that they *are not in the Flesh, if the Spirit of God dwell in them.* What is this, but to affirm that they, in whom the Spirit dwells, are no longer in the Flesh, nor of those who please not God, but are become Christians indeed? Again, in the next verse he concludes negatively, that *If any Man have not the Spirit of Christ, he is none of his*; that is, he is no Christian. He then that acknowledges himself Ignorant, and a Stranger to the Inward In-being of the Spirit of Christ in his Heart, doth thereby acknowledge himself to be yet in the carnal Mind, which is enmity to God; to be yet in the Flesh, where God cannot be pleased; and in short (whatever he may otherways know or believe of Christ, or however much skilled, or acquainted with the Letter of the Holy Scripture) not yet to be (notwithstanding all that) attained to the least degree of a Christian; yea, not once to have embraced the Christian Religion. For take but away the Spirit, and Christianity remains no more Christianity, than the dead Carcass of a Man, when the Soul and Spirit is departed, remains a Man; which the living can no more abide, but do Bury out of their sight, as a noisom and useles thing, however acceptable it hath been, when actuated and moved by the Soul. Lastly, *What-*  
*soever*

The Spirit  
within the  
main Token  
of a Christi-  
an.

soever is Excellent, whatsoever is Noble, whatsoever is Worthy, whatsoever is Desirable in the Christian Faith, is ascribed to this Spirit; without which it could no more subsist, than the outward World without the Sun. Hereunto have all true Christians in all Ages, attributed their Strength and Life. It is by this Spirit, that they avouch themselves to have been converted to God, to have been redeemed from the World, to have been strengthened in their Weakness, comforted in their Afflictions, confirmed in their Temptations, imboldened in their Sufferings, and triumphed in the midst of all their Persecutions. Yea, The Writings of all true Christians are full of the great and notable Things, which they all affirm themselves to have done, by the Power, and Virtue, and Efficacy of the Spirit of God working in them. *It is the Spirit that quickeneth, John 6. 63. It was the Spirit that gave them Utterance, Acts 2. 4. It was the Spirit by which Stephen spake, That the Jews were not able to resist, Acts 6. 10. It is such as walk after the Spirit that receive no Condemnation, Rom. 8. 1. It is the Law of the Spirit that makes free, vers. 2. It is by the Spirit of God dwelling in us, that we are redeemed from the Flesh, and from the carnal Mind, vers. 9. It is the Spirit of Christ dwelling in us, that quickeneth our mortal Bodies, vers. 11. It is through this Spirit, that the deeds of the Body are mortified, and Life obtained, vers. 13. It is by this Spirit, that we are adopted, and cry A B B A Father, vers. 15. It is this Spirit, that beareth witness with our spirit, that we are the Children of God, vers. 16. It is this Spirit, that helpeth our Infirmities, and maketh Intercession for us, with Groanings which cannot be uttered, ver. 26. It is by this Spirit, that the glorious Things which God hath laid up for us, which neither outward Ear hath heard, nor outward Eye hath seen, nor the Heart of Man conceived by all his reasonings, are revealed unto us, 1 Cor. 2. 9, 10. It is by this Spirit, that both Wisdom*

*The Great and Notable Acts, that have been and are performed by the Spirit in all Ages.*

and

and *Knowledge*, and *Faith*, and *Miracles*, and *Tongues*, and *Prophecies*, are obtained, 1 Cor. 12. 8, 9, 10. It is by this *Spirit*, that we are *all Baptized into one Body*, verſ. 13. In ſhort, what thing relating to the Salvation of the Soul, and to the Life of a Chriſtian, is rightly performed, or effectually obtained without it? And what ſhall I more ſay? For the time would fail me, to tell of all thoſe things, which the Holy Men of Old have declared; and the Saints of this day, do witneſs themſelves to enjoy, by the Virtue and Power of this *Spirit dwelling in them*. Truly my Paper could not contain thoſe many Teſtimonies, whereby this Truth is confirmed; wherefore beſides what is above-mentioned out of the Fathers, whom all pretend to Reverence, and thoſe of *Luther* and *Melancthon*, I ſhall deduce yet one obſervable Teſtimony out of *Calvin*, becauſe not a few of the Followers of his Doctrines do reſuſe and deride (and that as it is to be feared, becauſe of their own Non-experience thereof) this way of the Spirit's In-dwelling, as uncertain and dangerous; that ſo, if neither the Teſtimony of the Scripture, nor the Sayings of others, nor right Reaſon can move them, they may at leaſt be reproved by the Words of their own Maſter, who ſaith in the third Book of his Inſtitutions, Cap. 2. on this wiſe:

Calvin of the  
Necceſſity of  
the Spirit's  
In-dwelling  
in 146.

“ But they alledge, it is a bold Preſumption for any  
“ to pretend to an undoubted Knowledge of God's Will;  
“ which (ſaith he) I ſhould grant unto them, if we  
“ ſhould aſcribe ſo much to our ſelves, as to ſubject  
“ the incomprehenſible Counſel of God to the raſh-  
“ neſs of our Underſtandings. But while we ſimply  
“ ſay, with *Paul*, that *we have received not the Spirit*  
“ *of this World, but the Spirit which is of God*; by  
“ whoſe Teaching we know thoſe things that are  
“ given us of God: What can they prate againſt  
“ it, without reproaching the Spirit of God? For  
“ if it be a horrible Sacrilege to accuſe any Re-  
“ velation

"velation coming from him, either of a Lye, of  
 "Uncertainty or Ambiguity, in asserting its Cer-  
 "tainty, wherein do we offend? But they cry out,  
 "That it is not without great Temerity, that we dare  
 "so boast of the Spirit of Christ. Who would believe  
 "that the Sottishness of these Men were so great,  
 "who would be esteemed the Masters of the World,  
 "that they should so fail in the first Principles of  
 "Religion? Verily I could not believe it, if their  
 "own Writings did not testifie so much. *Paul* ac-  
 "counts those the *Sons of God*, who are acted by the  
 "Spirit of God; but these will have the Children of  
 "God acted by their own spirits, without the Spi-  
 "rit of God. He will have us call God *Father*, the  
 "Spirit dictating that term unto us, which only  
 "can witness to our spirits, that we are the *Sons*  
 "of God. These, though they cease not to call  
 "upon God, do nevertheless denit the Spirit, by  
 "whose guiding he is rightly to be called upon.  
 "He denies them to be the *Sons of God*, or the *Ser-*  
 "vants of Christ, who are not led by his Spirit;  
 "but these feign a Christianity that needs not the  
 "Spirit of Christ. He makes no Hope of the bles-  
 "sed *Resurrection*, unless we feel the Spirit residing  
 "in us; but these feign a Hope without any such  
 "a feeling; but perhaps they will answer, that they  
 "deny not but that it is necessary to have it, only  
 "of modesty and humility we ought to deny and  
 "not acknowledge it. What means he then, when  
 "he commands the *Corinthians* to *Try themselves*, if  
 "they be in the Faith; to *Examine themselves*, whe-  
 "ther they have Christ, whom whosoever acknow-  
 "ledges not dwelling in him, is a Reprobate? By  
 "the Spirit which he hath given us, saith *John*, we know  
 "that he abideth in us. And what do we then else  
 "but call in question Christ his Promise, while we  
 "would be esteemed the Servants of God, without  
 "his Spirit, which he declared he would pour out up-  
 "on all his? Seeing these things are the first grounds  
 "of

*Without the Spirit's Presence Christianity must cease.*

“ of Piety, it is miserable Blindness to accuse Christians of Pride, because they dare glory of the Presence of the Spirit; without which glorying, Christianity it self could not be. But by their Example they declare, how truly Christ spake, saying, That his Spirit was unknown to the World, and that those only acknowledge it, with whom it remains. Thus far *Calvin*.

If therefore it be so, Why should any be so foolish, as to deny, or so unwise, as not to seek after this Spirit, which Christ hath promised shall dwell in his Children? They then that do suppose the Indwelling and Leading of his Spirit to be ceased, must also suppose Christianity to be ceased, which cannot subsist without it.

*Query III. What is the Work of the Spirit?*

*John 16. 13. and 14. 26.*

*The Spirit the Guide.*

Thirdly, *What the Work of this Spirit is*, is partly before shewn, which Christ compriseth in two or three things, *He will guide you into all Truth; He will teach you all things, and bring all things to your remembrance.* Since Christ hath provided for us so good an Instructor, what need we then lean so much to those Traditions and Commandments of Men, wherewith so many *Christians* have burthened themselves? What need we set up our own carnal and corrupt Reason for a Guide to us, in Matters spiritual, as some will needs do? May it not be complained of all such, as the Lord did of old, concerning *Israel*, by the Prophets, *Jer. 2. 13. For my People have committed two Evils, they have forsaken me, the Fountain of Living Waters; and hewed them out Cisterns, broken Cisterns, that can hold no Water.* Have not many forsaken? Do not many deride and reject this Inward and Immediate Guide, this Spirit, that leads into all Truth; and cast up to themselves other ways, broken ways indeed, which have not all this while brought them out of the Flesh, nor out of the World, nor from under the dominion of their own Lusts, and sinful Affections; whereby Truth, which is only rightly learned by this Spirit, is so much a Stranger in the Earth? From



From all then that hath been mentioned, concerning this Promise, and these Words of Christ, it will follow, That Christians are always to be led inwardly and immediately by the Spirit of God dwelling in them; and that the same is a standing and perpetual Ordinance, as well to the Church in general in all Ages, as to every Individual Member in particular; as appears from this Argument:

*A perpetual Ordinance to God's Church and People.*

The *Promises* of Christ to his Children are *Yea* and *Amen*, and cannot fail, but must of necessity be fulfilled.

But Christ hath promised, That the *Comforter*, the *Holy Ghost*, the *Spirit of Truth*, shall abide with his Children for ever, shall dwell with them, shall be in them, shall lead them into all Truth, shall teach them all things, and bring all things to their Remembrance.

Therefore, The *Comforter*, the *Holy Ghost*, the *Spirit of Truth*, his abiding with his Children, &c. is *Yea* and *Amen*, &c.

Again: No Man is redeemed from the Carnal Mind, which is at Enmity with God, which is not subject to the Law of God, neither can be: No Man is yet in the Spirit, but in the Flesh, and cannot please God, except he in whom the Spirit of God dwells.

But every true Christian is (in measure) redeemed from the Carnal Mind, is gathered out of the Enmity, and can be subject to the Law of God; is out of the Flesh, and in the Spirit, the Spirit of God dwelling in him.

Therefore every true Christian hath the Spirit of God dwelling in him.

Again: *Whosoever hath not the Spirit of Christ, is none of his*; that is, no Child, no Friend, no Disciple of Christ.

But every true Christian is a *Child*, a *Friend*, a *Disciple* of Christ.

Therefore every true Christian hath the Spirit of Christ.

More-

Moreover : Whosoever is the Temple of the *Holy Ghost*, in him the Spirit of God dwelleth and abideth.

But every true Christian is the Temple of the *Holy Ghost*.

Therefore in every true Christian the Spirit of God dwelleth and abideth.

But to conclude : He in whom the Spirit of God dwelleth, it is not in him a lazy, dumb, useles thing ; but it moveth, actuateth, governeth, instructeth, and teacheth him all things, whatsoever are needful for him to know, yea, bringeth all things to his remembrance.

But the Spirit of God dwelleth in every true Christian :

Therefore the Spirit of God leadeth, instructeth, and teacheth every true Christian, whatsoever are needful for him to know.

Object.

§. XI. But there are some that will confess, *That the Spirit doth now lead and influence the Saints, but that he doth it only Subjectively, or in a blind manner, by inlightning their Understandings to understand and believe the Truth delivered in the Scriptures ; but not at all by presenting those Truths to the Mind by way of Object, and this they call, Medium incognitum Assentiendi, as that, of whose Working a Man is not sensible.*

Ans.

This Opinion, though somewhat more tolerable than the former, is nevertheless not altogether according to Truth, neither doth it reach the fulness of it.

Arg. I.

I. Because there be many Truths, which as they are applicable to particulars, and individuals, and most needful to be known by them, are no wise to be found in the Scripture, as in the following *Proposition* shall be shewn.

Besides, the *Arguments* already adduced do prove, that the Spirit doth not only *Subjectively* help us to discern Truths, elsewhere delivered, but also *Ob-*  
*jectively*

jectively present those Truths to our Minds. For that which teacheth me all things, and is given me for that end; without doubt presents those things to my mind, which it teacheth me. It is not said, *It shall teach you how to understand those things that are written*; but, *It shall teach you all things*. Again, That which brings all things to my Remembrance; must needs present them by way of Object; else it were improper to say, *It brought them to my Remembrance*; but only, that it helpeth to remember the Objects brought from elsewhere.

My second Argument shall be drawn from the Nature of the *New Covenant*; by which, and those that follow, I shall prove that we are led by the Spirit, both *Immediately* and *Objectively*. The Nature of the *New Covenant* is expressed in divers places: And

First, *Isa. 59. 21. As for me, this is my Covenant Proof 1. with them, saith the Lord, My Spirit that is upon thee, and my Words which I have put into thy mouth, shall not depart out of thy Mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever.* By the latter part of this, is sufficiently expressed the Perpetuity and Continuance of this Promise, *It shall not depart, saith the Lord, from henceforth and for ever.* In the former part is the Promise it self, which is the Spirit of God being upon them, and the Words of God being put into their Mouths.

First, This was *Immediate*, for there is no mention made of any *Medium*; he saith not, I shall by the Means of such and such Writings or Books, convey such and such Words into your Mouths; but *My Words, I, even I, saith the Lord, shall put into your Mouths.*

Secondly, This must be *Objectively*; for [the Words put into the Mouth] are the Object presented by him. He saith not, The Words which ye shall see written, my Spirit shall only enlighten your Understandings

to assent unto; but positively, *My Words, which I have put into thy Mouth, &c.* From whence I Argue thus:

Upon whomsoever the Spirit remaineth always, and putteth words in his Mouth, him doth the Spirit teach *Immediately, Objectively, and Continually.*

But the Spirit is always upon the Seed of the Righteous, and putteth Words into their Mouths, neither departeth from them:

Therefore the Spirit teacheth the Righteous *Immediately, Objectively, and Continually.*

*Proof 2.*

Secondly, The Nature of the *New Covenant* is yet more amply expressed, *Jer. 31. 33.* which is again repeated and re-asserted by the Apostle, *Heb. 8. 10, 11.* in these words, *For this is the Covenant that I will make with the House of Israel, after those days, saith the Lord, I will put my Laws into their Minds, and write them in their Hearts, and I will be to them a God, and they shall be to me a People. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me from the least to the greatest.*

The Object here, is *God's Law* placed in the Heart, and written in the Mind; from whence they become God's People, and are brought truly to know him.

*The Difference between the Outward and Inward Law.*

In this then is the *Law* distinguished from the *Gospel*: The *Law* before was outward, written in Tables of Stone; but now is inward, written in the Heart: Of old the People depended upon their Priests for the Knowledge of God, but now they have all a certain and sensible Knowledge of Him; concerning which, *Augustin* speaketh well, in his Book *De Litera & Spiritu*; from whom *Aquinas* first of all seems to have taken occasion to move this Question, *Whether the New Law be a written Law, or an Implanted Law? Lex scripta, vel Lex indita?* Which he thus resolves, Affirming, *That the New Law, or Gospel, is not properly a Law written, as the Old was; but*

*Lex*

*Lex Indita, an Implanted Law*; and that *the old Law was written without, but the new Law is written within, on the Table of the Heart.*

How much then are they deceived, who instead of making the Gospel preferable to the Law, have made the condition of such, as are under the Gospel far worse? For no doubt it is a far better, and more desirable thing, to converse with God *Immediately*, than only *Mediately*, as being a higher and more glorious Dispensation: And yet these Men acknowledge, that many under the Law, had *Immediate* converse with God, whereas they now cry it is ceased.

*The Gospel Dispensation more glorious than that of the Law.*

Again, Under the Law, there was the Holy of Holies, into which the High Priest did enter, and received the word of the Lord *immediately* from betwixt the Cherubims, so that the People could then certainly know the mind of the Lord; but now, according to these Men's Judgment, we are in a far worse condition, having nothing but the outward letter of the Scripture, to guess and divine from; concerning one verse of which, scarce two can be found to agree. But Jesus Christ hath promised us better things, (tho' many are so unwise, as not to believe him) even to guide us, by his own unerring Spirit, and hath rent and removed the Vail, whereby not only one, and that once a Year, may enter; but all of us at all times have access unto him; as often as we draw near unto him with pure Hearts, He reveals his Will to us by his Spirit, and Writes his Laws in our Hearts. These things then being thus premised; I argue,

Where the Law of God is put into the Mind, and written in the Heart, there the object of *Faith*, and *Revelation* of the Knowledge of God is *inward, immediate, and objective.*

But the Law of God is put into the Mind, and written in the Heart of every True Christian, under the new Covenant.

Therefore the Object of Faith, and Revelation of the knowledge of God to every True Christian, is inward, immediate and objective.

The *assumption* is the exprefs Words of Scripture: The *Proposition* then must needs be true, except that *which is put into the Mind, and written in the Heart,* were either not *inward*, not *immediate*, or not *objective*, which is most absurd.

Arg. III. § XII. The third Argument is from these Words of *John*, 1 *John* 2. ver. 27. *But the Anointing, which ye have received of him, abideth in you, and ye need not that any Man teach you: but the same Anointing teacheth you of all things, and is Truth, and no Lye, and even as it hath taught you, ye shall abide in him.*

1. *Common* First, This could not be any special, peculiar, or extraordinary priviledge, but that which is common to all the Saints, it being a general Epistle, directed to all them of that Age.

2. *Certain* Secondly, The Apostle proposeth this Anointing in them, as a more certain Touch-stone for them to discern and try Seducers by, even then his own Writings; for having in the former verse said, that he had Written some things to them, concerning such as Seduced them, he begins the next verse, *But the Anointing, &c. and ye need not that any Man teach you, &c.* which infers, that having said to them what can be said, he refers them for all to the inward Anointing, (which teacheth all things) as the most firm, constant, and certain Bull-wark, against all Seducers.

3. *Lasting.* And Lastly, that it is a lasting and continuing thing; the Anointing which abideth; if it had not been to abide in them, it could not have taught them all things, neither guided them against all hazard. From which I argue thus,

He that hath an Anointing abiding in him, which teacheth him all things, so that he needs no Man to teach him, hath an inward an immediate Teacher,

er, and hath some things inwardly and immediately Revealed unto him.

But the Saints have such an Anointing :

Therefore, &c.

I could prove this Doctrine from many more places of Scripture, which for brevity's sake I omit; and now come to the second part of the Proposition, where the Objections usually formed against it are answered.

§. XIII. The most usual is, That *these Revelations* Object.  
*are uncertain.*

But this bespeaketh much Ignorance in the Op- *Answ.*  
posers; for we distinguish betwixt the *Thesis* and the *Hypothesis*, that is, betwixt the *Proposition* and *Supposition*. For it is one thing to affirm, *that the true and undoubted Revelation of God's Spirit, is certain and infallible*; and another thing to affirm, that this or that particular Person, or People, is led infallibly by this Revelation, in what they Speak or Write, because they affirm themselves to be so led, by the inward and immediate Revelation of the Spirit. The first is only by us asserted, the latter may be called in question. The question is not, who are, or are not so led? But whether all ought not, or may not be so led?

Seeing then, we have already proved, that Christ *The Certainty of the Spirit's Guidance proved.*  
hath promised his Spirit to lead his Children, and that every one of them both ought, and may be led by it; If any depart from this certain Guide, in Deeds, and yet in Words pretend to be led by it into things, that are not good, it will not from thence follow, that the true guidance of the Spirit is uncertain, or ought not to be followed, no more than it will follow, that the Sun sheweth not light, because a Blind Man, or one who wilfully shuts his Eyes, falls into a Ditch at Noon day for want of Light: or that no Words are spoken, because a Deaf Man hears them not: or that a Garden full of fragrant Flowers has no sweet smell, because he,

that has lost his Smelling, doth not Smell it; the fault then is in the Organ, and not in the Object.

All these Mistakes therefore are to be ascribed to the Weakness or Wickedness of Men, and not to that Holy Spirit. Such as bend themselves most against this certain and infallible Testimony of the Spirit, use commonly to alledge the Example of the old *Gnosticks*, and the late Monstrous and Mischievous actings of the *Anabaptists* of *Munster*; all which toucheth us nothing at all, neither weakens a whit our most true Doctrine. Wherefore as a most sure Bulwark against such kind of Assaults, was subjoyned that other part of our Proposition, thus; *Moreover these Divine and inward Revelations which we establish, as absolutely necessary for the founding of the True Faith, as they do not, so neither can they at any time contradict the Scriptures Testimony, or sound Reason.*

By Experience.

Besides the intrinsic and undoubted Truth of this Assertion, we can boldly affirm it, from our certain and blessed Experience. For this Spirit never deceived us, never acted nor moved us to any thing that was amiss; but is clear and manifest in its Revelations, which are evidently discerned of us, as we wait in *that pure and undefiled Light of God* (that proper and fit *Organ*) in which they are received. Therefore if any reason after this manner,

(*That because some Wicked, Ungodly, Devilish Men, have committed wicked Actions, and have yet more wickedly asserted, that they were led into these things by the Spirit of God.*

Therefore, *No Man ought to lean to the Spirit of God, or seek to be led by it.*)

The Absurdity of the Consequence.

I utterly deny the Consequence of this Proposition; which, were it to be received as true, then would all *Faith in God*, and *Hope of Salvation* become uncertain, and the *Christian Religion* be turned into meer *Scepticism*. For after the same manner I might reason thus,

Because



Because *Eve* was deceived by the *Lying of the Serpent*:

Therefore she ought not to have trusted to the *Promise of God*.

Because the old World was deluded by *Evil Spirits*:

Therefore ought neither *Noah*, nor *Abraham*, nor *Moses* to have trusted the *Spirit of the Lord*.

Because a lying spirit spake through the four Hundred Prophets, that perswaded *Ahab* to go up and fight at *Ramoth Gilead*:

Therefore the Testimony of the *true Spirit of Micahiah* was uncertain and dangerous to be followed.

Because there were *seducing spirits* crept into the Church of old:

Therefore it was not good, or uncertain, to follow the *Anointing*, which taught all things, and is Truth, and no Lye.

Who dare say that this is a necessary Consequence? Moreover, not only the Faith of the Saints, and Church of God of old, is hereby rendered uncertain, but also the Faith of all sorts of Christians now, is liable to the like Hazard; even of those who seek a Foundation for their Faith elsewhere, than from the Spirit. For I shall prove by an inevitable Argument, *ab Incommodo*, i. e. from the Inconveniency of it, that if the Spirit be not to be followed upon that account, and that Men may not depend upon it, as their Guide, because some, while pretending thereunto, commit great Evils; that then nor Tradition, nor the Scriptures, nor Reason, which the *Papists*, *Protestants* and *Soci-nians*, do respectively make the Rule of their Faith, are any whit more certain. The *Romanists* reckon it an Error to Celebrate *Easter* any other ways, than that Church doth. This can only be decided by Tradition. And yet the Greek Church, which equally layeth claim to Tradition with her self, doth it otherwise. Yea, so little effectual is Tradition

i. e. Instances of Tradition

Euseb. Hist.  
Eccles. lib. 5.  
c. 26.

to decide the case, that *Polycarpus*, the Disciple of *John*, and *Anicetus*, the Bishop of *Rome*, who immediately succeeded them (according to whose example both sides concluded the Question ought to be decided) *could not agree*. Here of necessity one behoved to Err, and that following Tradition. Would the *Papists* now judge we dealt fairly by them, if we should thence aver, That Tradition is not to be regarded? Besides, in a matter of far greater Importance, the same difficulty will occur, to wit, in the Primacy of the Bishop of *Rome*; for many do affirm, and that by Tradition, That in the First Six Hundred Years the *Roman Prelates* never assumed the Title of *Universal Shepherd*, nor were acknowledged as such. And, as that which altogether overturneth this Presidency, there are that alledge, and that from Tradition also, That *Peter* never saw *Rome*; and that therefore the Bishop of *Rome* cannot be his Successor. Would ye *Romanists* think this sound Reasoning, to say, as ye do?

Many have been deceived, and erred grievously, in trusting to Tradition.

Therefore we ought to reject all Traditions, yea, even those by which we affirm the contrary, and as we think prove the Truth.

\*Concil. Flor. Sess. 5. decreto quodam Conc. Eph. Act. 6. Sess. 11, & 12. Concil. Flor. Sess. 18, 20. Conc. Flor. Sess. 21. p. 480. & seqq.

Lastly, In the \* Council of *Florence*, the chief Doctors of the *Romish* and *Greek* Churches, did debate whole Sessions long, concerning the Interpretation of one Sentence of the Council of *Ephesus*, and of *Epiphanius*, and *Basilius*, neither could they ever agree about it.

Secondly, As to the Scripture, the same difficulty occurreth: The *Lutherans* affirm they believe *Consubstantiation*, by the Scripture, which the *Calvinists* deny; as that which (they say) according to the same Scripture, is a gross Error. The *Calvinists* again affirm *absolute Reprobation*, which the *Arminians* deny, affirming the contrary: Wherein both affirm

firm themselves to be ruled by the Scripture and Reason, in the matter. Should I argue thus then to the *Calvinists*?

Here the *Lutherans* and *Arminians* grossly err, by following the Scripture:

Therefore the Scripture is not a good nor certain Rule; and *è contra*.

Would either of them accept of this Reasoning as good and sound? What shall I say of the *Episcopalians*, *Presbyterians*, *Independents*, and *Anabaptists* of *Great Britain*, who are continually buffeting one another with the Scripture? To whom the same Argument might be alledged, tho' they do all unanimously acknowledge it to be the Rule.

And *Thirdly*, As to Reason, I shall not need to say much; for whence come all the Controversies, Contentions and Debates in the World, but because every Man thinks he follows right Reason? Hence of old came the Jangles betwixt the *Stoicks*, *Platonists*, *Peripateticks*, *Pythagoreans*, and *Cynicks*, as of late betwixt the *Aristotelians*, *Cartesians*, and other *Naturalists*: Can it be thence inferred, or will the *Socinians*, those great Reasoners, allow us to conclude, because many, and that very wise Men, have erred, by following (as they supposed) their Reason, and that with what Diligence, Care and Industry they could, to find out the Truth, that therefore no Man ought to make use of it at all, nor be positive in what he knows certainly to be rational? And thus far as to Opinion, the same uncertainty is no less incident unto those other Principles.

§. XIV. But if we come to Practices, though I confess, I do with my whole Heart abhor and detest those wild Practices, which are written concerning the *Anabaptists* of *Munster*; I am bold to say, as bad, if not worse things, have been committed by those, that lean to Tradition, Scripture and Reason: Wherein also they have averred themselves

3. of Reason.

The Debates hence arising betwixt the old and late Philosophers.

Anabaptists for their wild Practices, and Protestants and Papists for their Wars and Bloodshed, each pretending Scripture for it.

to have been authoris'd by these Rules. I need but mention all the Tumults, Seditions, and horrible Bloodshed, wherewith *Europe* hath been afflicted these divers Ages; in which *Papists* against *Papists*, *Calvinists* against *Calvinists*, *Lutherans* against *Lutherans*, and *Papists* assisted by *Protestants*, against other *Protestants* assisted by *Papists*, have miserably Shed one anothers Blood, Hiring and Forcing Men to kill one another, who were Ignorant of the Quarrel, and Strangers to one another: All, mean while, pretending Reason for so doing, and pleading the Lawfulness of it from Scripture.

*Tradition,  
Scripture,  
and Reason  
made a Cover  
for Persecution and  
Murder.*

For what have the *Papists* pretended for their many *Massacres*, acted as well in *France*, as elsewhere, but *Tradition*, *Scripture* and *Reason*? Did they not say, That *Reason* perswaded them, *Tradition* allowed them, and *Scripture* commanded them, to Persecute, Destroy, and Burn *Hereticks*, such as denied this plain Scripture, *Hoc est Corpus meum, This is my Body*? And are not the *Protestants* assenting to this Bloodshed, who assert the same thing, and encourage them, by Burning and Banning, while their Brethren are so treated for the same Cause? Are not the Islands of great *Britain* and *Ireland* (yea, and all the Christian World) a lively Example hereof, which were divers Years together as a Theatre of Blood; where many lost their Lives, and Numbers of Families were utterly destroyed and ruined? For all which, no other cause was principally given, than the Precepts of the Scripture. If we then compare these actings, with those of *Munster*, we shall not find great difference; for both affirmed and pretended they were called, and that it was lawful to Kill, Burn, and Destroy the Wicked. *We must Kill all the Wicked*, said those *Anabaptists*, that we that are the *Saints* may Possess the Earth. *We must Burn* obstinate *Hereticks*, say the *Papists*, that the Holy Church of *Rome* may be purged of rotten Members, and may live

*in Peace. We must cut off Seducing Separatists, say the Prelatick Protestants, who trouble the Peace of the Church, and refuse the Divine Hierarchy, and Religious Ceremonies thereof. We must Kill, say the Calvinistick Presbyterians, the Profane Malignants, who accuse the Holy Consistorial and Presbyterian Government, and seek to defend the Popish and Prelatick Hierarchy; as also those other Sectaries that trouble the Peace of our Church. What difference I pray thee, Impartial Reader, seest thou betwixt these?*

If it be said, *The Anabaptists went without, and against the Authority of the Magistrate; so did not the other.* Object.

I might easily Refute it, by alledging the mutual Testimonies of these *Sects* against one another. The Behaviour of the *Papists* towards *Henry* the third and fourth of *France*; Their designs upon *James* the sixth, in the Gun-Powder-Treason; as also their Principle of the *Pope's* Power to depose Kings, for the cause of *Heresie*, and to absolve their Subjects from their *Oath*, and give them to others, proves it against them. *Ans.*

And as to the *Protestants*, how much their Actions differ from those other above-mentioned, may be seen by the many Conspiracies and Tumults, which they have been active in, both in *Scotland* and *England*, and which they have acted within these Hundred Years, in divers Towns and Provinces of the *Netherlands*. Have they not often times fought, not only from the *Popish Magistrates*, but even from those that had begun to Reform, or that had given them some Liberty of Exercising their Religion, that they might only be permitted, without Trouble or Hinderance, to Exercise their Religion, promising they would not hinder or molest the *Papists* in the Exercise of theirs? And yet did they not on the Contrary, so soon as they had Power, trouble and abuse those Fellow-Citizens, and turn them out

*Examples of Popish Cruelties.*

*Protestant Violences and Persecutions in Scotland, England and Holland.*

out of the City, and which is worse, even such, who together with them, had forsaken the Popish Religion? Did they not these things in many places, against the Mind of the Magistrates? Have they not publickly, with Contumelious Speeches, Assaulted their Magistrates, from whom they had but just before sought and obtained the free Exercise of their Religion? Representing them so soon as they opposed themselves to their *Hierarchy*, as if they regarded neither God nor Religion? Have they not by violent hands possessed themselves of the *Popish Churches*, so called, or by Force, against the Magistrates Mind, taken them away? Have they not turned out of their Office and Authority whole Councils of Magistrates, under pretence, that they were addicted to *Popery*? Which *Popish Magistrates* nevertheless they did but a little before acknowledge to be Ordained by God; affirming themselves obliged to yield them Obedience and Subjection, not only for Fear, but for Conscience sake; to whom moreover the very Preachers and Overseers of the Reformed Church had willingly Sworn Fidelity; and yet afterwards have they not said, That the People are bound to force a wicked Prince to the observation of God's Word? There are many other Instances of this kind to be found in their Histories, not to mention many worse things, which we know to have been acted in our time, and which for brevity's sake I pass by.

Lutheran  
Seditious a-  
gainst the  
reformed  
Teachers,  
and Assault  
upon the  
Marquess of  
Branden-  
burgh, &c.  
in Germany.

I might say much of the *Lutherans*, whose tumultuous Actions against their Magistrates, not professing the *Lutheran Profession*, are testified of by several Historians worthy of Credit. Among others I shall propose only one Example to the Readers consideration, which fell out at *Berlin*, in the Year 1615. "Where the Seditious Multitude of the *Lutheran* Citizens being stirred up, "by the daily Clamours of their Preachers, did not "only violently take up the Houses of the reform-  
"ed

“ed Teachers, overturn their Libraries, and spoil  
 “their Furniture; but also with reproachful words,  
 “yea, and with Stones assaulted the Marquess of  
 “*Brandenburg*, the Elector’s Brother, while he  
 “sought by smooth Words to quiet the Fury of the  
 “Multitude; they killed ten of his Guard, scarcely  
 “sparing himself, who at last by flight, escaped out  
 “of their hands.

All which sufficiently declares, that the Concurrence of the Magistrate doth not alter their Principles; but only their method of Procedure. So that for my own part, I see no difference betwixt the actings of those of *Munster*, and these others (whereof the one pretended to be led by the Spirit, the other by *Tradition*, *Scripture* and *Reason*) save this; that the former were Rash, Heady and Foolish, in their Proceedings, and therefore were the sooner brought to nothing, and so into Contempt and Derision: But the other being more Politick and Wise in their Generation, held it out longer, and so have authorized their Wickedness more, with seeming Authority of Law and Reason. But both their actings being equally evil, the difference appears to me to be only like that which is betwixt a simple silly Thief, that is easily caught, and hanged without any more ado; and a Company of resolute bold Robbers, who being better guarded, though their Offence be nothing less, yet by Violence do (to evite the Danger) force their Masters to give them good terms.

From all which then it evidently follows, that they argue very ill, that despise and reject any Principle, because Men, pretending to be led by it, do evil; in case it be not the natural and consequential tendency of that Principle, to lead unto those things that are evil.

Again, It doth follow from what is above asserted, that if the Spirit be to be rejected upon this account, all those other Principles ought on the  
 same

same account to be rejected. And for my part, as I have never a whit the lower esteem of the blessed Testimony of the Holy Scriptures; nor do the less respect any solid Tradition, that is answerable and according to Truth; neither at all despise Reason, that noble and excellent Faculty of the Mind, because wicked Men have abused the Name of them, to cover their Wickedness, and deceive the Simple: So would I not have any reject or diffide the Certainty of that Unerring Spirit, which God hath given his Children, as that which can alone guide them into all Truth, because some have falsely pretended to it.

*Let none reject the Certainty of the Unerring Spirit of God, because of false Pretenders to it.*

§. XV. And because the Spirit of God is the Fountain of all Truth and sound Reason, therefore we have well said, *That it cannot contradict neither the Testimony of the Scripture, nor right Reason: Yet (as the Proposition it self concludeth, to whose last part I now come) it will not from thence follow, that these Divine Revelations are to be subjected to the Examination either of the outward Testimony of Scripture, or of the humane or natural Reason of Man, as to a more noble and certain Rule and Touch-stone; for the Divine Revelation, and Inward Illumination, is that which is evident by it self, forcing the well-disposed Understanding, and irresistibly moving it to assent, by its own Evidence and Clearness, even as the common Principles of natural Truths do bow the Mind to a natural Assent.*

He that denies this part of the Proposition, must needs affirm, that the Spirit of God neither can nor ever hath manifested it self to Man, without the Scripture, or a distinct discussion of Reason; or that the Efficacy of this Supernatural Principle, working upon the Souls of Men, is less evident than Natural Principles in their common Operations; both which are false.

For *First*, Through all the Scriptures we may observe, That the Manifestation and Revelation of  
God



God by his Spirit, to the Patriarchs, Prophets, and Apostles, was *Immediate* and *Objective*, as is above proved; which they did not examine by any other Principle, but their own Evidence and Clearness.

Secondly, To say that the Spirit of God has less Evidence upon the Mind of Man, than Natural Principles have, is to have too mean and too low Thoughts of it. How comes *David* to invite us, to *taste, and see that God is good*, if this cannot be felt and tasted? This were enough to overturn the Faith and Assurance of all the Saints, both now and of old. How came *Paul* to be persuaded, that *nothing could separate him from the Love of God*, but by that Evidence and Clearness, which the Spirit of God gave him? The Apostle *John*, who knew well wherein the certainty of Faith consisted, judged it no ways absurd, without further Argument, to ascribe his Knowledge and Assurance, and that of all the Saints, hereunto in these words, *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John 4. 13. And again, 5. 6. *It's the Spirit that beareth Witness, because the Spirit is Truth.*

*The Self-Evidence of the Spirit.*

Observe the Reason brought by him, *Because the Spirit is Truth*: Of whose Certainty and Infallibility I have heretofore spoken. We then trust to and confide in this Spirit, because we know, and certainly believe, that it can only lead us aright, and never mis-lead us; and from this certain Confidence it is that we affirm, That no Revelation coming from it, can ever contradict the Scriptures Testimony, nor right Reason: Not as making this a more certain Rule to our selves, but as condescending to such, who not discerning the Revelations of the Spirit, as they proceed purely from God, will try them by these *Mediums*. Yet those that have their Spiritual Senses, and can savour the things of the Spirit, as it were *in prima Instantia*, i. e. at the first blush, can discern them without, or before they

*The Spirit contradicts not Scripture, nor right Reason.*

apply

Natural Demonstrations  
from Astronomy and  
Geometry.

apply them either to Scripture or Reason: Just as a good *Astronomer* can calculate an Eclipse infallibly, by which he can conclude, if the Order of Nature continue, and some strange and unnatural Revolution intervene not) there will be an Eclipse of the Sun or Moon such a day, and such an hour; yet can he not persuade an Ignorant Rustick of this, until he visibly see it. So also a *Mathematician* can infallibly know, by the Rules of Art, that the three Angles of a right Triangle, are equal to two right Angles; yea, can know them more certainly, than any Man by Measure. And some *Geometrical Demonstrations* are by all acknowledged to be Infallible, which can be scarcely discerned or proved by the Senses; yet if a *Geometer* be at the pains, to certify some ignorant Man concerning the Certainty of his Art, by condescending to measure it, and make it obvious to his Senses, it will not thence follow, that that Measuring is so certain, as the Demonstration it self; or that the Demonstration would be uncertain without it.

§. XVI. But to make an end, I shall add one Argument to prove; That this Inward, Immediate, Objective Revelation, which we have pleaded for all along, is the only, sure, certain, and unmoveable Foundation of all Christian Faith: Which Argument, when well weighed, I hope will have weight with all sorts of Christians, and it is this:

Immediate  
Revelation  
of all Christian  
Faith,  
the Immoveable  
Foundation.

That which all Professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, when pressed to the last, That for and because of which all other Foundations are recommended; and accounted worthy to be believed; and without which they are granted to be of no weight at all; must needs be the only most true, certain, and unmoveable Foundation of all Christian Faith.

But Inward, Immediate, Objective Revelation, by the Spirit, is that which all Professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, &c.

There

Therefore, &c.

The Proposition is so evident, that it will not be denied; The Assumption shall be proved by parts.

And first; As to the *Papists*, they place their Foundation in the Judgment of the *Church and Tradition*. If we press them to say, Why they believe as the *Church* doth; Their answer is, *Because the Church is always led by the Infallible Spirit*. So here the *Leading of the Spirit* is the utmost Foundation. Again, If we ask them, Why we ought to trust *Tradition*? They answer, *Because these Traditions were delivered us by the Doctors and Fathers of the Church; which Doctors and Fathers, by the Revelation of the Holy Ghost, commanded the Church to observe them*. Here again all ends in the Revelation of the Spirit.

*Papists Foundation, their Church and Tradition, Why?*

And for the *Protestants* and *Socinians*, both which acknowledge the Scriptures to be the Foundation and Rule of their Faith; the one is subjectively influenced by the Spirit of God to use them; the other, as managing them with and by their own Reason. Ask both, or either of them, Why they trust in the *Scriptures*, and take them to be their Rule? Their answer is, *Because we have in them the Mind of God delivered unto us, by those to whom these things were inwardly, immediately, and objectively Revealed by the Spirit of God*; and not because this or that Man wrote them, but because the *Spirit of God* dictated them.

*Protestants and Socinians make the Scriptures their Ground and Foundation, Why?*

It is strange then, that Men should render that so uncertain and dangerous to follow, upon which alone the certain Ground and Foundation of their own Faith is built; or that they should shut themselves out from that Holy Fellowship with God, which only is enjoyed in the Spirit, in which we are commanded both to Walk and Live.

*Christians by Name, and not by Nature, hold Revelations ceased, contrary to Scripture.*

If any, reading these things, find themselves moved by the strength of these Scripture-Arguments

to assent, and believe such Revelations necessary; and yet find themselves strangers to them (which, as I observed in the beginning, is the cause that this is so much gain-said and contradicted) Let them know, that it is not, because it is ceased to become the Priviledge of every true Christian, that they do not feel it; but rather because they are not so much Christians by Nature, as by Name: And let such know, that the secret *Light*, which shines in the Heart, and reproveth Unrighteousness, is the small Beginning of the Revelation of God's Spirit, which was first sent into the World to reprove it of Sin, *John* 16. 8. And as, by forsaking Iniquity, thou com'st to be acquainted with that Heavenly Voice in thy Heart, thou shalt feel, as the Old Man, or the Natural Man, that savoureth not the things of God's Kingdom, is put off, with his evil and corrupt Affections and Lusts; I say, thou shalt feel the New Man, or the Spiritual Birth and Babe raised, which hath its Spiritual Senses, and can see, feel, taste, handle, and smell the things of the Spirit; but till then, the knowledge of things Spiritual, is but as an Historical Faith. But as the description of the Light of the Sun, or of curious Colours, to a Blind Man, who, tho' of the largest capacity, cannot so well understand it, by the most acute and lively Description, as a Child can by seeing them: So neither can the Natural Man, of the largest capacity, by the best Words, even Scripture-words, so well understand the *Mysteries* of God's Kingdom, as the least and weakest Child who tasteth them, by having them Revealed *inwardly* and *objectively* by the Spirit.

*Who wants  
his Sight,  
sees not the  
Light.*

Wait then for this, in the small Revelation of that pure Light, which first reveals things more known; and as thou becom'st fitted for it, thou shalt receive more and more, and by a Living Experience easily refute their Ignorance, who ask, How do'st thou know, that thou art acted by the Spirit

Spirit of God? Which will appear to thee a Question no less ridiculous, than to ask one, whose Eyes are open, How he knows the Sun shines at Noon-day? And tho' this be the surest and certainest way to answer all Objections; yet by what is above written, it may appear, that the Mouths of all such Opposers, as deny this Doctrine, may be shut, by unquestionable and unanswerable Reasons.

## PROPOSITION III.

*Concerning the Scriptures.*

*From these Revelations of the Spirit of God to the Saints have proceeded the Scriptures of Truth, which contain,*

- I. *A faithful Historical Account of the Actings of God's People in divers Ages; with many singular and remarkable Providences attending them.*
- II. *A Prophetical Account of several things, whereof some are already past, and some yet to come.*
- III. *A full and ample Account of all the chief Principles of the Doctrine of Christ, held forth in divers precious Declarations, Exhortations and Sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some Churches and their Pastors.*

Nevertheless, because they are only a Declaration of the Fountain, and not the Fountain it self; therefore they are not to be esteemed the principal Ground of all Truth and Knowledge, nor yet the Adequate, Primary Rule of Faith and Manners. Yet, because they give a true and faithful Testimony of the first Foundation, they are and may be esteemed a Secondary Rule, subordinate to the Spirit, from which they have all their Excellency and Certainty: For, as by the inward Testimony of the Spirit we do alone truly know them; so they testify, That the Spirit is that Guide, by which the Saints are led into all Truth; therefore, according to the Scriptures, the Spi-

John 16. 13.  
Rom. 8. 14.

rit is the First and Principal Leader. Seeing then, that we do therefore receive and believe the Scriptures, because they proceeded from the Spirit; for the very same Reason is the Spirit more Originally and Principally the Rule, according to that received Maxim in the Schools, Propter quod unumquodque est tale, illud ipsum est magis tale: That for which a thing is such, the thing it self is more such.

§. I. **T**HE former part of this Proposition, tho' it needs no Apology for it self, yet it is a good Apology for us, and will help to sweep away that, among many other Calumnies, wherewith we are often loaded, as if we were Vilifiers and Deniers of the Scriptures; for in that which we affirm of them, it doth appear at what high rate we value them, accounting them (without all Deceit or Equivocation) the most excellent Writings in the World; to which not only no other Writings are to be preferr'd, but even in divers respects not comparable thereto. For, as we freely acknowledge, that their Authority doth not depend upon the Approbation of Canons of any Church, or Assembly; so neither can we subject them to the fallen, corrupt, and defiled Reason of Man: And therein, as we do freely agree with the *Protestants*, against the Error of the *Romanists*; so on the other hand, we cannot go the length of such *Protestants*, as make their Authority to depend upon any Virtue or Power, that is in the Writings themselves; but we desire to ascribe all to that Spirit, from which they proceeded.

We confess indeed, there wants not a Majesty in the Style, a Coherence in the Parts, a good Scope in the Whole; but seeing these things are not discerned by the Natural, but only by the Spiritual Man, it is the Spirit of God that must give us that Belief of the Scriptures, which may satisfy our Consciences. Therefore some of the chiefest among *Protestants*,

*The Holy Scriptures  
the most  
Excellent  
Writings in  
the World.*

*restants*, both in their particular Writings, and publick Confessions, are forced to acknowledge this.

Hence *Calvin*, tho' he saith, he is able to prove, that if there be a God in Heaven, these Writings have proceeded from him; yet he concludes another Knowledge to be necessary: *Instit. lib. 1. cap. 7. Sect. 4.* *Calvin's Testimony, That the Scriptures Certainty is from the Spirit.*

“ But, if ( saith he ) we respect the Consciences,  
 “ that they be not daily molested with Doubts,  
 “ and stick not at every Scruple, it is requisite that this Perswasion which we speak of, be  
 “ taken higher than Humane Reason, Judgment,  
 “ or Conjectures; to wit, from the secret Testimony of the Holy Spirit. *And again,* To those  
 “ that ask, that *we prove unto them, by Reason, that Moses and the Prophets were Inspired of God to speak:* I Answer, That the Testimony of the  
 “ Holy Spirit is more excellent than all Reason. *And again,* Let this remain a firm Truth, That  
 “ he only whom the Holy Ghost hath perswaded,  
 “ can repose himself on the Scripture with a true  
 “ certainty. *And lastly,* This then is a Judgment,  
 “ which cannot be begotten, but by a Heavenly  
 “ Revelation, &c.

The same is also affirmed in the first publick Confession of the *French Churches*, published in the Year 1559. *Art. 4.* “ We know these Books to  
 “ be Canonical, and the most certain Rule of our  
 “ Faith, not so much by the common Accord and  
 “ Consent of the Church, as by the Testimony and  
 “ inward Perswasion of the Holy Spirit. *The Confession of the French Churches.*

Thus also in the 5th Article of the Confession of Faith, of the Churches of *Holland*, confirmed by the Synod of *Dort*. “ We receive these Books  
 “ only for Holy and Canonical, not so much because  
 “ the Church receives and approves them,  
 “ as because the Spirit of God doth witness in our  
 “ Hearts, that they are of God. *Churches of Holland assert the same.*

Westminster  
Confession  
the same.

And lastly, The *Divines*, so called, at *Westminster*, who began to be afraid of, and guard against the Testimony of the Spirit, because they perceived a Dispensation beyond that which they were under, beginning to dawn, and to eclipse them; yet could they not get by this, tho' they have laid it down, neither so clearly, distinctly, nor honestly, as they did went before. It is in these words, *Chap. 1. Sect. 5.* "Nevertheless, our full  
" Perswasion and Assurance of the Infallible Truth  
" thereof, is, from the inward Work of the Holy  
" Spirit, bearing witness by and with the Word in  
" our Hearts.

By all which it appeareth, how necessary it is, to seek the certainty of the Scriptures from the Spirit, and no where else. The infinite Janglings, and endless Contests of those, that seek their Authority elsewhere, do witness to the Truth hereof.

*Apocrypha.*

*Conc. Laod.*  
*can. 59. in*  
*Cod. Ecc. 163*  
*Conc. Laod.*  
*held in the*  
*Year 364.*  
*excluded*  
*from the ca-*  
*non Eccl. the*  
*Wisdom of*  
*Solomon, Ju-*  
*dith, Tobias,*  
*the Maccabees,*  
*which*  
*the Council*  
*of Carthage,*  
*held in the*  
*Year 399.*  
*received.*

For the Ancients themselves, even of the first Centuries, were not agreed among themselves concerning them, while some of them rejected Books which we approve, and others of them approved those which some of us reject. It is not unknown to such as are in the least acquainted with Antiquity, what great Contests are concerning the second Epistle of *Peter*; that of *James*; the second and third of *John*; and the *Revelations*, which many, even very Ancient, deny to have been written by the beloved Disciple and Brother of *James*, but by another of that name. What should then become of Christians, if they had not received that Spirit, and those spiritual Senses, by which they know how to discern the *True* from the *False*? It's the Priviledge of Christ's Sheep indeed, that they hear his Voice, and refuse that of a Stranger; which Priviledge being taken away, we are left a prey to all manner of Wolves.



§. II. Tho' then we do acknowledge the Scriptures to be a very Heavenly and Divine Writing, the use of them to be very Comfortable and Necessary to the Church of Christ, and that we also admire, and give praise to the Lord, for his wonderful Providence, in preserving these Writings so Pure and Uncorrupted, as we have them through so long a Night of Apostasie, to be a Testimony of his Truth, against the Wickedness and Abominations, even of those, whom he made Instrumental in preserving them; so that they have kept them to be a Witness against themselves; yet we may not call them the principal Fountain of all Truth and Knowledge, nor yet the first adequate Rule of Faith and Manners, because the principal Fountain of Truth must be the Truth it self, *i. e.* That, The Scriptures are not the principal Ground of Truth. whose Certainty and Authority depends not upon another. When we doubt of the Streams of any River or Flood, we recur to the Fountain it self, and having found it, there we desist, we can go no further; because there it springs out of the Bowels of the Earth, which are inscrutable. Even so the Writings and Sayings of all Men we must bring to the Word of God, I mean the eternal Word, and if they agree hereunto, we stand there; for this Word always proceedeth, and doth eternally proceed from God, in and by which, the unsearchable Wisdom of God, and unsearchable Counsel, and Will conceived in the Heart of God, is revealed unto us. That then the Scripture is not the principal Ground of Faith and Knowledge, as it appears by what is above spoken; so it is provided in the latter part of the Proposition, which being reduced to an Argument, runs thus:

That whereof the certainty and authority depends upon another, and which is received as Truth, because of its proceeding from another, is not to be accounted the principal ground and origin of all Truth and Knowledge.

But the Scriptures Authority and Certainty depend upon the Spirit, by which they were dictated; and the reason why they were received, as Truth, is, because they proceeded from the Spirit.

Therefore they are not the principal ground of Truth.

To confirm this Argument, I added the School-Maxim, *Propter quod unumquodque est tale, illud ipsum magis est tale.* Which Maxim, tho' I confess it doth not hold Universally, in all things; yet in this it both doth and will very well hold, as by applying it, as we have above intimated, will appear.

Neither are  
they the pri-  
mary Rule  
of Faith and  
Manners,

The same Argument will hold, as to the other Branch of the Proposition, *That it is not the primary adequate Rule of Faith and Manners*; thus,

That which is not the Rule of my Faith in believing the Scriptures themselves, is not the primary adequate Rule of Faith and Manners:

But the Scripture is not, nor can it be the Rule of that Faith, by which I believe them, &c.

Therefore, &c.

That the  
Spirit is the  
Rule.

But as to this part, we shall produce divers Arguments hereafter, as to what is affirmed, *That the Spirit, and not the Scriptures, is the Rule*, it is largely handled in the former Proposition, the sum whereof I shall subsume in one Argument, thus,

If by the Spirit we can only come to the true Knowledge of God: If by the Spirit we are to be led into all Truth, and so be taught of all Things; Then the Spirit, and not the Scriptures, is the Foundation and Ground of all Truth and Knowledge, and the primary Rule of Faith and Manners:

But the First is true; Therefore also the last.

Next, The very nature of the Gospel it self declareth, that the Scriptures cannot be the *Only* and *Chief Rule* of *Christians*, else there should be no difference betwixt the *Law* and the *Gospel*. As from the Nature of the New Covenant, by di-  
vers

vers Scriptures described in the former Proposition is proved.

But besides these which are before-mentioned, herein doth the *Law* and the *Gospel* differ; in that the *Law* being outwardly written, brings under *Con-*<sup>Wherein the Law and Gospel differ.</sup>  
*demnation*, but hath *not Life* in it to *Save*; whereas the *Gospel*, as it declares and makes manifest the *Evil*; so it being an inward powerful thing, gives power also to obey, and deliver from the *Evil*. Hence it is called *Εὐαγγέλιον*, which is *Glad Tidings*; the *Law* or *Letter*, which is *without us*, *Kills*: But the *Gospel*, which is the *inward Spiritual Law*, gives *Life*, for it consists not so much in *Words* as in *Virtue*. Wherefore such as come to know it, and be acquainted with it, come to feel greater power over their *Iniquities*, than all outward *Laws* or *Rules* can give them. Hence the *Apostle* concludes, *Rom. 6. 14. Sin shall not have Dominion over you: For ye are not under the Law, but under Grace.* This *Grace* then, that is *Inward*, and not an *Outward Law*, is to be the *Rule of Christians*: Hereunto the *Apostle* commends the *Elders of the Church*, saying, *Acts 20. 32. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.* He doth not commend them here to outward *Laws* or *Writings*, but to the *Word of Grace*, which is *Inward*, even the *Spiritual Law*, which makes free, as he elsewhere affirms, *Rom. 8. 2. The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* This *Spiritual Law* is that which the *Apostle* declares he preached and directed *People* unto, which was not outward, as *Rom. 10. 8.* is manifest; where distinguishing it from the *Law*, he saith, *The Word is nigh thee, in thy Heart, and in thy Mouth; and this is the Word of Faith which we Preach.* From what is abovesaid, I argue thus,

The principl Rule of *Christians* under the Gospel, is not an outward Letter, nor Law outwardly written and delivered; but an inward Spiritual Law, *ingraven in the Heart, the Law of the Spirit of Life, the Word, that is nigh, in the Heart and in the Mouth.*

But the Letter of the Scripture is outward, of it self a dead thing, a meer Declaration of good things, but not the things themselves.

Therefore it is not, nor can be, the chief or principal Rule of Christians.

*The Scripture  
were not the  
Rule.*

§. III. *Thirdly*, That which is given to *Christians* for a Rule and Guide, must needs be so full, as it may clearly and distinctly guide and order them in all things and occurrences that may fall out.

But in that there are many hundreds of things, with a regard to their Circumstances, particular Christians may be concerned in, for which there can be no particular Rule had in the Scriptures:

Therefore the Scriptures cannot be a Rule to them.

I shall give an Instance in two or three Particulars, for to prove this Proposition. It is not to be doubted, but some Men are particularly called to some particular Services; their being not found in which, tho' the Act be no general positive Duty; yet in so far as it may be required of them, is a great Sin to omit: For as much as God is zealous of his Glory, and every Act of Disobedience to his Will manifested, is enough not only to hinder one greatly from that Comfort and inward Grace, which otherwise they might have, but also bringeth Condemnation.

As for Instance, Some are called to the Ministry of the Word; *Paul* saith, *There was a necessity upon him to preach the Gospel; Wo unto me, if I preach not.*

If it be necessary, that there be now Ministers of the Church, as well as then, then there is the same necessity upon some more than upon others, to occupy this place; which necessity, as it may be incumbent upon

upon particular Persons, the Scripture neither doth nor can declare.

If it be said, *That the Qualifications of a Minister Object. are found in the Scripture, and by applying these Qualifications to my self, I may know whether I be fit for such a place or no.*

I answer, The Qualifications of a Bishop, or Minister, as they are mentioned both in the Epistle to Timothy and Titus, are such as may be found in a private Christian; yea, which ought in some measure to be in every true Christian: So that, that giveth a Man no certainty. Every Capacity to an Office, giveth me not a sufficient Call to it. Answ.

Next again, By what Rule shall I judge, if I be so Qualified? How do I know that I am *sober, meek, holy, harmless*? Is not the Testimony of the Spirit in my *Conscience*, that which must assure me hereof? And suppose that I was Qualified and Called, yet what Scripture-Rule shall inform me, whether it be my duty to Preach in this or that place, in *France or England, Holland or Germany*? Whether I shall take up my Time in Confirming the Faithful, Reclaiming Hereticks, or Converting Infidels, as also in Writing Epistles to this or that Church?

The general Rules of the Scripture, viz. *To be diligent in my Duty, to do all to the Glory of God, and for the good of his Church*, can give me no light in this thing. Seeing two different things may both have a respect to that way, yet may I commit a great Error and Offence, in doing the one, when I am called to the other. If *Paul*, when his Face was turned by the Lord toward *Jerusalem*, had gone back to *Achaia, or Macedonia*, he might have supposed he could have done God more acceptable Service, in Preaching and Confirming the Churches, than in being shut up in Prison in *Judea*; but would God have been pleased herewith? Nay certainly. *Obedience is better than Sacrifice*; and it is not our doing that which is good simply, that pleaseth God, but that good

good which he willeth us to do. Every Member hath its particular place in the Body, as the Apostle sheweth, 1 Cor. 12. If then, I being the Foot, should offer to exercise the office of the Hand; or being the Hand, that of the Tongue, my Service would be troublesome, and not acceptable; and instead of helping the Body, I should make a *Schism* in it. So that, that which is good for another to do, may be sinful to me: For, as Masters will have their Servants to obey them, according to their good pleasure, and not only in blindly doing that, which may seem to them to tend to their Master's profit; whereby it may chance (the Master having business both in the Field and in the House) that the Servant, that knows not his Master's will, may go to the Field, when it is the mind of the Master he should stay and do the business of the House: Would not this Servant then deserve a Reproof, for not answering his Master's mind? And what Master is so sottish and careless, as having many Servants, leaves them in such disorder, as not to assign each his particular Station, and not only the general Term of doing that which is profitable, which would leave them in various doubts, and no doubt end in confusion?

Shall we then dare to ascribe unto Christ, in the ordering of his Church and Servants, that which in Man might justly be accounted Disorder and Confusion? The Apostle sheweth this distinction well, Rom. 12. 6, 7, 8. *Having then Gifts differing according to the Grace that is given to us; whether Prophecy, let us prophesie according to the proportion of Faith; or Ministry, let us wait on our Ministering; or he that Teacheth, on Teaching; or he that Exhorteth, on Exhortation.* Now what Scripture-Rule sheweth me, that I ought to Exhort, rather than Prophecie? or to Minister, rather than Teach? Surely none at all. Many more Difficulties of this kind occur in the Life of a Christian.

*That which is good for one to do, may be sinful to another.*

*Diversities of Gifts*

Moreover,

Moreover, That which of all things is most need-  
ful for him to know, to wit, whether he really be  
in the Faith, and an Heir of Salvation, or no, the  
Scripture can give him no certainty in, neither can  
it be a Rule to him. That this Knowledge is ex-  
ceeding desirable and comfortable, all do unanimou-  
sly acknowledge; besides, that it is especially com-  
manded, 2 Cor. 13. 5. *Examine your selves, whether ye  
be in the Faith, prove your selves; know ye not your own  
selves, how that Jesus Christ is in you, except ye be Repro-  
bates?* And 2 Pet. 1. 10. *Wherefore the rather Brethren,  
give all diligence to make your Calling and Election sure.*  
Now, I say, what Scripture-Rule can assure me, that  
I have true Faith? That my Calling and Election is  
sure?

Of Faith and  
Salvation can  
the Scripture  
assure thee?

If it be said, *By comparing the Scripture-Marks of  
true Faith with mine:*

I demand, Wherewith shall I make this Observa-  
tion? What shall ascertain me, that I am not mi-  
staken? It cannot be the Scripture: That's the Mat-  
ter under Debate.

If it be said, *My own Heart:*

How unfit a Judge is it in its own case? And how  
like to be partial, especially if it be yet unrenew-  
ed? Doth not the Scripture say, *That it is deceit-  
ful above all things?* I find the Promises, I find the  
Threatnings, in the Scripture; but who telleth me,  
that the one belongs to me, more than the other?  
The Scripture gives me a meer Declaration of these  
things, but makes no Application; so that the As-  
sumption must be of my own making, thus; as for  
Example: I find this Proposition in the Scripture;

The Heart  
of Man de-  
ceitful.

*He that believes, shall be saved:* Thence I draw this  
Assumption,

But I, *Robert, Believe:*

Therefore, *I shall be saved.*

The *Minor* is of my own making, not expressed  
in the Scripture; and so a Humane Conclusion, not  
a Divine Position; so that my Faith and Assurance  
here

here, is not built upon a Scripture Proposition, but upon a Humane Principle ; which, unless I be sure of elsewhere, the Scripture gives me no certainty in the matter.

Again, If I should pursue the Argument further, and seek a new *Medium* out of the Scripture, the same difficulty would occur, thus :

He that hath the true and certain Marks of true Faith, hath true Faith.

But I have those Marks :

*Therefore* I have true Faith.

*The Inward  
Testimony of  
of the Spirit  
the Seal of  
Scripture-  
Promises.*

For the Assumption is still here of my own making, and is not found in the Scriptures ; and by consequence the Conclusion can be no better, since it still followeth the weaker Proposition. This is indeed so pungent, that the best of Protestants, who plead for this Assurance, ascribe it to the inward Testimony of the Spirit, (as *Calvin*, in that large Citation, cited in the former Proposition) so that, not to seek further into the Writings of the Primitive Protestants, (which are full of such Expressions) even the *Westminster* Confession of Faith affirmeth, *Chap. 18. Sect. 12.* “ This certainty is  
“ not a bare Conjecture and probable Perswasion,  
“ grounded upon Fallible Hope, but an Infallible  
“ Assurance of Faith, founded upon the Divine  
“ Truth of the Promise of Salvation ; the inward  
“ Evidences of these Graces, unto which these Pro-  
“ mises are made ; the Testimony of the Spirit of  
“ Adoption, witnessing to our spirits, that we are  
“ the Children of God ; which Spirit is the *Earneſt*  
“ of our *Inheritance*, whereby we are sealed to the day  
“ of *Redemption*.

Moreover, The Scripture it self, wherein we are so earnestly pressed to seek after this Assurance, doth not at all affirm it self a Rule sufficient to give it, but wholly ascribeth it to the Spirit, as *Rom. 8. 16.* *The Spirit it self beareth witness with our spirit, that we are the Children of God.* 1 John 4. 13. *Hereby know we*  
that



that we dwell in him, and he in us, because he hath given us of his Spirit; and chap. 5. 6. *And it is the Spirit that beareth witness, because the Spirit is Truth.*

§. IV. *Lastly,* That cannot be the only, principal nor chief Rule, which doth not universally reach every Individual, that needeth it, to produce the necessary effect; and from the use of which (either some innocent and sinless Defect, or Natural, yet by harmless and blameless Imperfection) many (who are within the compass of the visible Church, and may, without absurdity, yea, with great probability, be accounted of the Elect) are necessarily Excluded, and that either wholly, or at least from the immediate use thereof. But it so falls out frequently concerning the Scriptures, in the case of Deaf People, Children and Idiots, who can by no means have the benefit of the Scriptures. Shall we then affirm, that they are without any Rule to Godward, or that they are all damned? As such an Opinion is in it self very absurd, and inconsistent both with the Justice and Mercy of God, so I know no sound Reason can be alledged for it. Now if we may suppose any such to be under the *New Covenant Dispensation*, as I know none will deny; but that we suppose it without any absurdity, we cannot suppose them without some Rule and Means of Knowledge; seeing it is expressly affirmed, *They shall all be taught of God*, John 6. 45. *And they shall know me from the least to the greatest*, Heb. 8. 11. But Secondly, Tho' we were rid of this difficulty, how many illiterate, and yet good Men, are there in the Church of God, who cannot read a Letter in their own Mothers Tongue? Which Imperfection, tho' it be inconvenient, I cannot tell whether we may safely affirm it to be sinful; these can have no immediate Knowledge of the Rule of their Faith: So their Faith must needs depend upon the credit of other Men's Reading or Relating it unto them; where either the altering, adding, or omitting of a little

*That the Scriptures are not the Chief Rule,*

*1. Deaf People, Children and Idiots influenced.*

little word may be a Foundation in the poor Hearer, of a very dangerous Mistake, whereby he may either continue in an Iniquity Ignorantly, or believe a Lye confidently. As for Example, The *Papists* in all their Catechisms, and publick Exercises of Examination, towards the People, have boldly cut away the Second Command, because it seems so expressly to hit against their Adoration and use of Images; whereas many of these People, in whom, by this Omission, this false Opinion is fostered, are under a simple impossibility, or at least a very great difficulty, to be outwardly informed of this abuse: But further, suppose all could read the Scriptures in their own Language, where is there one of a Thousand that hath that through Knowledge of the Original Languages, in which they are written, so as in that respect immediately to receive the benefit of them? Must not all these here depend upon the Honesty and Faithfulness of the Interpreters? Which how uncertain it is for a Man to build his Faith upon, the many Corrections, Amendments, and various Essays, which even among Protestants have been used, whereof the latter have constantly blamed and corrected the former, as guilty of Defects and Errors, doth sufficiently declare. And that even the last Translations in the vulgar Languages need to be corrected (as I could prove at large, were it proper in this place) learned Men do confess. But last of all, there is no less difficulty even occurs to these skilled in the Original Languages, who cannot so immediately receive the Mind of the Authors in these Writings, as that their Faith doth at least obliquely depend upon the Honesty and Credit of the Transcribers, since the Original Copies are granted by all not to be now extant.

Hieron. *Epist*  
28. *ad Lucin.*  
p. 247.

Of which Transcribers *Jerom* in his time complained, saying, *That they wrote not what they found, but what they understood.* And *Epiphanius* saith, *That*

in the good and correct Copies of Luke it was written, that Christ Wept, and that Irenæus doth cite it ; but Epiph. in Anachor. Tom. Oper. that the Catholicks blotted it out, fearing lest Hereticks should have abused it. Other Fathers also declare, That whole Verses were taken out of Mark, because of the Manichees.

But further, the various Lecti<sup>ons</sup> of the Hebrew The various Lecti<sup>ons</sup> of the Hebrew Character, by reason of the Points, which some plead &c. for, as c<sup>on</sup>v<sup>er</sup>s with the first Writings ; which others, with no less probability, alledge to be a later Invention ; the disagreement of divers Citations of Christ and the Apostles, with those passages in the Old Testament ; they appeal to the great Controversie among the Fathers, whereof some highly approve the *Greek Septuagint*, decrying and rendring very doubtful the *Hebrew Copy*, as in many places vitiated, and altered by the *Jews* ; other some, and particularly *Jerom*, exalting the certainty of the *Hebrew*, and rejecting, yea even deriding the History of the *Septuagint*, which the Primitive Church chiefly made use of ; and some Fathers that lived Centuries before him, affirm'd to be a most certain thing. And the many various Lecti<sup>ons</sup> in divers Copies of the Greek, and the great Alterations among the Fathers of the first three Centuries (who had greater opportunity to be better informed, than we can now lay claim to) concerning the Books to be admitted or rejected, as is above-observed. I say, all these, and much more which might be alledged, puts the Minds, even of the Learned, into infinite Doubts, Scruples, and inextricable Difficulties : Whence we may very safely conclude, that Jesus Christ, who promised to be *always* with his Children, to lead them into *all Truth*, to guard them against the Devices of the Enemy, and to establish their Faith upon an *unmoveable Rock*, lest them not to be principally ruled by that, which was subject in it self, to many uncertainties : and therefore he gave them his Spirit,

as their principal Guide, which neither Moths nor Time can wear out, nor Transcribers nor Translators corrupt; which none are so Young, none so Illiterate, none in so remote a Place, but they may come to be reached, and rightly informed by it.

Through and by the Clearness which that Spirit gives us, it is that we are only best rid of those difficulties that occur to us, concerning the Scriptures. The real and undoubted Experience whereof I my self have been a Witness of, with great Admiration of the Love of God to his Children in these latter days: For I have known some of my Friends, who profess the same Faith with me, faithful Servants of the most High God, and full of Divine Knowledge of his Truth, as it was immediately and inwardly revealed to them, by the Spirit, from a true and living Experience; who not only were Ignorant of the Greek and Hebrew, but even some of them could not read their own vulgar Language, who being pressed by the Adversaries with some Citations out of the *English* Translation, and finding them to disagree with the Manifestation of Truth in their Hearts, have boldly affirmed the Spirit of God never said so; and that it was certainly wrong: for they did not believe that any of the Holy Prophets, or Apostles, had ever written so; which, when I on this account seriously examined, I really found to be Errors and Corruptions of the Translators: Who, as in most Translations, do not so much give us the genuine Signification of the Words, as strain them to express that, which comes nearest to that Opinion and Notion they have of Truth. And this seemed to me to suit very well with that saying of *Augustine*, *Epist. 19. ad Hen. Tom. 2. fol. 14.* after he has said, "That he gives only that Honour to those Books which are called *Canonical*, as to believe that the Authors thereof did in writing, not err. He adds, "And if I shall meet with any thing in  
" these

Wrong Translations of Scriptures discerned in the Spirit by the Unlearned in Letters.

“ these Writings, that seemeth repugnant to  
 “ Truth, I shall not doubt to say, that either the  
 “ Volume is Faulty or Erroneous: That the Ex-  
 “ pounder hath not reached what was said, or that  
 “ I have in no wise understood it. So that he sup-  
 poses, that in the Transcription and Translation  
 there may be Errors.

§. V. If it be then asked me, *Whether I think Object.*  
*hereby to render the Scripture altogether Uncertain, or*  
*Useless ?*

I Answer; Not at all. The Proposition it self de- *Ans. 1.*  
 clares, what esteem I have for them ; and provided,  
 that to the Spirit, from which they came, be but  
 granted that place the Scriptures themselves give  
 it ; I do freely concede to the Scripture the second  
 place, even whatsoever they say of themselves :  
 Which the Apostle Paul chiefly mentions in two  
 places, Rom. 15. 4. *Whatsoever things were written*  
*afortime, were written for our Learning ; that we,*  
*through Patience and Comfort of the Scriptures, might*  
*have Hope.* 2 Tim. 3. 15, 16, 17. *The Holy Scrip-*  
*tures are able to make Wise unto Salvation, through*  
*Faith which is in Jesus Christ. All Scripture given by*  
*Inspiration of God, is profitable for Correction, for*  
*Instruction in Righteousness, that the Man of God may*  
*be Perfect, thoroughly furnished unto every good Work.*

For tho' God do principally and chiefly lead us  
 by his Spirit ; yet he sometimes conveys his Com-  
 fort and Consolation to us, through his Children,  
 whom he Raifes up and Inspires, to speak or write  
 a Word in season ; whereby the Saints are made  
 Instruments in the hand of the Lord, to strengthen  
 and encourage one another ; which do also tend  
 to perfect, and make them wise unto Salvation ;  
 and such as are led by the Spirit, cannot neglect,  
 but do naturally love, and are wonderfully che-  
 rished by that, which proceedeth from the same  
 Spirit in another ; because such mutual Emanations  
 of the heavenly Life, tend to quicken the Mind,

*The Saints*  
*mutual Com-*  
*fort is the*  
*same Spirit*  
*in all.*

when at any time it is overtaken with heaviness. *Peter* himself declares this to have been the end of his Writing, 2 *Pet.* 1. 12, 13. *Wherefore I will not be negligent, to put you always in remembrance of those things; tho' ye know them, and be established in the present Truth. Yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance.*

God is Teacher of his People himself; and there is nothing more express, than that such as are under the New Covenant, they *need no Man to teach* them: Yet it was a fruit of Christ's Ascension, to send Teachers and Pastors, for perfecting of the Saints. So that the same work is ascribed to the Scriptures, as to Teachers; the one to make the Man of God Perfect, the other for the Perfection of the Saints.

As then Teachers are not to go before the Teaching of God himself, under the New Covenant, but to follow after it; neither are they to rob us of that great Priviledge, which Christ hath purchased unto us by his *Blood*; so neither is the Scripture to go before the teaching of the Spirit, or to rob us of it.

*Ans. 2.* Secondly, God hath seen meet, that herein we should, as in a Looking-Glass, see the Conditions and Experiences of the Saints of old; that finding our Experience answer to theirs, we might thereby be the more confirmed and comforted, and our Hope strengthened of obtaining the same end; that observing the Providences attending them, seeing the Snares they were liable to, and beholding their Deliverances; we may thereby be made wise unto Salvation, and seasonably reprov'd, and instructed in Righteousness.

*The Scriptures a looking-Glass.*

This is the great Work of the Scriptures, and their Service to us, that we may witness them fulfilled in us, and so discern the Stamp of God's Spirit and ways upon them, by the inward acquaintance

tance

tance we have with the same Spirit and Work in our Hearts. The Prophecies of the Scriptures are also very comfortable, and profitable unto us, as the same Spirit enlightens us, to observe them fulfilled, and to be fulfilled: For in all this, it is to be observed, that it is only the Spiritual Man that can make a right use of them: they are able to make the Man of God Perfect (so it is not the natural Man) and whatsoever was written aforetime, was written for *our Comfort*, [*our*] that are the Believers, [*our*] that are the Saints; concerning such the Apostle speaks: for as for the other, the Apostle *Peter* plainly declares, that the *unstable and unlearned wrest them to their own Destruction*: These were they that were unlearned in the Divine and Heavenly Learning of the Spirit, not in Humane and School Literature; in which we may safely presume, that *Peter* himself, being a Fisher-man, had no skill; for it may, with great probability, yea certainty, be affirmed, that he had no knowledge of *Aristotle's* Logick, which both Papists and Protestants, now degenerating from the simplicity of Truth, make the hand-Maid of Divinity (as they call it) and a necessary Introduction to their carnal, natural and humane Ministry. By the infinite obscure Labours of which kind of Men, mixing in their Heathenish Stuff, the Scripture is rendred at this day of so little service to the simple People: whereof if *Jerom* complained in his time, now twelve Hundred Years ago, *Hierom* Epist. 134. ad *Cypr.* tom. 3. saying, *It is wont to beset the most part of learned Men, that it is harder to understand their Expositions, than the things which they go about to Expound*; What may we say then, considering those great Heaps of Commentaries since, in Ages yet far more corrupted?

§. VI. In this respect above-mentioned then, we have shewn what Service and Use the Holy Scriptures, as managed in and by the Spirit, are of, to

*The Scriptures a Secondary Rule.*

the Church of God; wherefore we do account them a Secondary Rule. Moreover, because they are commonly acknowledged by all, to have been written by the Dictates of the Holy Spirit, and that the Errors, which may be supposed by the Injury of Times to have slipped in, are not such, but that there is a sufficient clear Testimony left to all the Essentials of the Christian Faith; we do look upon them, as the only fit outward Judge of Controversies among Christians; and that whatsoever Doctrine is contrary unto their Testimony, may therefore justly be rejected as False. And for our parts, we are very willing, that all our Doctrines and Practices be tryed by them; which we never refused, nor ever shall, in all Controversies with our Adversaries, as the Judge and Test. We shall also be very willing to admit it, as a positive certain Maxim, *That whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a Delusion of the Devil.* For as we never lay claim to the Spirit's leadings, that we may cover our selves in any thing that is Evil; so we know, that as every Evil contradicts the Scriptures, so it doth also the Spirit in the first place, from which the Scriptures came, and whose Motions can never contradict one another, tho' they may appear sometimes, to be contradictory to the blind Eye of the natural Man, as *Paul* and *James* seem to contradict one another.

Thus far we have shewn both what we believe, and what we believe not, concerning the Holy Scriptures; hoping, we have given them their due place. But since they that will needs have them to be the Only, Certain and Principal Rule, want not some shew of Arguments, even from the Scripture it self (tho' it no where call it self so) by which they labour to prove their Doctrine; I shall briefly lay them down by way of Objections, and Answer them, before I make an end of this matter.

§. VII.



§. VII. Their first Objection is usually drawn Object. 1  
from *Isaiab* 8. 20. *To the Law and to the Testimony;*  
*if they speak not according to this Word, it is because*  
*there is no Light in them.* Now this *Law, Testimony,*  
*and Word,* they plead to be the Scriptures.

To which I Answer; That that is to beg the *Ans. 1.*  
thing in Question; and remains yet unproved.  
Nor do I know, for what reason we may not safely  
affirm this *Law and Word* to be *Inward*: But  
suppose it was *Outward*, it proves not the case at  
all for them, neither makes it against us; for it  
may be confessed, without any prejudice to our  
Cause, That the outward Law was more particu-  
larly to the *Jews* a Rule, and more principally  
than to us; seeing their Law was outward and  
literal, but ours, under the New Covenant (as  
hath been already said) is expressly affirmed to be  
*Inward and Spiritual*; So that this Scripture is so far  
from making against us, that it makes for us; for  
if the *Jews* were directed to try all things by their *To try all  
things, by  
what?*  
Law, which was without them, written in Tables  
of Stone; then if we will have this Advice of the  
Prophet to reach us, we must make it hold paral-  
lel to that Dispensation of the Gospel, which we  
are under: So that we are to try all things (in  
the first place) by that *Word of Faith*, which is  
preached unto us, which the Apostle saith, is *in*  
*the Heart*; and by that Law, which God hath gi-  
ven us, which the Apostle saith also expressly, *is*  
*written and placed in the Mind.*

Lastly; If we look to this place, according to  
the Greek Interpretation of the *Septuagint*, our  
Adversaries shall have nothing from thence to carp;  
yea, it will favour us much: for there it is said,  
that *the Law is given us for a help*; which very well  
agrees, with what is above asserted.

Their second Objection is from *John* 5. 39. *Search* Object. 2  
*the Scriptures, &c.*

*Here, say they, we are commanded, by Christ himself, to search the Scriptures.*

- Answ. 1.* I Answer, *First* ; That the Scriptures ought to be searched, we do not at all deny ; but are very willing to be tryed by them, as hath been above-declared : But the Question is, *Whether they be the Only and Principal Rule* ? Which this is so far from proving, that it proveth the contrary ; for Christ checks them here, for too high an esteem of the Scriptures, and neglecting of him that was to be preferred before them, and to whom they bare witness ; as the following words declare. *For in them ye think ye have eternal Life, and they are they which testifie of me : And ye will not come unto me, that ye might have Life.* This shews, that while they thought, they had Eternal Life in the Scriptures, they neglected to come unto Christ, to have Life, of which the Scriptures bore witness. This answers well to our purpose, since our Adversaries now do also exalt the Scriptures, and think to have Life in them ; which is no more, than to look upon them as the only principal Rule, and Way to Life ; and yet refuse to come unto the Spirit, of which they testifie, even the Inward Spiritual Law, which could give them Life : So that the cause of this Peoples Ignorance and Unbelief, was not their want of respect to the Scriptures ; which tho' they knew, and had a high esteem of ; yet Christ testifies in the former Verses, that they had neither *seen the Father, nor heard his Voice at any time ; neither had his Word abiding in them* ; which had they then had, then they had believed in the Son. Moreover, that place may be taken in the Indicative Mood, *Ye search the Scriptures* ; which Interpretation the Greek word will bear, and so *Pasor* translateth it : which by the reproof following, seemeth also to be the more genuine Interpretation, as *Cyrellus* long ago hath observed.
- Answ. 2.*

§. VIII. Their third Objection is from these words, *Acts 17. 11. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*

Here, say they, the Bereans are commended, for *Object. 3*  
searching the Scriptures, and making them the Rule.

I answer; That the Scriptures either are the principal or only Rule, will not at all from this follow; neither will their searching the Scriptures, or being commended for it, infer any such thing: For we recommend and approve the use of them, in that respect, as much as any; yet will it not follow, that we affirm them to be the principal and only Rule. *Ans. 1.*

Secondly; It is to be observed, that these were the *Ans. 2.*  
*Jews of Berea*, to whom these Scriptures, which were the Law and the Prophets, were more particularly a Rule; and the thing under Examination was, whether the Birth, Life, Works, and Sufferings of Christ, did answer to the Prophecies that went before of him; so that it was most proper for them, being *Jews*, to examine the Apostles Doctrine by the Scriptures; seeing he pleaded it to be a fulfilling of them. It is said nevertheless in the first place, That *they received the Word with cheerfulness*; and in the second place, *They searched the Scriptures*: Not that they searched the Scriptures, and then received the Word; for then could they not have prevailed to Convert them, had they not first minded the *Word abiding in them*, which opened their Understandings; no more, than the *Scribes and Pharisees*, who (as in the former Objection we observed) searched the Scriptures, and exalted them, and yet remained in their Unbelief; because they had not the *Word abiding in them*. *The Bereans searching the Scriptures, make them not the only Rule to try Doctrines.*

But Lastly, If this Commendation of the *Jewish Bereans* might infer, That the Scriptures were the only and principal Rule to try the Apostles Doctrine *Ans. 3.*

The Athenians  
instanced.

Doctrine by; what should have become of the *Gentiles*? How should they ever have come to have received the Faith of Christ, who neither knew the Scriptures, nor believed them? We see in the end of the same Chapter, how the Apostle, preaching to the *Athenians*, took another Method, and directed them to somewhat of *God within* themselves, that they might *feel after him*. He did not go about to Proselyte them to the *Jewish Religion*, and to the Belief of the *Law* and the *Prophets*, and from thence to prove the Coming of Christ; nay, he took a nearer way. Now certainly, the principal and only Rule is not different; one to the *Jews*, and another to the *Gentiles*; but is *Universal*, reaching both: Tho' secondary and subordinate Rules and Means may be various, and diversly suited, according as the People, they are used to, are Stated and Circumstantiated: Even so we see, that the Apostle to the *Athenians* used a Testimony of one of their own Poets, which he judged would have Credit with them: And, no doubt, such Testimonies, whose Authors they esteemed, had more weight with them, than all the Sayings of *Moses* and the *Prophets*, whom they neither knew, nor would have cared for. Now because the Apostle used the Testimony of a Poet to the *Athenians*, will it therefore follow, he made that the principal, or only Rule, to try his Doctrine by? So neither will it follow, that tho' he made use of the Scriptures to the *Jews*, as being a Principle already believed by them, to try his Doctrine, that from thence the Scriptures may be accounted the principal or only Rule.

§. IX. The last, and that which at first view seems to be the greatest Objection, is this:

Object. 4. *If the Scripture be not the adequate, principal, and only Rule, then it would follow, that the Scripture is not compleat, nor the Canon filled; that if Men be now immediately Led and Ruled by the Spirit, they may add new Scriptures,*

*Scriptures, of equal authority with the old; whereas every one that adds, is cursed: Yea, what assurance have we, but at this rate every one may bring in a new Gospel, according to his fancy?*

The dangerous Consequences, insinuated in this *Ans.* Objection, were fully answered in the latter part of the last Proposition, in what was said a little before; offering freely to disclaim all pretended Revelations, contrary to the Scriptures.

But if it be urged, *That it is not enough to deny* Object. 1. *these Consequences, if they naturally follow from your Doctrine of Immediate Revelation, and denying the Scripture to be the only Rule.*

I answer; We have proved both these Doctrines *Ans.* 1. to be true and necessary, according to the Scriptures themselves; and therefore to fasten evil Consequences upon them, which we make appear do not follow, is not to accuse us, but Christ and his Apostles, who preached them.

But *Secondly*; We have shut the Door upon all *Ans.* 2. such Doctrine, in this very Position; affirming, *That the Scriptures give a full and ample Testimony to all the principal Doctrines of the Christian Faith.* For we do firmly believe, that there is no other Gospel or Doctrine to be preached, but that which was delivered by the Apostles; and do freely subscribe to that saying, *Let him that preacheth any other* Gal. 1. 8. *Gospel, than that which hath been already preached by the Apostles, and according to the Scriptures, be accursed.*

So we distinguish betwixt a Revelation of a *new* Gospel, and *new Doctrines*, and a *new Revelation* of the *good old Gospel and Doctrines*; the last we plead for, but the first we utterly deny. For we firmly believe, *That no other Foundation can any Man lay, than that, which is laid already.* But that this Revelation is necessary, we have already proved; and this doth sufficiently guard us, against the hazard insinuated in the Objection.

*A new Revelation is not a new Gospel.*

*Books Canonical.*

As to the *Scriptures* being a *filled Canon*, I see no necessity of believing it. And if these Men, that believe the *Scriptures* to be the only Rule, will be consistent with their own Doctrine, they must needs be of my judgment; seeing it is simply impossible to prove the Canon by the *Scriptures*. For it cannot be found in any Book of the *Scriptures*; that these Books, and just these, and no other, are Canonical, as all are forced to acknowledge; how can they then evite this Argument?

That, which cannot be proved by Scripture, is no necessary Article of Faith.

But the Canon of the Scripture; to wit, that there are so many Books precisely, neither more or less, cannot be proved by Scripture:

*Therefore*, it is no necessary Article of Faith.

Object.2 If they should alledge; *That the admitting of any other Books, to be now written by the same Spirit, might infer the admission of new Doctrines.*

I deny that Consequence; for the Principal or Fundamental Doctrines of the Christian Religion, are contained in the tenth part of the Scripture; but it will not follow thence, that the rest are impertinent, or useless. If it should please God to bring to us any of those Books, which by the injury of time are lost, which are mentioned in the Scripture; as, *The Prophecy of Enoch*; *the Book of Nathan*, &c. or *the Third Epistle of Paul to the Corinthians*; I see no reason, why we ought not to receive them, and place them with the rest. That which displeaseth me, is, that Men should first affirm, that the Scripture is the only and principal Rule, and yet make a great Article of Faith of that, which the Scripture can give us no light in.

*Books lost.*

As for Instance: How shall a Protestant prove by Scripture, to such, as deny the *Epistle of James* to be Authentick, that it ought to be received.

*First*, If he would say, *Because it Contradicts not the rest*, (besides that there is no mention of it in  
any

any of the rest;) perhaps these Men think, it doth contradict *Paul*, in relation to *Faith* and *Works*. But, if that should be granted, it would as well follow, that every Writer, that contradicts not the Scripture, should be put into the Canon: And by this means, these Men fall into a greater Absurdity, than they fix upon us: For thus they would equal every one the Writings of their own Sect with the Scriptures; for I suppose they judge, their own Confession of Faith doth not contradict the Scriptures: Will it therefore follow, that it should be bound up with the Bible? And yet it seems impossible, according to their Principles, to bring any better Argument, to prove the *Epistle of James* to be Authentick. There is then this unavoidable necessity to say, We know it by the same Spirit, from which it was written; or otherwise, to step back to *Rome*, and say, We know by Tradition, that the Church hath declared it to be Canonical; and the Church is Infallible. Let them find a Mean, if they can. So that out of this Objection, we shall draw an Unanswerable Argument *ad hominem*, to our purpose.

*Whether  
the Epistle  
of James be  
Authentick,  
and how to  
know it?*

That, which cannot assure me, concerning an Article of Faith, necessary to be believed, is not the primary, adequate, only Rule of Faith, &c.

Therefore, &c.

I prove the Assumption thus:

That, which cannot assure me concerning the Canon of the Scripture, to wit, that such Books are only to be admitted, and the *Apocrypha* excluded, cannot assure me of this.

Therefore, &c.

And Lastly, As to these words, *Rev. 22. 18. That Object. 3*  
*if any Man shall add unto these things, God shall add*  
*unto him the Plagues that are written in this Book:* I  
desire they will shew me how it relates to any thing  
else, than to that particular Prophecy. It saith not, *Answer.*  
*Now the Canon of the Scripture is filled up, no Man is to*  
*write*

What it  
means to  
add to the  
Scriptures.

write more from that Spirit ; yea, do not all confess, that there have been Prophecies, and true Prophets since ? The *Papists* deny it not. And do not the *Protestants* affirm, that *John Hus* prophesied of the *Reformation* ? Was he therefore Cursed ? Or did he therein Evil ? I could give many other Examples, confessed by themselves. But, moreover, the same was in effect commanded long before, *Prov. 30. 6.* *Add thou not unto his words, lest he reprove thee, and thou be found a Lyar :* Yet how many Books of the Prophets were written after ? And the same was said by *Moses*, *Deut. 4. 2.* *Ye shall not add unto the Word which I command you ; neither shall ye diminish ought from it.* So that, tho' we should extend that of the *Revelation*, beyond the particular Prophecy of that Book, it cannot be understood, but of a new Gospel, or new Doctrines, or of restraining Man's spirit, that he mix not his Humane Words with the Divine ; and not of a new *Revelation of the Old*, as we have said before.

## PROPOSITION IV.

### *Concerning the Condition of Man in the Fall.*

Rom 5. 12,  
15.

*All Adam's Posterity ( or Mankind ) both Jews and Gentiles, as to the first Adam ( or Earthly Man ) is fallen, degenerated, and dead ; deprived of the Sensation ( or feeling ) of this Inward Testimony, or Seed of God ; and is subject unto the Power, Nature, and Seed of the Serpent, which he soweth in Men's Hearts, while they abide in this natural and corrupted Estate : From whence it comes, that not only their Words and Deeds, but all their Imaginations, are evil perpetually in the sight of God, as proceeding from this depraved and wicked Seed. Man therefore, as he is in this State, can know nothing aright ; yea, his Thoughts and Conceptions, concerning*  
God,



God, and things Spiritual (until he be dis-joined from the Evil Seed, and united to the Divine Light) are unprofitable both to himself and others. Hence are rejected the Socinian and Pelagian Errors, in exalting a Natural Light; as also the Papists, and most of Protestants, who affirm, That Man, without the true Grace of God, may be a true Minister of the Gospel. Nevertheless, this Seed is not imputed to Infants, until by Transgression, they actually joyn themselves therewith; for they are by Nature the Children of Wrath, who walk according to the Power of the Prince of the Air, and the Spirit that now worketh in the Children of Disobedience, *having their Conversation in the Lusts of the Flesh, fulfilling the Desires of the Flesh, and of the Mind.* Ephes. 2;

§. I. **H**itherto we have Discoursed, how the True Knowledge of God is attained and preserved; also of what Use and Service the Holy Scripture is to the Saints.

We come now to examine *the State and Condition of Man, as he stands in the Fall; what his Capacity and Power is; and how far he is able, as of himself, to advance in relation to the things of God.* Of this we touch'd a little in the beginning of the second Proposition; but the full, right, and through Understanding of it, is of great Use and Service; because from the Ignorance and Altercations that have been about it, there have arisen great and dangerous Errors, both on the one hand and on the other. While some do so far exalt the Light of Nature, or the Faculty of the Natural Man, as capable of himself, by virtue of the inward Will, Faculty, Light and Power, that pertains to his Nature, to follow that which is good, and make real progress towards Heaven. And of these, are the *Pelagians*, and *Semi-Pelagians* of old; and of late, the *Socinians*, and divers others among the *Papists*. Others again will

Augustine's  
Zeal against  
Pelagius.

will needs run into another Extream, (to whom *Augustine*, among the Ancients, first made way in his declining Age, through the heat of his Zeal against *Pelagius*) not only confessing Men incapable of themselves to do good, and prone to evil; but that in his very Mother's Womb, and before he commits any Actual Transgression, he is Contaminate with a real Guilt, whereby he deserves Eternal Death: In which respect, they are not afraid to affirm, *That many poor Infants are Eternally Damned, and for ever endure the Torments of Hell.* Therefore the God of Truth, having now again Revealed his Truth (that good and even Way) by his own Spirit, hath taught us to avoid both these Extreams.

That then, which our Proposition leads to treat of, is,

- I. First, *What the Condition of Man is, in the Fall; and how far incapable to meddle in the things of God.*
- II. And Secondly, *That God doth not impute this Evil to Infants, until they actually joyn with it:* That so, by Establiishing the Truth, we may overturn the Errors on both parts.
- III. And as for that Third thing included in the Proposition it self, concerning these *Teachers*, which *want the Grace of God*, we shall refer that to the Tenth Proposition, where the matter is more particularly handled.

Part I. §. II. As to the first, not to dive into the many curious Notions which many have, concerning the *Condition of Adam before the Fall*; all agree in this, That thereby he came to a very great Loss, not only in the things which related to the outward Man, but in regard of that true Fellowship and Communion he had with God. This loss was signified unto him in the Command, *For in the day thou eatest thereof, thou shalt surely dye*, Gen. 2. 17. This Death could not be an outward Death, or the Dissolution of the outward Man, for as to

that,

that, he did not dye yet many Hundred Years after ; so that it must needs respect his spiritual Life and Communion with God. The Consequence of this Fall, besides that which relates to the Fruits of the Earth, is also expressed, *Gen. 3. 24. So he drove out the Man, and he placed at the East of the Garden of Eden Cherubims, and a Flaming Sword, which turned every way, to keep the way of the Tree of Life.* Now whatsoever literal signification this may have, we may safely ascribe to this Paradise, a mystical Signification, and truly account it that spiritual Communion and Fellowship, which the Saints obtain with God, by Jesus Christ ; to whom only these Cherubims give way, and unto as many as enter by him, who calls himself the *Door*. So that, tho' we do not ascribe any whit of *Adam's* Guilt to Men, until they make it theirs by the like Acts of Disobedience ; yet we cannot suppose, that Men, who are come of *Adam* naturally, can have any good thing in their Nature, as belonging to it ; which he, from whom they derive their Nature, had not himself to Communicate unto them.

*Guilt not  
ascribed to  
Adam's Po-  
sterity.*

If then we may affirm, that *Adam* did not retain in his Nature (as belonging thereunto) any Will or Light capable to give him Knowledge in spiritual Things, then neither can his Posterity : For whatsoever real good any Man doth, it proceedeth not from his Nature, as he is Man, or the Son of *Adam* ; but from the *Seed of God in him*, as a new Visitation of Life, in order to bring him out of this natural Condition : So that, tho' it be *in him*, yet it is not *of him* ; and this the Lord himself witnessed, *Gen. 6. 3.* where it is said, he *saw that every Imagination of the Thoughts of his Heart, was only evil continually* : Which words as they are very Positive, so are they very Comprehensive. Observe the Emphasis of them ; *First*, There is every *Imagination of the Thoughts of his Heart* ; so that this ad-

*Every Im-  
agination of  
the Natural  
Man is evil.*

mits of no Exception of any Imagination of the Thoughts of his Heart. *Secondly, Is only evil continually*; it is neither in *some part evil continually*, nor yet *only evil at sometimes*; but both *only evil*, and *always* and *continually* evil; which certainly excludes any good, as a proper effect of Man's Heart, naturally: For that, which is only evil, and that always, cannot of its own Nature produce any good thing. The Lord expresseth this again a little after, *chap. 8. 21. The Imagination of Man's Heart is evil from his Youth.* Thus inferring how natural and proper it is unto him; from which I thus argue:

If the Thoughts of Man's Heart be not only evil, but always evil, then are they, as they simply proceed from his Heart, neither good in part, nor at any time:

But the First is True; Therefore the Last.

Again,

If Man's Thoughts be always and only evil, then are they altogether useless and ineffectual to him, in the things of God.

But the First is True; Therefore the Last:

*The Heart  
of Man de-  
ceitful.*

*Secondly, This appears clearly from that saying of the Prophet Jeremiah, chap. 17. 9. The Heart is deceitful above all things, and desperately wicked.* For who can, with any colour of Reason, imagine, that That which is so, hath any power of it self; or is any wise fit to lead a Man to Righteousness, whereunto it is of its own Nature directly opposite? This is as contrary to Reason, as it is impossible in Nature, that a Stone of its own nature and proper Motion, should flee upwards: For, as a Stone of its own Nature, inclineth and is prone to move downwards towards the Centre; so the Heart of Man is naturally prone and inclined to Evil, some to one, and some to another: From this then I also thus argue:

That

That which is *deceitful above all things, and desperately wicked*, is not fit, neither can it lead a Man aright, in things that are good and honest.

But the Heart of Man is such :

Therefore, &c.

But the Apostle Paul describeth the condition of Men in the Fall, at large, taking it out of the *Psalmist*. *There is none Righteous, no not one : There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable ; there is none that doth good, no not one. Their Throat is an open Sepulchre, with their Tongues they have used Deceit, the Poison of Asps is under their Lips : Whose Mouths are full of Cursing and Bitterness. Their Feet are swift to shed Blood ; Destruction and Misery are in their ways : And the way of Peace have they not known. There is no Fear of God before their Eyes.* What more positive can be spoken ? He seemeth to be particularly careful to avoid, that any good should be ascribed to the natural Man, he shews how he is polluted in all his Ways ; he shews how he is void of Righteousness, of Understanding, of the Knowledge of God, how he is out of the Way ; and in short, Unprofitable ; than which, nothing can be more fully said, to confirm our Judgment : For if this be the Condition of the natural Man, or of Man as he stands in the Fall, he is unfit to make one right step to Heaven.

Rom. 3. 10.  
Psal. 14. 3.  
& 53. 2, &c.

Man's Estate  
in the Fall.

If it be said, *That is not spoken of the Condition of Man in general ; but only of some particulars, or at the least that it comprehends not all.*

Object.

The Text sheweth the clear contrary, in the foregoing Verses, where the Apostle takes in himself, as he stood in his natural Condition, *What then ? Are we better than they ? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under Sin, as it is written : And so he goes on, by which it is manifest, that he speaks of Mankind in general.*

Answer.

**Object.** If they Object, that which the same Apostle saith in the foregoing Chapter, *vers.* 14. to wit, That *the Gentiles do by Nature the things contained in the Law, and so consequently do by Nature that which is good and acceptable in the sight of God.*

**Ans. 1.** I Answer; This Nature must not, neither can be understood of *Man's own Nature*, which is corrupt and fallen; but of the *Spiritual Nature*, which proceedeth from the *Seed of God in Man*, as it receiveth a new Visitation of God's Love, and is quickened by it: which clearly appears by the following words, where he saith; *These not having a Law (i. e.) outwardly, are a Law unto themselves, which shews the work of the Law written in their Hearts.* These acts of theirs then, are an effect of the Law written in their Hearts; but the Scripture declareth, that the Writing of the Law in the Heart, is a part, yea, and a great part too, of the New Covenant Dispensation; and so no consequence nor part of Man's Nature.

*By what nature the Gentiles did do the things of the Law.*

**Ans. 2.** Secondly; If this Nature here spoken of, could be understood of Man's own Nature, which he hath, as he is a Man, then would the Apostle unavoidably contradict himself; since he elsewhere positively declares, *That the natural Man discerneth not the things of God, nor can.* Now I hope, the Law of God is among the things of God, especially as it's written in the Heart. The Apostle, in the 7th chap. of the same Epistle, saith, *verse.* 12. that *the Law is Holy, Just, and Good*; and *verse.* 14. that *the Law is Spiritual, but he is Carnal.* Now in what respect is he Carnal, but as he stands in the Fall, Unregenerate? Now what inconsistency would here be, to say, That he is Carnal, and yet not so of his own Nature; seeing it is from his Nature that he is so denominated? We see the Apostle contradistinguisheth the Law, as Spiritual, from Man's Nature, as Carnal and Sinful. Wherefore, as *Mat. 7. 16.* Christ saith, *there can no Grapes be expected from Thorns,*

*The natural Man discerneth not, &c.*

*Thorns, nor Figs of Thistles*; so neither can the fulfilling of the Law, which is Spiritual, Holy and Just, be expected from that Nature, which is Corrupt, Fallen and Unregenerate. Whence we conclude, with good Reason, that the Nature here spoken of, by which the *Gentiles* are said to have done the *things contained in the Law*, is not the *common Nature of Men*; but that *Spiritual Nature* that ariseth from the Works of the Righteous and Spiritual Law that's written in the Heart. I confess, they of the other extream, when they are pressed with this Testimony by the *Socinians* and *Pelagians*, as well as by us, when we use this Scripture, to shew them, how some of the *Heathens*, by the *Light of Christ in their Heart*, come to be saved, are very far to seek; giving this answer, That *there were some Reliques of the Heavenly Image left in Adam, by which the Heathens could do some good things*. Which, as it is in it self without proof, so it contradicts their own Assertions elsewhere, and gives away their Cause. For if these Reliques were of force to enable them to fulfil the Righteous Law of God, it takes away the Necessity of Christ's Coming; or, at least leaves them a way to be saved without him; unless they will say, (which is worst of all,) *That tho' they really fulfilled the Righteous Law of God, yet God damned them, because of the want of that particular Knowledge, while he himself withheld all means of their coming to him, from them*; but of this hereafter.

§. III. I might also here use another Argument, from these words of the Apostle, *1 Cor. 2.* where he so positively excludes the natural Man from an understanding in the things of God; but because I have spoken of *that Scripture* in the beginning of the Second Proposition, I will here avoid to repeat what is there mentioned, referring thereunto: Yet because the *Socinians* and others, who exalt the Light of the natural Man, or a natural Light in Man; do

*The Gentiles  
Spiritual  
Nature in  
doing the  
Law.*

*Socinians  
exalting the  
Light of the  
natural  
Man.*

object against this Scripture; I shall remove it, ere I make an end.

**Object.** They say, *The Greek word ζῷονδς ought to be translated Animal, and not Natural; else, say they, it would have been φυσικδς.* From which they seek to infer, *That it is only the Animal Man, and not the Rational, that is excluded here, from the discerning the things of God.* Which shift, without disputing about the Word, is easily refuted; neither is it any wise consistent with the scope of the place. For

**Ans. 1.** First, *The Animal Life* is no other than that which Man hath common with other Living Creatures; for as he is a meer Man, he differs no otherwise from Beasts, than by the *Rational Property*. Now the Apostle deduceth his Argument in the foregoing Verses, from this *Simile*; *That as the things of a Man cannot be known, but by the spirit of a Man; so the things of God, no Man knoweth, but by the Spirit of God.* But I hope, these Men will confess unto me, that the things of a Man are not known by *the Animal Spirit only, i. e.* by that which he hath common with the Beasts; but by the *Rational*: So that it must be the *Rational*, that is here understood. Again, the Assumption shews clearly, that the Apostle had no such intent, as these Men's gloss would make him to have; viz. *So the things of God knoweth no Man, but the Spirit of God*; according to their Judgment, he should have said, *The things of God knoweth no Man by his Animal Spirit, but by his Rational Spirit*: For to say, *The Spirit of God*, here spoken of, is no other than the *Rational Spirit of Man*, would border upon Blasphemy, since they are so often contra-distinguished. Again, going on, he saith not, that they are *Rationally*, but *Spiritually* discerned.

**Ans. 2.** Secondly, The Apostle throughout this Chapter shews how the Wisdom of Man is unfit to judge of the things of God, and ignorant of them. Now I ask these Men, whether a Man be called a *Wise Man*,



*Man* from his *Animal Property*, or from his *Rational*? If from his *Rational*, then it is not only the *Animal*, but also the *Rational*, as he is yet in the Natural State, which the Apostle excludes here, and whom he contra-distinguisheth from the Spiritual, vers. 15. *But the spiritual Man judgeth all things*; this cannot be said of any Man, meerly because *Rational*, or as he is a Man; seeing the Men of greatest Reason, if we may so esteem Men, whom the Scripture calls *Wise*, as were the *Greeks* of old, not only may be, but often are Enemies to the Kingdom of God; while both the *Preaching of Christ* is said to be *Foolishness with the Wise Men of this World*, and the *Wisdom of this World* is said to be *Foolishness with God*. Now whether it be any ways probable, that either these *Wise Men*, that are said to account the *Gospel foolishness*, are only so called with respect to their *Animal Property*, and not their *Rational*; or that the *Wisdom*, that is foolishness with God, is not meant of the *Rational*, but only the *Animal Property*, any *Rational Man*, laying aside Interest, may easily judge.

The Rational Man, in the Natural State, excluded from discerning the things of God.

§. IV. I come now to the other part, to wit, That this evil and corrupted Seed is not imputed to Infants, until they actually joyn with it. For this there is a Reason given in the end of the Proposition it self, drawn from *Ephes. 2*. For these are by Nature Children of Wrath, who walk according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Here the Apostle gives their evil walking, and not any thing that is not reduced to act, as a Reason of their being Children of Wrath. And this is suitable to the whole strain of the Gospel, where no Man is ever threatned or judged for what Iniquity he hath not actually wrought: Such indeed as continue in Iniquity, and so do allow the Sins of their Fathers, God will visit the Iniquity of the Fathers upon the Children.

Infants, no Sin imputed to them.

Is it not strange then, that Men should entertain an Opinion so absurd in it self, and so cruel and contrary to the Nature, as well of God's Mercy, as Justice; concerning the which the Scripture is altogether silent? But it is manifest, that Man hath invented this Opinion out of self-love, and from that bitter Root, from which all Errors spring; for the most part of *Protestants* that hold this, having (as they fancy) the *Absolute Decree of Election* to secure them and their Children, so as they cannot miss of Salvation, they make no difficulty to send all others, both Old and Young, to Hell. For whereas Self-love (which is always apt to believe that which it desires) possesseth them with a Hope, that their part is secure; they are not solicitous, how they leave their Neighbours, which are the far greater part of Mankind, in these Inextricable Difficulties. The *Papists* again use this Opinion, as an Art to augment the Esteem of their Church, and Reverence of its Sacraments; seeing they pretend, it is washed away by Baptism; only in this they appear to be a little more Merciful, in that they send not these Unbaptized Infants to Hell, but to a certain *Limbus*; concerning which the Scriptures are as silent, as of the other. This then is not only not Authorized in the Scriptures, but contrary to the express Tenor of it. The Apostle saith plainly, *Rom. 4. 15. Where no Law is, there is no Transgression*: And again, *5. 13. But Sin is not imputed, where there is no Law*. Than which Testimonies, there is nothing more positive; since to Infants there is no Law, seeing as such, they are utterly incapable of it; the Law cannot reach but any such as have, in some measure, less or more, the exercise of their Understanding, which Infants have not. So that from thence I thus argue:

*Sin is imputed to none, where there is no Law.*

*But, to Infants there is no Law:*

*Therefore, Sin is not imputed to them.*

The

*The absolute  
Decree of  
Election  
springs from  
Self-love.*

*To Infants  
there is no  
Law, so no  
Transgres-  
sion.*

The *Proposition* is the Apostle's own words; the *Assumption* is thus proved:

Those, who are under a Physical Impossibility of either hearing, knowing, or understanding any Law, where the Impossibility is not brought upon them by any Act of their own, but is according to the very order of Nature appointed by God; to such there is no Law.

But Infants are under this Physical Impossibility: Therefore, &c.

Secondly, What can be more positive, than that of Ezek. 18. 20. *The Soul that sinneth, it shall die: The Son shall not bear the Father's Iniquity?* For the Prophet here first sheweth, what is the cause of Man's Eternal Death, which he saith, is his *Sinning*; and then, as if he purposed expressly to shut out such an Opinion, he assures us, *The Son shall not bear the Father's Iniquity.* From which I thus argue:

If the Son bear not the Iniquity of his Father, or of his immediate Parents, far less shall he bear the Iniquity of *Adam*. *Infants bear not Adam's Transgression.*

But the Son shall not bear the Iniquity of his Father:

Therefore, &c.

§. V. Having thus far shewn how absurd this Opinion is, I shall briefly examine the Reasons its Authors bring for it.

First; They say, *Adam was a publick Person, and Object. 1*  
therefore all Men sinned in him, as being in his Loins. And for this they alledge that of Rom. 5. 12. *Wherefore as by one Man sin entered into the World, and Death by sin; and so Death passed upon all Men, for that all have sinned, &c.* These last words, say they, may be translated, *In whom all have sinned.*

To this I answer: That *Adam* is a publick Person, is not denied; and that through him there is a Seed of Sin propagated to all Men, which in its own Nature is sinful, and inclines Men to Iniquity; yet will it not follow from thence, that Infants, *Anso.*

phants, who joyn not with this Seed, are guilty. As for these words in the *Romans*, the reason of the Guilt there alledged, is, *For that all have sinned*. Now no Man is said to sin, unless he actually sin in his own Person; for the Greek words ἐφ' ᾧ may very well relate to ἀνασῆ, which is the nearest Antecedent; so that they hold forth, how that *Adam*, by his sin, gave an entrance to sin in the World: *And so Death entered by sin, ἐφ' ᾧ i. e. upon which* [viz. Occasion] or, *in which* [viz. Death] all others *have sinned*, that is, Actually in their own Persons; to wit, all that were capable of sinning: Of which Number that Infants could not be, the Apostle clearly shews by the following verse, *Sin is not imputed, where there is no Law*: And since, as is above proved, there is no Law to Infants, they cannot be here included.

Object.2 Their Second Objection is from *Psalms* 51. 5. *Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me*. Hence, they say, it appears, that *Infants from their Conception are guilty*.

Ans. How they infer this Consequence, for my part, I see not. The Iniquity and Sin here, appears to be far more Ascribable to the Parents, than to the Child. It is said indeed, *In Sin did my Mother conceive me*; not, *My Mother did conceive me a Sinner*. Besides, that so interpreted, contradicts expressly the Scripture before-mentioned, in making Children guilty of the Sins of their immediate Parents, (for of *Adam* there is not here any mention) contrary to the plain words, *The Son shall not bear the Father's Iniquity*.

Object.3 Thirdly, They object, *That the Wages of Sin is Death; and that seeing Children are subject to Diseases and Death, therefore they must be guilty of Sin*.

Ans. I answer: That these things are a Consequence of the Fall, and of *Adam's* Sin, is confessed; but that that infers necessarily a Guilt in all others, that are subject to them, is denied. For though the

Conceived  
in Sin;  
answered.

Death, the  
Wages of  
Sin, answered.

the whole outward *Creation* suffered a decay by *Adam's Fall*, which groans under *Vanity*; according to which it is said in *Job*, That *the Heavens are not clean in the sight of God*; yet will it not from thence follow, that the Herbs, Earth, and Trees, are Sinners.

*Next*, Death, tho' a consequent of the Fall, incident to Man's Earthly Nature, is not the Wages of Sin in the Saints, but rather a Sleep, by which they pass from Death to Life; which is so far from being troublesome and painful to them, as all real Punishments for Sin are, that the Apostle counts it Gain: *To me, saith he, to die is Gain*, Philip. i. 21.

Some are so foolish, as to make an Objection farther, saying; *That if Adam's Sin be not imputed to those who actually have not sinned, then it would follow, that all Infants are saved.* Object. 4

But we are willing, that this supposed Absurdity should be the consequence of our Doctrine; rather than that, which (it seems) our Adversaries reckon not Absurd; tho' the undoubted and unavoidable Consequence of theirs, viz. That *many Infants eternally perish; not for any sin of their own, but only for Adam's Iniquity*: Where we are willing to let the Controversie stop, commending both to the Illuminated Understanding of the *Christian Reader*. Answ.

This Error of our Adversaries, is both denied and refuted by *Zwinglius*, that Eminent Founder of the *Protestant Churches* of *Switzerland*, in his Book *De Baptismo*; for which he is Anathematized by the Council of *Trent*, in the *fifth Session*. We shall only add this Information: That we confess then, that a Seed of Sin is transmitted to all Men, from *Adam*, (altho' imputed to none, until by sinning they actually joyn with it) in which Seed he gave Occasion to all to Sin; and it is the Origin of all evil Actions and Thoughts in Men's Hearts, &c. &c. to wit, *hazalq*, as it is in *Romans* 5. i. e. *In which Death all*  
haz q

*have sinned.* For this Seed of Sin is frequently called *Death* in the Scripture, and *the Body of Death*; seeing indeed it is a *Death* to the Life of Righteousness and Holiness: Therefore its Seed, and its product, is called the *Old Man*, the *Old Adam*, in which all Sin is; for which cause we use this Name to express this Sin, and not that of *Original Sin*; of which Phrase the Scripture makes no mention, and under which invented and unscriptural Barbarism, this Notion of *Imputed Sin to Infants*, took place among Christians.

Original Sin  
no Scripture  
Phrase.

## PROPOSITIONS V. & VI.

*Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every Man is Inlightned.*

### PROPOSITION V.

Ezek. 18. 32.  
and 33. 11. GOD, out of his Infinite Love, who delighteth not in the Death of a Sinner, but that all should live and be saved, hath so loved the World, that he hath given his only Son a **Light**, that whosoever believeth in him shall be saved, *John 3. 16.* Who Inlightneth **every** Man that cometh into the World, *John 1. 9.* And maketh manifest all things, that are reproveable, *Ephes. 5. 13.* And teacheth all Temperance, Righteousness, and Godliness. And this Light lightneth the Hearts of all, in a day, in order to Salvation; and this is it, which reproveth the Sin of all Individuals, and would work out the Salvation of all, if not resisted. Nor is it less Universal, than the Seed of Sin, being the Purchase of his Death, who tasted Death for every Man. For as in *Adam* all die, even so in *Christ* all shall be made alive, *1 Cor. 15. 22.*

## PROPOSITION VI.

*According to which Principle (or Hypothesis) all the Objections against the Universality of Christ's Death, are easily solved; neither is it needful to recur to the Ministry of Angels, and those other Miraculous Means, which, they say, God useth, to manifest the Doctrine and History of Christ's Passion unto such, who (living in the places of the World, where the outward Preaching of the Gospel is unknown) have well improved the first and common Grace. For as hence it well follows, that some of the Old Philosophers might have been saved; so also may some (who by Providence are cast into those Remote Parts of the World, where the Knowledge of the History is wanting) be made Partakers of the Divine Mystery, if they receive, and resist not that Grace, A Manifestation whereof is given to every Man to profit withal. This most certain Doctrine being then received, that there is an Evangelical and Saving Light and Grace in all, the Universality of the Love and Mercy of God towards Mankind (both in the Death of his Beloved Son, the Lord Jesus Christ, and in the Manifestation of the Light in the Heart) is established and confirmed, against all the Objections of such as deny it. Therefore Christ hath tasted* 1 Cor. 12.7. *Death for every Man; not only for all kind of Men, as some vainly talk; but for Every Man, of all kinds: The Benefit of whose Offering, is not only extended to such, who have their distinct outward Knowledge of his Death and Sufferings, as the same is declared in the Scriptures; but even unto those, who are necessarily excluded from the Benefit of this Knowledge, by some inevitable Accident. Which Knowledge we willingly confess to be very Profitable and Comfortable; but not absolutely Needful unto such, from whom God himself hath with-held it; yet they may be made Partakers of the Mystery of his Death, (tho' ignorant of the History) if they suffer his Seed and Light (inlightning their Hearts) to take place,*  
(in

(in which Light communion with the Father and the Son is enjoyed) *so as of wicked Men to become holy, and lovers of that Power, by whose inward and secret Touches, they feel themselves turned from the Evil to the Good, and learn to do to others, as they would be done by; in which Christ himself affirms all to be included. As They have then falsely and erroneously Taught, who have denied Christ to have died for all Men; so neither have They sufficiently taught the Truth, who affirming him to have died for all, have added the absolute necessity of the outward Knowledge thereof, in order to obtain its saving Effect. Among whom the Remonstrants of Holland have been chiefly wanting; and many other Assertors of Universal Redemption; in that they have not placed the Extent of his Salvation in that Divine and Evangelical Principle of Light and Life, wherewith Christ hath inlightned every Man that cometh into the World; which is excellently and evidently held forth in these Scriptures, Gen. 6. 3. Deut. 30. 14. John 1. 7, 8, 9, 16. Rom. 10. 8. Titus 2. 11.*

• **H**itherto we have considered Man's fallen, lost, corrupted and degenerated Condition.

Now it is fit to enquire, *How and by what means he may come to be Freed out of this miserable and depraved Condition*: Which in these two Propositions is declared and demonstrated; which I thought meet to place together, because of their affinity; the one being, as it were, an Explanation of the other.

Absolute  
Reprobation  
that horri-  
ble and blas-  
phemous Do-  
ctrine, de-  
scribed.

As for that Doctrine, which these Propositions chiefly strike at, to wit, *Absolute Reprobation*; according to which some are not afraid to Assert, 'That God, by an Eternal and Immutable Decree, 'hath Predestinated to *Eternal Damnation* the far 'greater part of Mankind, not considered as Made, 'much less as Fallen, without any respect to their  
'Dis-



' Disobedience or Sin ; but only for the demonstra-  
 ' ting of the Glory of his Justice ; and that for the  
 ' bringing this about, he hath appointed these mi-  
 ' serable Souls necessarily to walk in their wicked  
 ' Ways, that so his Justice may lay hold on them :  
 ' And that God doth therefore not only suffer them,  
 ' to be liable to this Misery in many parts of the  
 ' World, by with-holding from them the Preaching  
 ' of the Gospel, and Knowledge of Christ ; but  
 ' even in those places where the Gospel is preached,  
 ' and Salvation by Christ is offered ; whom, tho'  
 ' he publicly invite them, yet he justly condemns  
 ' for Disobedience, albeit he hath with-held from  
 ' them all Grace, by which they could have laid hold  
 ' on the Gospel, *viz.* Because he hath by a secret  
 ' Will, unknown to all Men, ordained and decreed  
 ' (without any respect had to their Disobedience or  
 ' Sin) that they shall not obey, and that the offer  
 ' of the Gospel shall never prove effectual for their  
 ' Salvation ; but only serve to aggravate and occa-  
 ' sion their greater Condemnation.

I say, as to this Horrible and Blasphemous Do-  
 ctine, our Cause is common with many others,  
 who have both Wisely, and Learnedly, according  
 to Scripture, Reason, and Antiquity, refuted it :  
 Seeing then that so much, and so well, is said al-  
 ready against this Doctrine, that little can be su-  
 peradded, except what hath been said already ; I  
 shall be short in this respect. Yet, because it lies  
 so in Opposition to my way, I cannot let it alto-  
 gether pass.

§. I. First ; We may safely call this Doctrine  
 a Novelty, seeing the first four Hundred Years af-  
 ter Christ there is no mention made of it : For as  
 it is contrary to the Scriptures Testimony, and to  
 the Tenor of the Gospel ; so all the Antient Wri-  
 ters, Teachers, and Doctors of the Church, pass  
 it over with a profound Silence. The first Foun-  
 dations of it were laid in the later Writings of

*This Do-  
 ctine a No-  
 velty.*

*The Rise of  
 it.*

*Augustin ;*

*Augustin*; who in his Heat against *Pelagius*, let fall some Expressions, which some have unhappily gleaned up, to the establishing of this Error; thereby contradicting the Truth, and sufficiently gain-saying many others, and many more and frequent Expressions of the same *Augustin*. Afterwards was this Doctrine fomented by *Dominicus* a Friar, and the Monks of his Order; and at last unhappily taken up by *John Calvin* (otherwise a Man in divers respects to be commended) to the great Staining of his Reputation, and Defamation both of the Protestant and Christian Religion: which tho' it received the Decrees of the Synod of *Dort* for its Confirmation, hath since lost ground, and begins to be exploded by most Men of Learning and Piety in all Protestant Churches. However we should not oppugn it for the Silence of the Antients, Paucity of its Assertors, or for the Learnedness of its Opposers: If we did observe it to have any real bottom, in the Writings or Saying of Christ and the Apostles; and that it were not *highly Injurious to God himself, to Jesus Christ our Mediator and Redeemer; and to the Power, Virtue, Nobility and Excellency of his Blessed Gospel; and lastly unto all Mankind.*

1. It's highly Injurious to God, in making him the Author of Sin.

§. II. First; *It is highly Injurious to God*, because it makes him the Author of Sin; which of all things is most contrary to his Nature. I confess the Assertors of this Principle deny this Consequence; but that is but a meer Illusion, seeing it so naturally follows from their Doctrine, and is equally Ridiculous, as if a Man should pertinaciously deny that *one* and *two* makes *three*. For if God has decreed that the reprobated ones shall perish, without all respect to their evil Deeds, but only of his own Pleasure; and if he hath also decreed long before they were in Being, or in a Capacity to do Good or Evil, that they should walk in those wicked Ways, by which, as by a  
secondary

secondary Means, they are led to that end: Who, I pray, is the first Author and Cause thereof, but God, who so willed and decreed? This is as natural a Consequence as any can be: And therefore, altho' many of the Preachers of this Doctrine have sought out various, strange, strained and intricate Distinctions, to defend their Opinion, and evite this horrid Consequence; yet some, and that of the most Eminent of them, have been so plain in the matter, as they have put it beyond all doubt.

Of which I shall instance a few among many Passages. \* I say, That by the Ordination and Will of God, Adam fell. God would have Man to fall. Man is blinded by the Will and Commandment of God. We refer the Causes of Hardening us to God. The highest or remote Cause of Hardening is the Will of God. It followeth that the hidden Counsel of God is the Cause of Hardening. These are Calvin's Expressions. a God (saith Beza) hath Predestinated, not only unto Damnation, but also unto the Causes of it, whomsoever he saw meet. b The Decree of God cannot be excluded from the Causes of Corruption. c It is certain (saith Zanchius) that God is the first Cause of Obduration. Reprobates are held so fast under God's Almighty Decree, that they cannot but Sin and Perish. d It is the Opinion (saith Paræus) of our Doctors, That God did inevitably Decree the Temptation and Fall of Man. The Creature Sinneth indeed necessarily, by the most just Judgment of God. Our Men do most rightly affirm, That the Fall of Man was necessary and inevitable, by Accident, because of God's Decree. e God (saith Martyr) doth incline and force the Wills of wicked Men into great Sins. f God (saith Zwinglius) moveth the Robber to Kill. He killeth, God forcing him thereunto. But thou wilt say, He is forced to Sin; I permit truly that he is forced. g Reprobate Persons (saith Piscator) are absolutely ordained to this two-fold end; to undergo everlasting Punishment, and necessarily to Sin, and therefore to Sin, that they may be justly Punished.

\* Calvin in cap. 3. Gen. Id. 1. Inst. c. 18. S. 1. Id. lib. de Præd. Idem lib. de Provid. Id. Inst. cap. 23. S. 1. a Beza lib. de Præd.

b Id. de Præd. ad Art. 1. c Zanch. de Exce. ar. q. 5. Id. lib. 5. de Nat. Del. cap. 2. de Præd. d Paræus lib. 3. de Amiseratione c. 2. ibid. c. 1.

e Martyr in Rom.

f Zuing. lib. de Prov. c. 5.

g Resp. at Vorst. pa c. 1. p. 125.

If these Sayings do not plainly and evidently Import, that God is *the Author of Sin*, we must not then seek these Mens Opinions from their Words, but some way else: It seems as if they had assumed to themselves that monstrous and two-fold Will they feign of God; one by which they declare their Minds openly, and another more secret and hidden, which is quite contrary to the other. Nor doth it at all help them, to say, That Man Sins willingly; since that Willingness, Proclivity, and Propensity to evil, is (according to their Judgment) so necessarily imposed upon him, that he cannot but be Willing, because God hath Willed and Decreed him to be so. Which Shift is just, as if I should take a Child incapable to resist me, and throw it down from a great Precipice; the weight of the Child's Body indeed makes it go readily down, and the Violence of the fall upon some Rock or Stone, beats out its Brains and Kills it. Now then, I pray, tho' the Body of the Child goes willingly down (for I suppose it, as to its Mind, is incapable of any Will) and the weight of its Body, and not any immediate stroak of my hand, who perhaps am at a great distance, makes it Dye; Whether is the Child, or I, the proper cause of its Death? Let any Man of Reason judge, if God's part be (with them) as great, yea, more immediate, in the Sins of Men (as by the Testimonies above brought doth appear) whether doth not this make him not only the Author of Sin, but more Unjust, than the unjustest of Men?

2. It makes  
God delight  
in the Death  
of a Sinner.

§. III. Secondly; *This Doctrine is Injurious to God*, because it makes him delight in the Death of Sinners; yea, and to will many to Dye in their Sins, contrary to these Scriptures, *Ezek. 33. 11. 1 Tim. 2. 3. 2. Pet. 3. 9*: For if he hath created Men only for this very End, that he might shew forth his Justice and Power in them, as these Men affirm; and for effecting thereof, hath not only with-held

from.

from them the Means of doing Good, but also predestinated the Evil, that they might fall into it; and that he Inclines and Forces them into great Sins; certainly he must necessarily delight in their Death, and will them to Dye; seeing against his own Will he neither doth, nor can do any thing.

§. IV. Thirdly; *It is highly Injurious to Christ our Mediator, and to the Efficacy and Excellency of his Gospel*: for it renders his Mediation ineffectual, as if he had not by his Sufferings throughly broken down the *middle Wall*, nor yet removed the *Wrath* of God, or purchased the Love of God towards all Mankind; if it was afore-decreed, that it should be of no Service to the far greater part of Mankind. It is to no purpose to alledge, that the Death of Christ was of Efficacy enough to have saved all Mankind; if in effect its Vertue be not so far extended, as to put all Mankind into a Capacity of Salvation.

3. It renders Christ's Mediation Ineffectual.

*Fourthly*; It makes the *Preaching of the Gospel* a *meer Mock and Illusion*, if many of these, to whom it is preached, be by an irrevocable Decree, excluded from being benefitted by it: it wholly makes uselefs the Preaching of Faith and Repentance, and the whole Tenor of the Gospel-Promises and Threatnings, as being all relative to a former Decree and Means before appointed to such: which, because they cannot Fail, Man needs do nothing but wait for that Irresistible Juncture, which will come, tho' it be but at the last hour of his Life, if he be in the Decree of *Election*: And be his Diligence and Waiting what it can, he shall never Attain it, if he belong to the Decree of *Reprobation*.

4. It makes the Gospel a Mock.

*Fifthly*; It makes the *Coming of Christ, and his Propitiatory Sacrifice*, which the Scripture affirms to have been the Fruit of God's Love to the World, and transacted for the Sins and Salvation of all Men, to have been rather a *Testimony of God's*

5. It makes the Coming of Christ an Act of Wrath.

*Wrath to the World, and one of the greatest Judgments, and severest Acts of God's Indignation towards Mankind; it being only ordain'd to save a very few, and for the Hardening, and Augmenting the Condemnation of the far greater number of Men, because they believe not truly in it; the Cause of which Unbelief again (as the Divines [so called] above assert) is the hidden Counsel of God: Certainly the Coming of Christ was never to them a Testimony of God's Love, but rather of his implacable Wrath: And if the World may be taken for the far greater number of such as live in it, God never loved the World, according to this Doctrine, but rather hated it greatly, in sending his Son to be Crucified in it.*

*6. It renders Mankind in a worse condition than the Devils---*

§. V. Sixthly, *This Doctrine is highly Injurious to Mankind; for it renders them in a far worse condition, than the Devils in Hell. For these were sometimes in a Capacity to have stood, and do suffer only for their own Guilt; whereas many Millions of Men are for ever tormented, according to them, for Adam's Sin, which they neither knew of, nor ever were accessary to. It renders them worse than the Beasts of the Field, of whom the Master requires no more than he is able to perform; and if they be killed, Death to them is the end of Sorrow; whereas Man is for ever Tormented, for not doing that which he never was able to do. It puts him into a far worse condition than Pharaoh put the Israelites: for tho' he withheld Straw from them; yet by much Labour and Pains they could have gotten it: But from Men they make God to withhold all means of Salvation, so that they can by no means attain it. Yea, they place Mankind in that condition, which the Poets feign of Tantalus, who oppressed with Thirst, stands in Water up to the Chin, yet can by no means reach it with his Tongue; and being tormented with Hunger, hath Fruit hanging at his*

*—Than the Israelites under Pharaoh.*

*Tantalus, his Condition.*

*very*

very Lips, yet so as he can never lay hold on them with his Teeth; and these things are so near him, not to nourish him, but to torment him. So do these Men: They make the outward Creation of the Works of Providence, the Smitings of the Conscience, sufficient to Convince the *Heathens* of Sin, and so to Condemn and Judge them; but not at all to help them to Salvation. They make the Preaching of the Gospel, the Offer of Salvation by Christ, the Use of the Sacraments, of Prayer and good Works, sufficient to Condemn those they account *Reprobates* within the Church; serving only to inform them, to beget a seeming Faith, and vain Hope; yet because of a secret Impotency, which they had from their Infancy, all these are wholly ineffectual to bring them the least step towards Salvation; and do only contribute to render their Condemnation the greater, and their Torments the more violent and intolerable.

Having thus briefly Removed this false Doctrine, (which stood in my way) because they that are desirous, may see it both Learnedly and Piously Refuted by many others; I come to the Matter of our Proposition, which is; That *God out of his infinite Love, who delighteth not in the Death of a Sinner, but that all should live and be saved, hath sent his only Begotten Son into the World, that whosoever believeth in him might be saved*: Which also is again affirmed in the Sixth Proposition, in these words, *Christ then* Christ tasted *tasted Death for every Man, of all kinds.* Death for every Man. Such is the Evidence of this Truth, delivered almost wholly in the express words of Scripture, that it will not need much Probation. Also, because our Assertion herein is common with many others, who have both Earnestly and Soundly, according to the Scripture, pleaded for this *Universal Redemption*; I shall be the more brief in it, that I may come to that, which may seem more singularly and peculiarly ours.

*Christ's Redemption Universal, contrary to the Doctrine of Absolute Reprobation.*

§. VI. This Doctrine of *Universal Redemption*, or *Christ's dying for all Men*, is of it self so evident from the Scripture-Testimony, that there is scarce found any other Article of the Christian Faith, so frequently, so plainly, and so positively Asserted. It is that, which maketh the Preaching of Christ to be truly termed the *Gospel*, or an *Annunciation of Glad-Tidings to all*. Thus the Angel declared the Birth and Coming of Christ to the Shepherds to be, *Luke 2. 10. Behold, I bring you good Tidings of great Joy, which shall be to All People: He saith not, to a Few.* Now if this Coming of Christ, had not brought a possibility of Salvation *to all*, it should rather have been accounted, Bad Tidings of great Sorrow to most People; neither should the Angel have had reason to have sung, *Peace on Earth, and Good Will towards Men*, if the greatest part of Mankind had been necessarily shut out from receiving any benefit by it. How should Christ have sent out His to *Preach the Gospel to every Creature*, Mark 16. 15. (a very Comprehensive Commission) that is, *to every Son and Daughter of Mankind*, without all Exception? He commands them to *Preach Salvation to all, Repentance and Remission of Sins to all; Warning every one, and Exhorting every one*, as Paul did, Col. 1. 28. Now how could they have preached the Gospel *to every Man*, as became the Ministers of Jesus Christ, in much assurance, if Salvation by that Gospel had not been possible to all? What! if some of those had asked them, or should now ask any of these Doctors, who deny the Universality of Christ's Death, and yet preached it to all promiscuously, *Hath Christ died for me?* How can they, with Confidence, give a certain Answer to this Question? If they give a Conditional Answer, as their Principle obligeth them to do, and say, *If thou Repent, Christ hath died for thee*; doth not the same Question still recur? *Hath Christ died for me, so as to make Repentance possible to me?* To this they can answer nothing;

*The Gospel is preached to every Man.*



nothing; unless they run in a Circle: Whereas the Feet of those, that bring the Glad Tidings of the Gospel of Peace, are said to be Beautiful; for that they preach the Common Salvation, Repentance unto All; offering a Door of Mercy and Hope to All, through Jesus Christ, who gave himself a Ransom for All. The Gospel invites All: And certainly by the Gospel Christ intended not to deceive and delude the greater Part of Mankind, when he invites, and cryeth, saying; *Come unto me, all ye that are weary and heavy laden, and I will give you rest.* If All then ought to seek after him, and to look for Salvation by him, he must needs have made *Salvation possible to All*: For who is bound to seek after that, which is impossible? Certainly it were a Mocking of Men, to bid them do so. And such as deny, that by the Death of Christ, *Salvation is made possible to all Men*, do most Blasphemously make God mock the World, in giving his Servants a Commission to *Preach the Gospel of Salvation unto all*, while he hath before decreed, that it shall not be Possible for them to receive it. Would not this make the Lord to send forth his Servants with a *Lye in their Mouth* (which were Blasphemous to think) commanding them, to bid *all and every one* Believe, That Christ died for them, and had purchased Life and Salvation; Whereas it is no such thing, according to the fore-mentioned Doctrine? But seeing Christ, after he arose, and perfected the Work of our Redemption, gave a Commission to preach *Repentance, Remission of Sins, and Salvation* to all; it is manifest that he *died for all*. For He, that hath Commissionated his Servants thus to Preach, is a *God of Truth*, and no Mockers of poor Mankind: neither doth he require of any Man, that which is simply impossible for him to do: For that *a Man is bound to do that, which is impossible*, is a Principle of Truth, ingraven in every Man's Mind. And seeing he is both a most Righteous and Merciful

*The Absurdity of that Doctrine of Absolute Reprobation.*

ciful God, it cannot at all stand either with his Justice or Mercy, to bid such Men *Repent* or *Believe*, to whom it is impossible.

To Pray for  
all; for  
Christ died  
for all —

§. VII. Moreover, if we regard the Testimony of the Scripture in this matter; where there is not one Scripture, which I know of, that affirmeth, *Christ not to die for All*; there are divers, that positively and expressely assert, *He did*; as 1 Tim. 2. 1, 3, 4, 6. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men, &c. For this is good and acceptable in the sight of God our Saviour, who will have all Men to be saved, and to come to the Knowledge of the Truth; who gave himself a Ransom for All, to be testified in due time.* Except we will have the Apostle here to assert quite another thing than he intended, there can be nothing more plain to confirm what we have asserted. And this Scripture doth well answer to that manner of Arguing, which we have hitherto used: For, first, the Apostle here recommends them to *Pray for all Men*: And to obviate such an Objection, as if he had said with our Adversaries, *Christ prayed not for the World, neither willeth he us to pray for all; because he willeth not that all should be saved, but hath ordained many to be damned, that he might shew forth his Justice in them*; he obviates, I say, such an Objection, telling them, that *it is good and acceptable in the sight of God, who will have all Men to be saved.* I desire to know, what can be more expressly affirmed, or can any two Propositions be stated in terms more contradictory, than these two; *God willeth not some to be saved*; and *God willeth all Men to be saved*, or *God will have no Man perish*. If we believe the last, as the Apostle hath affirmed, the first must be destroyed; seeing of contradictory Propositions, the one being placed, the other is destroyed. Whence (to conclude) he gives us a Reason of his willingness, that all Men should be saved, in these words, *Who gave himself a Ransom*

— And will  
have all Men  
to be saved.

a Ransom for all; as if he would have said; Since Christ Died for all, since he gave himself a Ransom for all, therefore he will have all Men to be saved. This Christ himself gives, as the Reason of God's Love to the World, in these words: *John 3. 16. God so loved the World, that he gave his Only Begotten Son, that whosoever believeth in him, should not perish, but have Everlasting Life*; compared with *1 John 4. 9.* This [*whosoever*] is an Indefinite Term, from which no Man is excluded. From all which then I thus Argue:

For whomsoever it is Lawful to Pray, to them Salvation is Possible: Argument 1.

But it's lawful to Pray for every Individual Man in the whole World:

Therefore Salvation is possible unto them.

I prove the *Major Proposition* thus;

No Man is bound to pray for that which is impossible to be attained: Arg. 2.

But every Man is bound and commanded to pray for all Men:

Therefore it is not impossible to be obtained.

I prove also this *Proposition* further, thus;

No Man is bound to pray, but in Faith: Arg. 3.

But he that prayeth for that, which he judges simply impossible to be obtained, cannot pray in Faith:

Therefore, &c.

Again:

That which God willeth, is not impossible: Arg. 4.

But God willeth all Men to be saved:

Therefore it is not impossible.

And Lastly;

Those, for whom our Saviour gave himself a Ransom, to such Salvation is possible: Arg. 5.

But our Saviour gave himself a Ransom for all:

Therefore Salvation is possible.

§. VIII. This is very positively affirmed, *Heb. 2.* Proof 1. 9. in these words, *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned*

*crowned with Glory and Honour, that he by the Grace of God might taste Death for every Man. He that will but open his Eyes, may see this Truth here asserted: If he tasted Death for every Man, then certainly there is no Man for whom he did not taste Death; then there is no Man, who may not be made a sharer of the benefit of it: For he came not to condemn the World, but that the World through him might be saved, John 3. 17. He came not to judge the World, but to save the World, John 12. 47. Where-*

*Our Adversaries false Doctrine of a great part of Mankind being pre-ordained for Damnation, Rebutted.*

*as, according to the Doctrine of our Adversaries, he rather came to condemn the World, and judge it; and not that it might be saved by him, or to save it. For if he never came to bring Salvation to the greater part of Mankind, but that his coming, tho' it could never do them good, yet shall augment their Condemnation; from thence it necessarily follows, that he came not of Intention to Save, but to Judge and Condemn the greater part of the World, contrary to his own express Testimony; and as the Apostle Paul, in the words above-cited, doth assert Affirmatively, That God wil- leth the Salvation of all; so doth the Apostle Peter assert Negatively, That he willet not the perishing of any, 2 Pet. 3. 9. The Lord is not slack concerning his Promise, as some Men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. And this is Correspondent to that of the Prophet Ezekiel, 33. 11. As I live, saith the Lord, I have no pleasure in the death of the Wicked, but that the Wicked turn from his way and live. If it be safe to believe God, and trust in him, we must not think, that he intends to cheat us by all these Expressions through his Ser- vants; but that he was in good earnest. And that this Will and Desire of his hath not taken effect, the blame is on our parts, (as shall be after spoken of) which could not be, if we never were in any capacity of Salvation, or that Christ had never died*

*Proof 2.*

died for us; but left us under an impossibility of Salvation. What means all those earnest Invitations, all those serious Expostulations, all those regretting Contemplations, wherewith the Holy Scriptures are full? As, *Why will ye die, O House of Israel! Why will ye not come unto me, that ye might have Life? I have waited to be gracious unto you: I have sought to gather you: I have knocked at the door of your Hearts: Is not your destruction of your selves? I have called all the day long.* If Men, who are so invited, be under no capacity of being saved, if Salvation be impossible unto them; shall we suppose God in this, to be no other, but like the Author of a *Romance*, or Master of a *Comedy*, who amuses and raises the various Affections and Passions of his Spectators, by divers and strange Accidents; sometimes leading them into Hope, and sometimes into Despair; all those Actions, in effect, being but a meer Illusion, while he hath appointed, what the Conclusion of all shall be.

Thirdly; This Doctrine is abundantly confirmed Proof 3.

by that of the Apostle, *1 John 2. 1, 2. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.*

The way which our Adversaries take to evite this Testimony, is most foolish and ridiculous: *The [World] here, say they, is the World of Believers:* For this *Commentary*, we have nothing but their own Assertion, and so while it manifestly destroys the Text, may be justly rejected. Adversaries  
Content up-  
on the Word,  
the Whole  
World.

For, first, let them shew me, if they can, in all the Scripture, where the *[whole World]* is taken for *Believers* only; I shall shew them, where it is many times taken for the quite contrary; as, *The World knows me not: The World receives me not: I am not of this World:* Besides all these Scriptures, *Psalms 17. 14. Isai. 13. 11. Mat. 18. 7. John 7. 7. & 8. 26. & 12. 19. & 14. 17. & 15. 18, 19. & 17. 14. & 18. 20.*

*1 Cor.*

1 Cor. 1. 21. & 2. 12. & 6. 2. Gal. 6. 14. James 1. 27. 2 Pet. 2. 20. 1 John 2. 15. & 3. 1. & 4. 4, 5. and many more. Secondly; The Apostle, in this very place, contra-distinguisheth the *World* from the *Saints*, thus; *And not for ours only, but for the Sins of the whole World*: What means the Apostle by [*Ours*] here? Is not that the Sins of Believers? Was not he one of those Believers? And was not this an universal Epistle, written to all the Saints, that then were? So that, according to these Men's Comment, there should be a very unnecessary and foolish Redundancy in the Apostle's words; as if he had said, *He is a Propitiation not only for the Sins of all Believers, but for the Sins of all Believers*: Is not this to make the Apostle's words void of good sense? Let them shew us, where-ever there is such a manner of speaking in all the Scripture; where any of the Penmen first name the *Believers* in *Concreto* with themselves, and then contra-distinguish them from some other whole World of Believers? That [*whole World*] if it be of Believers, must not be the World we live in. But we need no better Interpreter for the Apostle, than himself; who uses the very same Expression and Phrase, in the same Epistle, c. 5. 19. saying, *We know that we are of God, and the whole World lieth in Wickedness*: There cannot be found in all the Scripture, two places which run more parallel; seeing in both, the same Apostle, in the same Epistle, to the same Persons, contra-distinguisheth himself, and the Saints to whom he writes, from the whole World; which, according to these Men's Commentary, ought to be understood of *Believers*: As if John had said, *We know particular Believers are of God; but the whole World of Believers lieth in Wickedness*. What absurd wresting of Scripture were this? And yet it may be as well pleaded for, as the other; for they differ not at all. Seeing then that the Apostle John tells us plainly, That Christ not only died for him, and for the Saints, and Members of the

the Church of God, to whom he wrote; but for the *whole World*: Let us then hold it for a certain and undoubted Truth, notwithstanding the Cavils of such as oppose.

This might also be proved from many more Scripture-Testimonies, if it were at this season needful. All the *Fathers*, so called, and *Doctors* of the Church, for the first Four Centuries, preached this Doctrine; according to which they boldly held forth the Gospel of Christ, and Efficacy of his Death; inviting and intreating the *Heathens* to come and be Partakers of the Benefits of it; shewing them, how there was a *Door* open for them *All* to be saved, through Jesus Christ; not telling them, that God had Predestinated any of them to Damnation, or had made Salvation impossible to them, by with-holding Power and Grace, necessary to believe, from them. But of many of their Sayings, which might be alledged, I shall only instance a few.

*Augustine*, on the 95th *Psalms*, saith, “The Blood of Christ is of so great Worth, that it is of no less value than the whole World.”

*Prosper ad Gall.* c. 9. “The Redeemer of the World gave his Blood for the World, and the World would not be Redeemed, because the Darknes did not receive the Light. He that saith, the Saviour was not Crucified for the Redemption of the whole World, looks not to the vertue of the Sacrament, but to the part of Infidels; since the Blood of our Lord Jesus Christ is the Price of the whole World; from which Redemption they are Strangers, who either delighting in their Captivity would not be Redeemed, or after they were Redeemed, returned to the same Servitude.”

The same *Prosper*, in his answer to *Vincentius's* first Objection: “Seeing therefore because of one common Nature, and cause in Truth, underta-

*The Heathens invited to Salvation; none predestinated to Damnation.*

*Proof 4.*

*The Testimonies of the Doctors and Fathers of the first Church, that Christ died for all.*

“ken

"ken by our Lord, all are rightly said to be Re-  
 "deemed; and nevertheless, all are not brought  
 "out of Captivity: The property of Redempti-  
 "on, without doubt, belongeth to those, from  
 "whom the Prince of this World is shut out, and  
 "now are not Vessels of the Devil, but Members  
 "of Christ; whose Death was so bestowed upon  
 "Mankind, that it belonged to the Redemption  
 "of such, who were not to be regenerated. But so,  
 "that which was done by the Example of one, for  
 "all, might, by a singular Mystery, be celebrated in  
 "every one. For the Cup of Immortality, which  
 "which is made up of our Infirmary and the Di-  
 "vine Power, hath indeed that in it, which may  
 "Profit all; but if it be not Drank, it doth not  
 "Heal.

The Author *de vocat. Gentium*, lib. 11. cap. 6.  
 "There is no cause to doubt, but that our Lord  
 "Jesus Christ died for Sinners and wicked Men;  
 "and if there can be any found, who may be said  
 "not to be of this Number, Christ hath not died  
 "for all; he made himself a Redeemer for the  
 "whole World.

*Chrysostom* on *John* 1. "If he Inlightens  
 "every Man coming into the World; How  
 "comes it, that so many Men remain with-  
 "out Light? For all do not so much as acknow-  
 "ledge Christ; How then doth he Inlighten every  
 "Man? He illuminates indeed so far as in him is;  
 "but if any of their own accord, closing the Eyes  
 "of their Mind, will not direct their Eyes unto  
 "the Beams of this Light; the cause that they  
 "remain in Darknes, is not from the Nature of  
 "the Light, but through their own Malignity;  
 "who willingly have rendred themselves unworthy  
 "of so great a Gift: But, why believed they not?  
 "Because they would not: Christ did his part.

The *Arelatenſian* Synod, held about the Year  
 490, "Pronounced him accursed, who should  
 "say,

*The Cause  
 of remaining  
 in Darknes.*



“ say, that Christ hath not died for all, or that  
 “ he would not have all Men to be saved.

*Ambr. on Psal. 118. Sermon. 8.* “ The Mystical Son of  
 “ Righteousness is arisen to all ; he came to all ; he  
 “ suffered for all ; and rose again for all : And there-  
 “ fore he suffered, that he might take away the Sin of  
 “ the World : But if any one believe not in Christ,  
 “ he Robs himself of this general Benefit, even as  
 “ if one by closing the Windows, should hold out  
 “ the Sun-Beams ; the Sun is not therefore not a-  
 “ risen to all, because such a one hath so robbed  
 “ himself of its heat : But the Sun keeps its Pre-  
 “ rogative ; it is such a ones Imprudence, that he  
 “ shuts himself out from the common Benefit of  
 “ the Light.

*The Sun-  
 Beams shut  
 out, heat  
 not.*

The same Man in his 11th Book of *Cain and  
 Abel*, cap. 13. saith ; “ Therefore he brought un-  
 “ to All the means of Health ; that whosoever  
 “ should Perish, may ascribe to himself the causes  
 “ of his Death, who would not be cured, when  
 “ he had the Remedy, by which he might have  
 “ escaped.

§. IX. Seeing then, that this Doctrine of the  
 Universality of Christ's Death is so certain and  
 agreeable to the Scripture-Testimony, and to the  
 sense of the purest Antiquity ; it may be wonder-  
 ed, how so many, some whereof have been esteem-  
 ed not only Learned, but also Pious, have been  
 capable to fall into so gross and strange an Error.  
 But the cause of this doth evidently appear, in  
 that the Way and Method, by which the Virtue  
 and Efficacy of his Death is communicated to all  
 Men, hath not been rightly understood, or, indeed  
 hath been erroneously Affirmed. The *Pelagians*, ascri-  
 bing all to Man's Will and Nature, denied Man  
 to have any Seed of Sin conveyed to him from  
*Adam*. And the *Semi-Pelagians* making Grace as  
 a Gift following upon Man's Merit, or Right im-  
 proving of his Nature ; according to their known  
 Principle,

*Pelagians  
 Errors.*

Principle, *Facienti quod in se est, Deus non denegat gratiam.*

*Extreams  
fallen into  
by some, mak-  
ing God  
the Author  
of Sin.*

. This gave *Augustine*, *Prosper*, and some others occasion, labouring, in oppolition to these Opinions, to magnifie the Grace of God, and paint out the Corruptions of Man's Nature (as the Proverb is, of those that seek to make straight a crooked Stick) to incline to the other extream. So also the Reformers, *Luther*, and others, finding among other Errors, the strange Expressions used by some of the Popish Scholasticks, concerning Free-Will, and how much the tendency of their Principles is to exalt Man's Nature, and lessen God's Grace; having all those Sayings of *Augustine*, and others, for a Pattern, through the like Mistake run upon the same extream: Tho' afterwards the *Lutherans*, seeing how far *Calvin* and his Followers drove this matter, (who, as a Man of subtile and profound Judgment, fore-seeing where it would Land, resolved above-board to assert, that God had decreed the means as well as the end, and therefore had ordained Men to Sin, and excites them thereto; which he labours earnestly to defend) and that there was no avoiding the making of God the Author of Sin; thereby received occasion to discern the fallity of this Doctrine, and disclaimed it; as appears by the latter Writings of *Melancthon*, and the *Mompelgartensian* Conference, where *Lucas Osiander*, one of the Collocutors, terms it *Impious*; calls it a making God the Author of Sin; and a *horrid and horrible Blasphemy*. Yet, because none of those who have asserted this Universal Redemption, since the Reformation, have given a clear, distinct and satisfactory Testimony, how it is communicated to all, and so have fallen short of fully declaring the Perfection of the Gospel Dispensation: others have been thereby the more strengthened in their Errors: Which I shall illustrate by one singular Example.

*Epist. Hist.  
Eccl. Lucas  
Osiander. Cent.  
16. l. 4. cap.  
32.*

The *Arminians* and other Assertors of Universal Grace, use this, as a chief Argument.

*That which every Man is bound to believe, is true :*

*But every Man is bound to believe that Christ died for him :*

*Therefore, &c.*

Of this Argument the other Party deny the Assumption, saying ; That they, who never heard of Christ, are not obliged to believe in him ; and seeing the Remonstrants (as they are commonly called) do generally themselves acknowledge, that without the outward knowledge of Christ there is no Salvation ; that gives the other Party yet a stronger Argument for their precise Decree of Reprobation. Remonstrants Opinions strengthen the precise Decree of Reprobation.

For, say they, seeing we all see really, and in effect, that God hath with-held from many Generations, and yet from many Nations, that Knowledge which is absolutely needful to Salvation, and so hath rendered it simply impossible unto them ; Why may he not as well with-hold the Grace necessary to make a saving Application of that Knowledge, where it is preached ? For there is no ground to say, That this were Injustice in God, or Partiality, more than his leaving those others in utter Ignorance ; the one being but a with-holding Grace to apprehend the Object of Faith ; the other a with-drawing the Object it self. For answer to this, they are forced to draw a Conclusion from their former Hypothesis, of Christ dying for all, and God's Mercy and Justice, saying, That if these Heathens, who live in these remote places, where the outward Knowledge of Christ is not, did improve that common Knowledge they have, to whom the outward Creation is for an Object of Faith ; by which they may gather, that there is a God ; then the Lord would, by some Providence, either send an Angel to tell them of Christ, or convey the Scriptures to them, or bring them some way to an opportunity to meet with such, as might inform them. Which, as it gives always too much to the Power and Strength of Man's Will

and Nature, and favours a little of *Socinianism* and *Pelagianism*, or at least of *Semi-Pelagianism*; so, since it is only built upon probable Conjectures, neither hath it evidence enough to convince any, strongly tainted with the other Doctrine; nor yet doth it make the equity and wonderful Harmony of God's Mercy and Justice towards *all*, so manifest to the Understanding. So that I have often observed, that these Assertors of Universal Grace, did far more pithily and strongly overturn the false Doctrine of their Adversaries, than they did establish and confirm the Truth and Certainty of their own. And tho' they have proof sufficient from the holy Scriptures to confirm the Universality of Christ's Death, and that none are precisely, by any irrevocable Decree, excluded from Salvation; yet I find when they are pressed, in the respects above-mentioned, to shew how God hath so far equally extended the Capacity to partake of the Benefit of Christ's Death unto all, as to communicate unto them a sufficient way of so doing, they are somewhat in a strait, and are put more to give us their Conjectures, from the certainty of the former presupposed Truth, to wit, (that because Christ hath certainly died for all, and God hath not rendred Salvation impossible to any, therefore there must be some way or other, by which they may be saved, which must be by improving some common Grace, or by gathering from the Works of Creation and Providence) than by really demonstrating, by convincing and spiritual Arguments, what that way is.

None by an  
irrevocable  
Decree ex-  
cluded from  
Salvation.

§. X. It falls out then, that as Darknes, and the great Apostasy, came not upon the Christian World all at once, but by several Degrees, one thing making way for another; until that thick and gross Vail came to be overspread, wherewith the Nations were so blindly covered, from the *seventh* and *eighth*, until the *sixteenth Century*; even as  
the

the Darkneſs of the Night comes not upon the outward Creation at once, but by degrees, according as the Sun declines in each Horizon; ſo neither did that full and clear Light and Knowledge of the glorious Diſpenſation of the Goſpel of Chriſt, appear all at once; the work of the firſt Witneſſes being more to teſtifie againſt, and diſcover the Abuſes of the Apoſtaſy, than to eſta- bliſh the Truth in Purity. He that comes to build a new City, muſt firſt remove the old Rubbiſh, before he can ſee to lay a new Foundation; and he that comes to a Houſe greatly Polluted, and full of Dirt, will firſt ſweep away and remove the Filth, before he put up his own good and new Furniture. The dawning of the Day diſpels the Darkneſs, and makes us ſee the things that are moſt Conſpicious; but the diſtinct diſcovering and diſcerning of things, ſo as to make a certain and perfect Obſervation, is reſerved for the ariſing of the Sun, and its ſhining in full Brightneſs. And we can, from a certain Experience, boldly affirm, that the not waiting for this, but building among, yea, and with the *old Popiſh Rubbiſh*; and ſetting up, before a full Purgation, hath been to moſt Proteſtants, the foundation of many a Miſtake, and an occaſion of unſpeakable Hurt. Therefore the Lord God, who, as he ſeeth meet, doth communicate and make known to Man, the more full, evident and perfect Knowledge of his everlaſting Truth, hath been pleaſed to reſerve the more full Diſcovery of this glorious and Evan- gelical Diſpenſation, to this our Age; albeit di- vers Teſtimonies have thereunto been born by ſome noted Men in ſeveral Ages, as ſhall here- after appear. And for the greater Augmentation of the Glory of his Grace, that no Man might have whereof to boaſt, he hath raiſed up a few *deſpicable and illiterate Men*; and for the moſt part *Mechanicks*, to be the Diſpenſers of it; by which

*The more  
full Discover-  
ry of the  
Goſpel re-  
ſerved to  
this our Age.*

Gospel, all the Scruples, Doubts, Hesitations and Objections, above-mentioned, are easily and evidently answered; and the Justice, as well as Mercy of God, according to their divine and heavenly Harmony, are exhibited, established and confirmed. According to which certain Light and Gospel, as the knowledge thereof hath been manifested to us, by the Revelation of Jesus Christ *in us*, fortified by our own sensible Experience, and sealed by the Testimony of the Spirit in our Hearts; we can confidently affirm, and clearly evince, according to the Testimony of the Holy Scriptures, the following Points:

Proposition I. *S. XI. First; That God, who out of his infinite Love, sent his Son, the Lord Jesus Christ, into the World, who tasted Death for every Man, hath given to every Man, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever Nation, Country or Place, a certain day or time of Visitation, during which day or time, it is possible for them to be saved, and to partake of the Fruit of Christ's Death.*

*A Day of Visitation to all.*

Prop. II. *Secondly; That for this end God hath communicated and given unto every Man a Measure of the Light of his own Son, a Measure of Grace, or a Measure of the Spirit; which the Scripture expresses by several Names; as sometimes of the Seed of the Kingdom, Matth. 13. 18, 19. The Light that makes all things manifest, Eph. 5. 13. The Word of God, Rom. 10. 18. or Manifestation of the Spirit given to profit withal, 1 Cor. 12. 7. A Talent, Matth. 25. 15. a little Leaven, Matth. 13. 33. The Gospel preached in every Creature, Col. 1. 23.*

*A Measure of Light in all.*

Prop. III. *Thirdly; That God, in and by this Light and Seed, invites, calls, exhorts and strives with every Man, in order to save him; which, as it is received and not resisted, works the Salvation of all, even of those who are ignorant of the Death and Sufferings of Christ, and of Adam's Fall, both by bringing*

*God's Salvation wrought by the Light in all.*

ing them to a sense of their own *Misery*, and to be sharers in the Sufferings of Christ inwardly, and by making them partakers of his Resurrection, in becoming Holy, Pure and Righteous, and recovered out of their Sins. By which also are saved they that have the knowledge of Christ outwardly, in that it opens their Understanding, rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them: But *that this may be resisted and rejected in both, in which then God is said to be resisted and pressed down, and Christ to be again Crucified, and put to open Shame, in and among Men.* And to those, as thus resist and refuse him, he becomes their Condemnation.

*First* then; according to this Doctrine, the *Mer- Consequen-*  
*cy of God is excellently well exhibited,* in that none *ces 1.*  
 are necessarily shut out from Salvation; and his Justice is demonstrated, in that he condemns none, but such, to whom he really made offer of Salvation; affording them the means sufficient thereunto.

*Secondly;* This Doctrine, if well weighed, will *Conf. 2.*  
 be found to be the *Foundation of Christianity, Salvation and Assurance.*

*Thirdly;* It agrees and answers with the whole *Conf. 3.*  
*Tenor of the Gospel Promises and Threats, and with the Nature of the Ministry of Christ,* according to which, the Gospel, Salvation, Repentance, is commanded to be preached to every Creature, without respect of Nations, Kindreds, Families or Tongues.

*Fourthly;* It magnifies and commends the *Merits Conf. 4.*  
*and Death of Christ,* in that it not only accounts them sufficient to save all; but declares them to be brought so high unto all, as thereby to be put into the nearest capacity of Salvation.

*Fifthly;* It exalts above all, the *Grace of God,* to *Conf. 5.*  
 which it attributeth all good, even the least and smallest Actions that are so; ascribing thereunto,

not only the first Beginnings and Motions of Good, but also the whole Conversion and Salvation of the Soul.

Conf. 6.

Sixthly; *It contradicts, overturns, and enervates the false Doctrine of the Pelagians, Semi-Pelagians, Socinians, and others, who exalt the Light of Nature, the Liberty of Man's Will; in that it wholly excludes the Natural Man from having any place or portion in his own Salvation, by any acting, moving, or working of his own, until he be first quickned, raised up, and acted by God's Spirit.*

Conf. 7.

Seventhly; *As it makes the whole Salvation of Man solely and alone to depend upon God; so it makes his Condemnation wholly, and in every respect, to be of himself; in that he refused, and resisted somewhat, that from God wrestled and strove in his Heart; and forces him to acknowledge God's just Judgment, in rejecting and forsaking of him.*

Conf. 8.

Eighthly; *It takes away all ground of Despair; in that it gives every one Cause of Hope, and certain Assurance, that they may be saved: Neither doth feed any in Security, in that none are certain, how soon their day may expire: And therefore it is a constant Incitement and Provocation, and lively Incouragement to every Man, to forsake Evil, and close with that which is Good.*

Conf. 9.

Ninthly; *It wonderfully commends as well the Certainty of the Christian Religion among Infidels, as it manifests its own Verity to all; in that it's confirmed and established by the Experience of all Men: Seeing there was never yet a Man found, in any place of the Earth, however Barbarous and Wild, but hath acknowledged, that at some time or other, less or more, he hath found somewhat in his Heart, reproving him for some things Evil, which he hath done; threatening a certain Horror, if he continued in them; as also promising and communicating a certain Peace and Sweetness, as he hath given way to it, and not resisted it.*

Tenthly,



Tenthly; *It wonderfully sheweth the excellent Wisdom of God*, by which he hath made the Means of Salvation so Universal and Comprehensive, that it is not needful to recur to those miraculous and strange Ways; seeing, according to this most true Doctrine, the Gospel reacheth All, of whatsoever Condition, Age, or Nation. Conf. 10.

Eleventhly; *It is really and effectively*, tho' not in so many Words, yet by Deeds, established and confirmed by all the Preachers, Promulgators, and Doctors of the Christian Religion, that ever were, or now are, even by those that otherways in their Judgment oppose this Doctrine; in that they all, whatever they have been, or are, or whatsoever People, Place or Country they come to, do preach to the People, and to every Individual among them, that they may be saved; intreating and desiring them to believe in Christ, who hath died for them. So that, what they deny in the general, they acknowledge of every particular; there being no Man to whom they do not preach, in order to Salvation; telling him, *Jesus Christ calls and wills him to believe and be saved*; and that if he refuse, he shall therefore be condemned, and that his Condemnation is of himself. Such is the Evidence and Virtue of Truth, that it constrains its Adversaries, even against their wills, to plead for it. Conf. 11.

Lastly; According to this Doctrine, the former Argument used by the *Arminians*, and evited by the *Calvinists*, concerning every Man's being bound to believe, that *Christ died for him*, is, by altering the Assumption, render'd *Invincible*; thus, Conf. 12.

*That which every Man is bound to believe, is true:*

*But every Man is bound to believe, that God is merciful unto him:*

*Therefore, &c.*

This Assumption no Man can deny, seeing *His Mercies* are said to be *over all his Works*. And herein the Scripture every way declares the *Mercy*

of God to be, in that he invites and calls Sinners to Repentance, and hath opened a Way of Salvation for them: So that, tho' those Men be not bound to believe the *History of Christ's Death and Passion*, who never came to know of it; yet they are bound to believe, that God will be merciful to them, if they follow his ways; and that he is merciful unto them, in that he reproves them for Evil, and encourages them to Good. Neither ought any Man to believe, that God is unmerciful to him, or that he hath from the beginning ordained him to come into the World, that he might be left to his own Evil Inclinations, and so do wickedly, as a Means appointed by God, to bring him to Eternal Damnation; which, were it true, as our Adversaries affirm it to be of many Thousands, I see no reason, why a Man might not believe; for certainly a Man may believe the Truth.

As it manifestly appears, from the thing it self, that these good and excellent Consequences follow, from the Belief of this Doctrine; so from the Probation of them, it will yet more evidently appear. To which, before I come, it is requisite to speak somewhat concerning the State of the Controversie, which will bring great Light to the matter. For, from the not right understanding of a matter under debate, sometimes both Arguments on the one hand, and Objections on the other, are brought, which do no way hit the Case; and hereby also our Sense and Judgment therein will be more fully understood and opened.

Quest. 1. S. Nil. First then, by this *Day and Time of Visitation*, which we say God gives unto all, during which they may be saved, we do not understand the whole state of every Man's Life; tho' to some it may be extended even to the very Hour of Death, as we see in the example of the Thief converted upon the Cross: But, *such a Season, at least, as sufficiently exonerate God of every Man's Condemnation*; which

Our Adversaries unmerciful ascription of God.

The Scating of the Question.

to some may be sooner, and to others later, according as the Lord in his Wisdom sees meet. So that many Men may out-live this Day, after which there may be no possibility of Salvation to them, and God justly suffers them to be hardned, as a just Punishment of their Unbelief, and even raises them up, as Instruments of Wrath, and makes them a Scourge one against another. Whence, to Men in this Condition, may be fitly applied those Scriptures, which are abused to prove, *that God incites Men necessarily to sin*: This is notably express'd by the Apostle, *Rom. 1.* from verse 17, to the end; but especially verse 28. *And even as they did not like to retain God in their knowledge, God gave them up to a Reprobate Mind, to do those things which are not convenient.* That many may out-live this Day of God's Gracious Visitation unto them, is shewn by the Example of *Esau*, *Heb. 12. 16, 17.* who sold his Birth-right; so he had it once, and was capable to have kept it; but afterwards, when he would have inherited the Blessing, he was rejected. This appears also by Christ's weeping over *Jerusalem*, *Luke 19. 42.* saying, *If thou hadst known in this thy day, the things that belong unto thy Peace, but now they are hid from thine Eyes*: Which plainly imports, a time when they might have known them, which now was removed from them, tho' they were yet alive; but of this more shall be said hereafter.

§. XIII. Secondly, *By this Seed, Grace, and Word of Quest. 2.* God, and Light, wherewith we say, every one is enlightened, and hath a measure of it, which strives with him, in order to save him; and which may, by the stubbornness and wickedness of Man's will, be quenched, bruised, wounded, pressed down, slain and crucified, we understand not the proper Essence and Nature of God, precisely taken; which is not divisible into Parts and Measures, as being a most pure, simple Being, void of all Composition or Division, and therefore can neither be resisted, hurt, wounded, crucified,

or

*The Light,  
what it is,  
and its Pro-  
perties de-  
scribed.*

or slain, by all the Efforts and Strength of Men : *But we understand a Spiritual, Heavenly, and Invisible Principle, in which God, as Father, Son, and Spirit, dwells ; a measure of which Divine and Glorious Life is in all Men, as a Seed, which of its own Nature draws, invites, and inclines to God ; and this some call Vehiculum Dei, or the Spiritual Body of Christ, the Flesh and Blood of Christ, which came down from Heaven ; of which all the Saints do feed, and are thereby nourished unto Eternal Life. And as every unrighteous Action is witnessed against, and re- proved by this Light and Seed ; so by such Actions it is hurt, wounded and slain, and flees from them, even as the Flesh of Men flees from that which is of a contrary nature to it. Now, be- cause it is never separated from God nor Christ, but where-ever it is, God and Christ are as wrapped up therein : Therefore, and in that re- spect, as it is resisted, God is said to be resisted ; and where it is born down, God is said to be pre- sed, as a Cart under Sheaves ; and Christ is said to be slain and crucified. And on the contrary, as this Seed is received in the Heart, and suffered to bring forth its natural and proper Effect, Christ comes to be formed and raised, of which the Scrip- ture makes so much mention, calling it *The New Man, Christ within, the Hope of Glory. This is that Christ within, which we are heard so much to speak and declare of, every where Preaching Him up, and Exhorting People to believe in the Light, and obey it, that they may come to know Christ in them, to deliver them from all Sin.**

*That the  
Fulness of  
the Godhead  
dwells in  
Christ bodi-  
ly, &c.*

But by this as we do not at all intend to equal our selves to that Holy Man, the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the Fulness of the Godhead dwells bodily ; so nei- ther do we destroy the Reality of his present Existence, as some have falsely Calumniated us. For, though we affirm that Christ dwells in us, yet not im- mediately,

mediately, but mediately, as he is in that *Seed*, which is *in us*; whereas he, to wit, the *Eternal Word*, which was with God, and was God, dwelt immediately in that Holy Man. He then is as the Head, and we as the Members; he the Vine, and we the Branches. Now, as the Soul of Man dwells otherwise, and in a far more immediate manner, in the Head and in the Heart, than in the Hands or Legs; and as the Sap, Virtue, and Life of the Vine lodgeth far otherwise in the Stock and Root, than in the Branches; so God dwelleth otherwise in the Man *Jesus*, than in us. We also freely reject the Heresie of *Appollinarius*, who deny'd him to have any Soul, but said, The Body was only acted by the Godhead: As also the Error of *Eutyches*, who made the Manhood to be wholly swallowed up of the Godhead. Wherefore, as we believe he was a true and real Man; so we also believe, that he continues so to be Glorified in the Heavens, in Soul and Body, by whom God shall Judge the World, in the great and general Day of Judgment.

XIV. Thirdly, *We understand not this Seed, Light* Quest. 3.  
*or Grace, to be an Accident, as most Men ignorantly*  
*do, but a real Spiritual Substance,* which the Soul of  
 Man is capable to feel and apprehend; from which  
 that real, spiritual, inward Birth in Believers arises,  
 called *the New Creature, the New Man in the Heart.*  
 This seems strange to Carnal-minded Men, because  
 they are not acquainted with it; but we know  
 it, and are sensible of it, by a true and certain  
 Experience; tho' it be hard for Man in his natu-  
 ral Wisdom to comprehend it, until he come to  
 feel it in himself; and if he should, holding it in  
 the meer Notion, it would avail him little. Yet  
 we are able to make it appear to be true, and that  
 our Faith concerning it, is not without a solid  
 Ground: For it is in and by this Inward and Sub-  
 stantial Seed in our Hearts, as it comes to receive  
 Nourishment, and to have a Birth or Geniture *in*  
 us,

*That the  
 Light is a  
 Spiritual  
 Substance,  
 which may  
 be felt in  
 the Soul,  
 and appre-  
 hended.*

us, that we come to have those Spiritual Senses raised, by which we are made capable of *tasting, smelling, seeing and handling* the things of God: For a Man cannot reach unto those things by his natural spirit and senses, as is above declared.

*Next*; We know it to be a *Substance*, because it subsists in the Hearts of wicked Men, even while they are in their Wickedness, as shall be hereafter proved more at large. Now no *Accident* can be in a *Subject*, without it give the Subject its own Denomination; as, where *whiteness* is in a Subject, there the Subject is called *White*. So we distinguish betwixt *Holiness*, as it is an *Accident*, which denominates Man so, as the Seed receives a place in him; and betwixt this *Holy, Substantial Seed*, which many times lies in *Man's Heart*, as a naked Grain in the Stony Ground. So also, as we may distinguish betwixt *Health* and *Medicine*; *Health* cannot be in a Body, without the Body be called *Healthful*, because *Health* is an *Accident*; but *Medicine* may be in a Body that is most Unhealthful, for that it is a Substance. And, as when a *Medicine* begins to work, the Body may in some respect be called *healthful*, and in some respect *unhealthful*; so we acknowledge, as this *Divine Medicine* receives place in *Man's Heart*, it may denominate him in some part Holy and Good; tho' there remain yet a corrupted, unmortified part, or some part of the Evil Humours unpurged out; for where two contrary Accidents are in one Subject, as *Health* and *Sickness* in a Body, the Subject receives its Denomination from the Accident which prevails most. So many Men are called Saints, good and holy Men, and that truly, when this Holy Seed hath wrought in them, in a good measure, and hath somewhat leavened them into its Nature, tho' they may be yet liable to many Infirmities and Weaknesses, yea, and to some Iniquities. For, as the Seed of Sin, and Ground of Corruption, yea, and the Capacity of yielding thereunto, and some-

times

The Degrees  
of its Ope-  
ration in the  
Soul of Man.

times actually falling, doth not denominate a good and holy Man *impious*; so neither doth the Seed of Righteousness in Evil Men, and the possibility of their becoming one with it, denominate them *good* or *holy*.

§. XV. Fourthly; *We do not hereby intend any ways to lessen or derogate from the Atonement and Sacrifice of Jesus Christ*; but on the contrary, do magnifie and exalt it. For, as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the *Birth, Life, Miracles, Sufferings, Resurrection and Ascension of Christ*; so we do also believe, that it is the Duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were *Damnable Unbelief* not to believe it, when so declared; but to resist that Holy Seed, which, as minded, would lead and incline every one to believe it, as it is offered unto them; tho' it revealeth not in every one the outward and explicit Knowledge of it, nevertheless it always assenteth to it, *ubi declaratur*, where it is declared. Nevertheless, as we firmly believe it was necessary, that Christ should come, that by his Death and Sufferings he might offer up himself a Sacrifice to God for our Sins, who his own self *bare our Sins in his own Body on the Tree*; so we believe, that the Remission of Sins, which any partake of, is only in and by Virtue of that most Satisfactory Sacrifice, and no otherwise. For it is *by the Obedience of that One, that the Free-gift is come upon All to Justification*. For we affirm, that as all Men partake of the Fruit of *Adam's Fall*, in that by reason of that Evil Seed, which through him is communicated unto them, they are prone and inclined unto Evil, tho' Thousands of Thousands be ignorant of *Adam's Fall*; neither ever knew of the Eating of the Forbidden Fruit; so also many may come to feel the Influence of this Holy and Divine Seed and Light, and be turned from

Quest. 4.

That Remission of Sins is only and alone by Christ.

*The History  
is profitable  
with the Mi-  
stery.*

from Evil to Good by it, tho' they knew nothing of Christ's coming in the Flesh, through whose Obedience and Sufferings it is purchased unto them. And as we affirm, it is absolutely needful, that those do believe the History of Christ's outward Appearance, whom it pleased God to bring to the Knowledge of it; so we do freely confess, that even that outward Knowledge is very Comfortable to such as are subject to it, and led by the inward *Seed* and *Light*. For, not only doth the sense of Christ's Love and Sufferings tend to humble them, but they are thereby also strengthened in their Faith, and encouraged to follow that Excellent Pattern, which he hath left us, *who suffered for us*, as saith the Apostle *Peter*, 1 Pet. 2. 21. *Leaving us an Example, that we should follow his steps*: And many times, we are greatly edified and refreshed with the Gracious Sayings which proceed out of his Mouth. The *History* then is profitable and comfortable with the *Mystery*, and never without it; but the *Mystery* is and may be profitable, without the explicit and outward knowledge of the *History*.

Quest. 5.

*How Christ  
is in all  
Men.*

But *Fifthly*; This brings us to another Question, to wit, *Whether Christ be in all Men or no?* Which sometimes hath been asked us, and Arguments brought against it; because indeed it is to be found in some of our Writings, that *Christ is in all Men*; and we often are heard, in our publick *Meetings* and *Declarations*, to desire every Man to know and be acquainted with *Christ in them*; telling them, that *Christ is in them*. It is fit therefore, for removing of all Mistakes, to say something in this place concerning this matter. We have said before, how that a *Divine, Spiritual and Supernatural Light is in all Men*; how that *that Divine Supernatural Light or Seed is Vehiculum Dei*; how that *God and Christ dwelleth in it, and is never separated from it*; also how that (*as it is received and closed with in the Heart*) *Christ comes to be formed and brought forth*:



forth: But we are far from ever having said, *That Christ is thus formed in all Men, or in the Wicked*: For that is a great Attainment; which the Apostle travelled, that it might be brought forth in the *Galatians*. Neither is *Christ in all Men* by way of *Union*, or indeed, to speak strictly, by way of *Inhabitation*; because this *Inhabitation*, as it is generally taken, imports *Union*, or the manner of *Christ's being in the Saints*: As it is written, *I will dwell in them, and walk in them*, 2 Cor. 6. 16. But in regard *Christ is in all Men*, as in a *Seed*, yea, and that he never is, nor can be, separate from that *Holy, pure Seed and Light*, which is in *All Men*; therefore may it be said in a larger Sense, that he is in *All*, even as we observed before. The Scripture saith, *Amos* 2. 13. *God is pressed down, as a Cart under Sheaves*: and *Christ crucified in the Ungodly*: Tho' to speak properly and strictly, neither can *God* be pressed down, nor *Christ*, as *God*, be crucified. In this respect then, as he is in the *Seed*, which is in *All Men*, we have said, *Christ is in All Men*, and have preached and directed *All Men to Christ in them*; who lies crucified in them, by their Sins and Iniquities; that they may look upon him, whom they have pierced, and repent: Whereby He, that now lies as it were slain and buried in them, may come to be raised, and have dominion in their Hearts over all. And thus also the Apostle *Paul* preached to the *Corinthians* and *Galatians*, 1 Cor. 2. 2. *Christ crucified in them*, ἐν αὐτοῖς, as the Greek hath it: This *Jesus Christ* was that which the Apostle desired to know in them, and make known unto them, that they might come to be sensible, how they had thus been *Crucifying Christ*; that so they might Repent and be Saved. And forasmuch as *Christ* is called that *Light, that enlightens every Man, The Light of the World*; therefore the *Light* is taken for *Christ*, who truly is the Fountain of *Light*, and hath his Habitation in it for ever. Thus the *Light of Christ* is sometimes called

*Christ crucified in Man by Iniquities.*

called *Christ*, i. e. that in which Christ is, and from which he is never separated.

§. XVI. *Sixthly*; It will manifestly appear, by what is above-said, that *we understand not this Divine Principle to be any part of Man's Nature, nor yet to be any Reliques of any good, which Adam lost by his Fall*; in that we make it a distinct separate thing from Man's Soul, and all the Faculties of it: Yet such is the *Malice* of our Adversaries, that they cease not sometimes to Calumniate us, as if we preached up a natural Light, or the Light of Man's natural Conscience. Next, There are that lean to the Doctrine of *Socinus* and *Pelagius*, who perswade themselves, through mistake, and out of no ill design to Injure us, as if this which we Preach up, were some natural Power and Faculty of the Soul, and that we only differ in the wording of it, and not in the thing it self: whereas there can be no greater difference, than is betwixt us in that matter: for we certainly know, that this *Light*, of which we speak, is not only distinct, but of a different Nature from the Soul of Man, and its Faculties. Indeed that Man, as he is a rational Creature, hath Reason as a natural Faculty of his Soul, by which he can discern things that are Rational, we deny not; for this is a property natural and essential to him, by which he can know and learn many Arts and Sciences, beyond what any other Animal can do, by the meer animal Principle. Neither do we deny, but by this rational Principle, Man may apprehend in his Brain, and in the Notion, a Knowledge of God, and spiritual things: yet, that not being the right Organ, as in the Second Proposition hath more at length been signified, it cannot profit him towards Salvation; but rather hindreth; and indeed the great cause of the Apostacy hath been, that Man hath sought to fathom the things of God, in and by this natural and rational Principle, and

*The Faculties of Mans Reason.*

*Anti-Christ in the Temple of God.*

and to build up a Religion in it, neglecting and over-looking this Principle and Seed of God in the Heart; so that herein, in the most Universal and Catholick Sense, hath *Anti-Christ in every Man set up himself, and sitteth in the Temple of God, as God, and above every thing, that is called God.* For, *Men being the Temple of the Holy Ghost*, as saith the Apostle, 1 Cor. 3. 16. when the rational Principle sets it self up there above the Seed of God, to reign and rule as a Prince in Spiritual Things, while the Holy Seed is wounded and bruised; there is *Anti-Christ in every Man*, or somewhat exalted above and against Christ. Nevertheless, we do not hereby affirm, as if Man had received his Reason to no purpose, or to be of no service unto him, in no wise: We look upon Reason as fit to order and rule Man in things Natural. For as God gave two great Lights to rule the outward World, the Sun and Moon; the greater Light to rule the Day, and the lesser Light to rule the Night: so hath he given Man the Light of his Son, a Spiritual Divine Light, to rule him in things Spiritual; and the Light of Reason, to rule him in things Natural. And even as the Moon borrows her Light from the Sun, so ought Men (if they would be rightly and comfortably ordered in natural things) to have their Reason enlightened by this Divine and Pure Light. Which enlightened Reason, in those that obey and follow this true Light, we confess may be useful to Man, even in spiritual Things, as it is still subservient, and subject to the other; even as the animal Life in Man, regulated and ordered by his Reason, helps him in going about things that are rational. We do further rightly distinguish this from Man's natural Conscience; for Conscience being that in Man which ariseth from the natural Faculties of Man's Soul, may be defiled and corrupted: It is said expressly of the Impure, Tit. 1. 15. *That even*

*The Divine Light, and natural Reason distinguished.*

*The Light distinguished from Man's natural Conscience.*

Conscience  
defined.

*their Mind and Conscience is defiled.* But this Light can never be corrupted, nor defiled; neither did it ever consent to Evil or Wickedness in any; for it is said expressly, that *it makes all things manifest that are reproveable*, Eph. 5. 13. and so is a faithful Witness for God, against every Unrighteousness in Man. Now *Conscience*, to define it truly, comes from [ *Conscire* ] and is that Knowledge, which ariseth in Man's Heart, from what agreeth, contradicth, or is contrary to any thing believed by him; whereby he becomes Conscious to himself, that he transgresseth, by doing that, which he is perswaded he ought not to do. So that the Mind being once blinded, or defiled with a wrong Belief, there ariseth a Conscience from that Belief, which troubles him, when he goes against it.

Example of  
a Turk.

As for Example: A *Turk* who hath possessed himself with a false Belief, that it is unlawful for him to drink Wine; if he do it, his Conscience smites him for it: But tho' he keep many Concubines, his Conscience troubles him not; because his Judgment is already defiled with a false Opinion, that it is lawful for him to do the one, and unlawful to do the other. Whereas if the Light of Christ in him were minded, it would reprove him, not only for committing Fornication; but also, as he became obedient thereunto, inform him that *Mahomet* was an *Impostor*; as well as *Socrates* was informed by it, in his day, of the Falsity of the Heathen's Gods.

Example of  
a Papist.

So, if a *Papist* eat Flesh in *Lent*, or be not diligent enough in Adoration of Saints and Images, or if he should condemn Images, his Conscience would smite him for it; because his Judgment is already blinded with a false Belief concerning these things: Whereas the Light of Christ never consented to any of those Abominations. Thus then Man's natural Conscience is sufficiently distinguished from it; for Conscience followeth the Judgment, doth not inform it; but this Light, as it is received,

removes

removes the blindness of the Judgment, opens the Understanding, and rectifies both the Judgment and Conscience. So we confess also, that Conscience is an excellent thing, where it is rightly informed and inlightned: Wherefore some of us have fitly compared it to the Lanthorn, and the Light of Christ to a Candle: A Lanthorn is useful, when a clear Candle burns and shines in it; but otherwise of no use. To the Light of Christ then, in the Conscience, and not to Man's natural Conscience, it is, that we continually commend Men; this, not that, is it which we preach up, and direct People to, as to a most certain Guide unto Life Eternal.

*The natural Conscience compared to a Lanthorn, and the Light of Christ the Candle.*

Lastly, This *Light, Seed, &c.* appears to be no Power or natural Faculty of Man's Mind; because a Man that's in his Health, can, when he pleases, stir up, move and exercise the Faculties of his Soul; he is absolute Master of them; and except there be some natural Cause or Impediment in the way, he can use them at his pleasure: But this *Light and Seed of God in Man* he cannot move and stir up when he pleaseth; but it moves, blows, and strives with Man, as the Lord seeth meet. For, tho' there be a possibility of Salvation to every Man, during the day of his Visitation; yet cannot a Man, at any time, when he pleaseth, or hath some sense of his *Misery*, stir up that Light and Grace, so as to procure to himself tenderness of Heart; but he must wait for it: which comes upon all, at certain times and seasons, wherein it works powerfully upon the Soul, mightily tenders it, and breaks it; at which time, if Man resist it not, but closes with it, he comes to know Salvation by it. Even as the Lake of  *Bethesda* did not Cure all those, that washed in it; but such only, as washed first, after the Angel had moved upon the Waters; so God moves in Love to Mankind, in this Seed in his Heart, at some

*The Waiting upon the Movings of the Light and Grace.*

singular times, setting his Sins in order before him, and seriously inviting him to Repentance, offering to him remission of Sins and Salvation; which, if Man accept of, he may be saved. Now there is no Man alive, and I am confident there shall be none to whom this Paper shall come, who, if they will deal faithfully and honestly with their own Hearts, will not be forced to acknowledge, but they have been sensible of this in some measure, less or more; which is a thing, that Man cannot bring upon himself, with all his Pains and Industry. This then, O Man and Woman! is the day of God's gracious Visitation to thy Soul, which thou shalt be happy for ever, if thou resist not. This is the day of the Lord, which, as Christ saith, *is like the Lightning which shineth from the East unto the West*; and the *Wind or Spirit, which blows upon the Heart, and no Man knows whither it goes, nor whence it comes.*

Mat. 24. 27.

John 3. 8.

Quest. 7. §. XVII. And lastly, This leads me to speak concerning the manner of *this Seed, or Light's Operation in the Hearts of all Men*, which will shew yet more manifestly, how we differ vastly from all those, that exalt a natural Power or Light in Man; and how our Principle leads above all others, to attribute our whole Salvation to the meer Power, Spirit, and Grace of God.

To them then, that ask us after this manner, *How do ye differ from the Pelagians and Arminians? For if two Men have equal sufficient Light and Grace, and the one be saved by it, and the other not; is it not, because the one improves it, the other not? Is not then the Will of Man the Cause of the one's Salvation, beyond the other?* I say, to such we thus Answer: That, as the Grace and Light in all, is sufficient to save all, and of its own nature would save all; so it strives and wrestles with all, for to save them; he that resists its striving, is the cause of his own Condemnation; he that resists it not, it becomes his

*The Light's  
Operation in  
order to sal-  
vation.*

his

his Salvation: So that in him that is saved, the working is of the *Grace*, and not of the *Man*; and it's a Passiveness, rather than an Act; tho' afterwards, as Man is wrought upon, there is a will raised in him, by which he comes to be a co-worker with the *Grace*: For according to that of *Augustine*, *He that made us without us, will not save us without us*. So that the first step is not by Man's working, but by his not contrary working. And we believe, that at these singular Seasons of every Man's Visitation, above-mentioned; as Man is wholly unable of himself to work with the *Grace*, neither can he move one step out of the natural Condition, until the *Grace* lay hold upon him; so it is possible to him to be passive, and not to resist it, as it is possible for him to resist it. So we say, the *Grace* of God works in and upon Man's Nature; which, tho' of it self wholly corrupted and defiled, and prone to Evil; yet is capable to be wrought upon by the *Grace* of God; even as Iron, tho' a hard and cold Metal of it self, may be warm'd and softned by the heat of the Fire, and Wax melted by the Sun. And as Iron or Wax, when removed from the Fire or Sun, returneth to its former condition of coldness and hardness: So Man's Heart, as it resists, or retires from the *Grace* of God, returns to its former condition again. I have often had the manner of God's Working, in order to Salvation towards all Men, illustrated to my Mind, by one or two clear Examples, which I shall here add, for the Information of others.

The first is, *of a Man heavily diseased*; to whom I compare Man in his fallen and natural Condition. I suppose God, who is the great Physician, not only to give this Man Physick, after he hath used all the Industry he can for his own Health, by any skill or knowledge of his own: (As those that say, *If a Man improve his Reason, or natural Faculties,*

*The Example of a Diseased Man and the Physician.*

*God will super-add Grace : Or, as others say, that he cometh and maketh offer of a Remedy to this Man outwardly, leaving it to the liberty of Man's will, either to receive it, or reject it.)* But He, even the Lord, this great Physician, cometh, and poureth the Remedy into his Mouth, and as it were layeth him in his Bed ; so that if the Sick Man be but passive, it will necessarily work the effect : But if he be stubborn and untoward, and will needs rise up and go forth into the cold, or eat such Fruits as are hurtful to him, while the *Medicine* should operate ; then, tho' of its nature it tendeth to cure him ; yet it will prove destructive to him, because of those Obstructions, which it meeteth with. Now, as the Man that should thus undo himself, would certainly be the cause of his own Death ; so who will say, that if cured, he owes not his Health wholly to the Physician, and not to any Deed of his own ; seeing, his part was not any Action, but a Passiveness ?

*The Exam-  
ple of Men  
lying stupi-  
fied in a dark  
Pit, and their  
Deliverer.*

The Second Example is, *Of divers Men lying in a dark Pit together, where all their Senses are so stupifying Stupified, that they are scarce sensible of their own Misery :* To this I compare Man, in his Natural, Corrupt, Fallen Condition. I suppose not, that any of these Men, wrestling to deliver themselves, do thereby stir up or engage one able to deliver them, to give them his help ; saying with himself, *I see one of these Men willing to be delivered, and doing what in him lies, therefore he deserves to be assisted ;* as say the Socinians, Pelagians, and Semi-Pelagians. Neither do I suppose, that this Deliverer comes to the top of the Pit, and puts down a Ladder, desiring them that will, to come up ; and so puts them upon using their own strength and will to come up ; as do the Jesuits and Arminians : Yet, as they say, such are not delivered without the Grace ; seeing the Grace is that Ladder, by which they were delivered. But I suppose, that the Deliverer comes at certain times, and fully discovers and informs them of the great Misery and



and Hazard they are in, if they continue in that Noyſom and Peſtiferous Place; yea, forces them to a certain Senſe of their Miſery (for the wickedſt Men, at times, are made ſenſible of their Miſery by God's Viſitation) and not only ſo, but lays hold upon them, and gives them a pull, in order to liſt them out of their Miſery: which if they reſiſt not, will ſave them; only they may reſiſt it. This being applied as the former, doth the ſame way illuſtrate the matter. Neither is the Grace of God fruſtrated, tho' the effect of it be divers, according to its object; being the *Miniſtration of Mercy and Love*, in thoſe that reject it not, but receive it, *John* 1. 12. but the *Miniſtration of Wrath and Condemnation*, in thoſe that do reject it, *John* 3. 19. Even as the Sun, by one Act or Operation, melteth and ſoftneth the Wax, and hardeneth the Clay. The nature of the Sun is to cheriſh the Creation, and therefore the Living are reſreſhed by it, and the Flowers ſend forth a good ſavour, as it ſhines upon them, and the Fruits of the Trees are ripened; yet caſt forth a dead Carcaſe, a thing without Life, and the ſame reflection of the Sun will cauſe it to ſtink, and putriſie it; yet is not the Sun ſaid thereby to be fruſtrated of its proper effect. So every Man, during the Day of his Viſitation, is ſhined upon by the Sun of Righteouſneſs, and capable of being influenced by it, ſo as to ſend forth good Fruit, and a good Savour, and to be melted by it; but when he hath ſinned out his Day, then the ſame Sun hardeneth him, as it doth the Clay, and makes his Wickedneſs more to appear and putriſie, and ſend forth an evil Savour.

*A Simile of the Sun's melting and hardening, &c. power.*

§. XVIII. *Laſtly*; As we truly affirm, That God willeth no Man to periſh, and therefore hath given to all Grace ſufficient for Salvation; ſo we do not deny, but that in a ſpecial manner, he worketh in ſome, in whom Grace ſo prevaiſeth, that they neceſſarily obtain Salvation; neither doth God ſuffer

*All have Grace ſufficient for Salvation given them of God.*

them to resist. For it were absurd to say, that God had not far otherwise extended himself towards the Virgin *Mary*, and the Apostle *Paul*, than towards many others: Neither can we affirm, that God equally loved the Beloved Disciple *John*, and *Judas* the Traitor; yet so far, nevertheless, as none wanted such a measure of Grace, by which they might have been saved; all are justly Inexcusable. And also, God working in those, to whom this prevalency of Grace is given, doth so hide himself, to shut out all Security and Presumption, that such may be humbled, and the free Grace of God magnified, and all reputed to be of the Free-Gift; and nothing from the strength of Self. Those also who perish, when they remember those Times of God's Visitation towards them, wherein he wrestled with them by his *Light* and *Spirit*, are forced to confess; that there was a Time, wherein the Door of Mercy was open unto them, and that they are justly Condemned, because they rejected their own Salvation.

Thus both the Mercy and Justice of God are established, and the Will and Strength of Man are brought down and rejected; his Condemnation is made to be of himself, and his Salvation only to depend upon God. Also, by these Positions, two great Objections, which often are brought against this Doctrine, are well solved.

Object. The first is deduced from those places of Scripture, wherein God seems precisely to have decreed and predestinated some to Salvation; and for that end, to have ordained certain means, which fall not out to others; as in the Calling of *Abraham*, *David*, and others, and in the Conversion of *Paul*; for these being numbred among such, to whom this prevalency is given, the Objection is easily loosed.

The second is drawn from those places, wherein God seems to have ordain'd some wicked Persons  
to

to Destruction; and therefore, to have obdur'd their Hearts, to force them unto great Sins, and to have raised them up, that he might shew in them his Power; who, if they be number'd amongst those Men, whose Day of Visitation is past over, that Objection is also solved; as will more evidently appear to any one, that will make a particular application of those things, which I at this time, for Brevity's sake, thought meet to pass over.

*Predestination to Salvation, and Pre-ordination to Destruction, Answered.*

§. XIX. Having thus clearly and evidently stated the Question, and opened our Mind and Judgment in this matter; as divers Objections are hereby prevented, so will it make our Probation both the easier and the shorter.

The first thing to be proved, is, *That God hath given to every Man a Day or Time of Visitation, wherein it is possible for him to be saved.* If we can prove, that there is a Day and Time given, in which those might have been saved that actually perish, the matter is done: For none deny, but those that are saved, have a Day of Visitation. This then appears, by the Regrets and Complaints which the Spirit of God, throughout the whole Scriptures, makes, even to those that did perish; challenging them, for that they did not accept of, nor close with God's Visitation and Offer of Mercy to them. Thus the Lord expresses himself then first of all to Cain, Gen. 4. 6, 7. *And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? If thou doest not well, sin lieth at the door:* This was said to Cain, before he slew his Brother Abel, when the Evil Seed began to tempt him, and work in his Heart; we see how God gave warning to Cain in season, and in the Day of his Visitation towards him, Acceptance and Remission, if he did well: For this Interrogation, *Shalt thou not be accepted?* imports an Affirmative, *Thou shalt be accepted, if thou doest well.* So that, if we may trust God Almighty, the

*Prop. I. Proved.*

*Proof I.*

*Those that perish, had a Day of Mercy offered them.*

*Instances. 1. Cain.*

Fountain

Fountain of all Truth and Equity, it was possible in a Day, even for *Cain* to be accepted. Neither could God have proposed the doing of *Good*, as a condition, if he had not given *Cain* sufficient strength, whereby he was capable to do *good*. This the Lord himself also shews, even that he gave a Day of Visitation to the Old World, *Gen. 6.*

2. The Old World.

3. *And the Lord said, My Spirit shall not always strive in Man*; for so it ought to be translated. This manifestly implies, that his Spirit did strive with Man, and doth strive with him for a Season; which Season expiring, God ceaseth to strive with him, in order to save him: For the Spirit of God cannot be said to strive with Man, after the Day of his Visitation is expired; seeing it naturally, and without any resistance, works its effect then, to wit, continually to Judge and Condemn him. From this *Day of Visitation*, that God hath given to every one, is it, that he is said to *wait to be Gracious*, *Isai. 30. 18.* And to be *Long-suffering*, *Exod. 34. 6.* *Numb. 14. 18.* *Psal. 86. 15.* *Jer. 15. 15.* Here the Prophet *Jeremy*, in his Prayer, lays hold upon the *Long-suffering of God*; and in his Expofitulating with God, he shuts out the Objection of our Adversaries, in the 18th verse; *Why is my Pain perpetual, and my Wound incurable, which refuseth to be healed? Wilt thou altogether be unto me as a Liar, and as Waters that fail?* Whereas, according to our Adversaries Opinion, the Pain of the most part of Men is perpetual, and their Wound altogether incurable: Yea, the Offer of the Gospel, and of Salvation unto them, is as a Lye, and as Waters that fail, being never intended to be of any effect unto them. The Apostle *Peter* saith expressly, that this *Long-suffering of God waited, in the days of Noah, for those of the Old World*, *1 Pet. 3. 20.* which, being compared with that of *Gen. 6. 3.* before-mentioned, doth sufficiently hold forth our Proposition. And that none may object, that this *Long-suffering*, or  
*striving*

God is Long-suffering, and long waiting to be Gracious unto all —

*striving of the Lord*, was not in order to save them; — *In order the same Apostle saith expresly, 2 Pet. 3. 15. That to save them the Long-suffering of God is to be accounted Salvation;* and with this *Long-suffering*, a little before in the 9th verse, he couples, *That God is not willing that any should perish.* Where, taking him to be his own Interpreter (as he is most fit) he holdeth forth, That those to whom the Lord is *Long-suffering*, (which he declareth, he was to the Wicked of the Old World, and is now to all, *not willing that any should perish*) they are to account this *Long-suffering of God to them, Salvation.* Now, how or in what respect can they account it *Salvation*, if there be not so much, as a possibility of *Salvation* conveyed to them therein? For it were not *Salvation* to them, if they could not be saved by it. In this matter *Peter* further refers to the Writings of *Paul*, holding forth this, to have been the Universal Doctrine. Where it is observable, what he adds upon this occasion, how *there are some things in Paul's Epistles, hard to be understood, which the unstable and unlearned wrest to their own destruction;* insinuating plainly this of those Expressions in *Paul's Epistles*, as *Rom. 9. &c.* which some *unlearned* in spiritual things, did make to contradict the Truth of *God's Long-suffering towards all*, in which he willeth not any of them should perish, and in which they all may be saved. Would to God many had taken more heed than they have done, to this Advertisement! That place of the Apostle *Paul*, which *Peter* seems here most particularly to hint at, doth much contribute also to clear the matter, *Rom. 2. 4. Despisest thou the Riches of his goodness, and forbearance, and long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?* *Paul* speaketh here to the Unregenerate, and to the Wicked, who (in the following verse he saith) *Treasure up Wrath unto the Day of Wrath;* and to such he commends the Riches of the Forbearance and Long-suffering of God; shewing, that the

*Some things in Paul's Epistles hard to be understood.*

the tendency of God's Goodness leadeth to Repentance. How could it necessarily tend to *lead them to Repentance*? How could it be called *Riches* or *Goodness* to them, if there were not a Time, wherein they might Repent by it, and come to be sharers of the Riches exhibited in it? From all which, I thus Argue:

Arg.

*God's Spirit  
Strives in  
the Wicked.*

If God plead with the Wicked, from the Possibility of their being accepted; If God's Spirit strive in them for a season, in order to save them, who afterwards perish; If he wait to be Gracious unto them; If he be Long-suffering towards them; and if this Long-suffering be Salvation to them, while it endureth; during which time God willeth them not to perish, but exhibiteth to them the Riches of his Goodness and Forbearance, to lead them to Repentance; then there is a Day of Visitation, wherein such might have been, or some such now may be saved, who have perished; and may, if they Repent not, perish:

But the First is true; Therefore also the Last.

Proof II.

*The Vine-  
yard plant-  
ed, brought  
forth wild  
Grapes.*

§. XX. *Secondly*; This appeareth from the Prophet *Isaiah*, 5. 4. *What could I have done more to my Vineyard? For in verse 2. he saith; He hath fenced it, and gathered out the stones thereof, and planted it with the choicest Vine: and yet (saith he) when I looked it should have brought forth Grapes, it brought forth Wild Grapes.* Wherefore he calleth the Inhabitants of *Jerusalem*, and Men of *Judah*, to Judge betwixt him and his Vineyard, saying; *What could I have done more to my Vineyard, than I have done in it? and yet (as is said) it brought forth Wild Grapes:* Which was applied to many in *Israel*, who refused God's Mercy. The same Example is used by Christ, *Mat. 21. 33. Mark 12. 1. Luke 20. 9.* where *Jesus* shews, how to some a Vineyard was planted, and all things given necessary for them, to get them Fruit to pay or restore to their Master; and how the Master many times waited to be Merciful to them,

in

in sending Servants after Servants, and passing by many Offences, before he determined to destroy and cast them out. *First* then, this cannot be understood of the Saints, or of such as Repent and are Saved, for it is said expressly, *He will Destroy them.* Neither would the Parable any ways have answered the end for which it is alledged, if these Men had not been in a Capacity to have done Good; yea, such was their Capacity, that Christ saith in the Prophet, *What could I have done more?* So that it is more than manifest, that by this Parable, repeated in three sundry *Evangelists*, Christ holds forth his long-Suffering towards Men, and their Wickedness, to whom Means of Salvation being afforded, do nevertheless resist, to their own Condemnation. To these also are Parallel these Scriptures, *Prov.* 1.24,25,26. *Jer.* 18.9,10. *Mat.* 18.32,33,34. *Acts* 13.46.

*Lastly*; That there is a day of Visitation given Proof III to the wicked, wherein they might have been saved, and which being expired, they are shut out from Salvation, appears evidently by Christ's Lamentation over *Jerusalem*, expressed in three sundry places, *Matth.* 23. 37. *Luke* 13. 34. & 19. 41, 42. *And when he was come near, he beheld the City, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy Peace; but now they are hid from thine Eyes!* Than which, nothing can be said more evident, to prove our Doctrine. For, *First*, he insinuates, that there was a day wherein the Inhabitants of *Jerusalem* might have known those things that belonged to their Peace. *Secondly*, That during that day, he was willing to have gathered them, even as a *Hen gathereth her Chickens.* A familiar Example, yet very significative in this case; which shews, that the offer of Salvation made unto them, was not in vain on his part, but as really, and with as great chearfulness and willingness,

*Christ's Lamentation over Jerusalem.*

willingness, as a *Hen gathereth her Chickens*. Such as is the Love and Care of the Hen toward her Brood, such is the Care of Christ to gather lost Men and Women, to redeem them out of their corrupt and degenerate State. *Thirdly*, That because they refused, the things belonging to their *Peace were hid from their Eyes*. Why were they hid? Because ye would not suffer me to *gather you*; ye would not see those things that were *good for you*, in the season of God's Love towards you; and therefore *now*, that day being expired, *ye cannot see them*: And, for a farther Judgment, God suffers you to be hardened in Unbelief.

God hardens, when?

So it is after real offer of Mercy and Salvation rejected, that God hardens Men's Hearts, and not before. Thus that saying is verified, *To him that hath, shall be given; and from him that hath not, shall be taken away, even that which he hath*. This may seem a Riddle, yet it is according to this Doctrine easily solved. He hath not, because he hath lost the season of using it, and so to him it is now as nothing; for Christ uses this Expression, *Matth. 25. 26.* upon the occasion of the taking the *one Talent* from the *slothful Servant*, and giving it to him that was diligent; which *Talent* was no ways insufficient of it self, but of the same nature with those given to the others; and therefore the Lord had reason to exact the Profit of it, proportionably, as well as from the rest: So, I say, it is after the rejecting of the day of Visitation, that the judgment of Obduration is inflicted upon Men and Women, as Christ pronounceth it upon the *Jews*, out of *Isa. 6. 9.* which all the four *Evangelists* make mention of, *Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40.* And last of all, the Apostle *Paul*, after he had made offer of the Gospel of Salvation to the *Jews* at *Rome*, pronounceth the same, *Acts 28. 26.* after that some believed not; *Well spake the Holy Ghost, by Isaiah the Prophet,*

The one Talent was sufficient.

unto



unto our Fathers, saying, Go unto this People, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed; least they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and should be converted, and I should heal them. So it appears, that God would have them to see, but they closed their Eyes; and therefore they are justly hardened. Of this matter *Cyrillus Alexandrinus* upon *John*, lib. 6. cap. 21. speaks *Cyrill. Alex* well, answering to this Objection. But some may say, If Christ be come into the World, that those that see may be blinded, their Blindness is not imputed unto them; but it rather seems that Christ is the cause of their Blindness, who saith, He is come into the World, that those that see may be blinded. But (saith he) they speak not Rationally, who object these things unto God, and are not afraid to call him the Author of Evil. For, as the sensible Sun is carried upon our Horizon, that it may communicate the Gift of its Clearness unto all, and make its Light shine upon all; but if any one close his Eye-lids, or willingly turn himself from the Sun, refusing the benefit of its Light, he wants its Illumination, and remains in Darkness, not through defect of the Sun, but through his own fault. So that the true Sun, who came to enlighten those that sate in Darkness, and in the Region of the shadow of Death, visited the Earth, for this cause, that he might communicate unto all the Gift of Knowledge and Grace, and Illuminate the inward Eyes of all by a peculiar Splendor: But many reject the Gift of this Heavenly Light, freely given to them, and have closed the Eyes of their Minds, least so excellent an Illumination or Irradiation of the Eternal Light should shine unto them. It is not then through defect of the true Son, but only through their own Iniquity and Hardness; For, as the wise Man saith (*Wisdom* 2.) their Wickedness hath blinded them.

*The Cause of Mans remaining in Darkness, the closing his Eyes.*

From

From all which, I thus argue :

*The Obsti-  
nate Jews  
had a day.*

If there was a day, wherein the obstinate Jews might have known the things that *belong to their Peace*, which, because they rejected it, *was hid from their Eyes*; If there was a time wherein Christ would have gathered them, who because they refused, could not be gathered : Then such as might have been Saved, do actually Perish, that slighted the day of God's Visitation towards them, wherein they might have been converted and saved :

But the First is True : Therefore also the Last.

Prop. II.  
*Proved.*

§. XXI. *Secondly*, That which comes in the second place to be proved, is, *That whereby God offers to work this Salvation, during the day of every Man's Visitation*; and that is, *That he hath given to every Man a measure of saving, sufficient, and supernatural Grace*. This I shall do, by God's Assistance, by some plain and clear Testimonies of the Scripture.

Proof I.

*The Light  
enlightning  
every Man,  
&c.—*

*First*, From that of John 1. 9. *That was the true Light, which enlightneth every Man that cometh into the World*. This place doth so clearly favour us, that by some it is called, *The Quakers Text*; for it doth evidently demonstrate our Assertion; so that it scarce needs either Consequence or Deduction, seeing it self is a Consequence of two Propositions, asserted in the former Verses, from which it followeth, as a conclusion, in the very Terms of our Faith. The First of these Propositions is, *The Life that is in him, is the Light of Men*: The Second, *The Light shineth in the Darkness*; and from these two he infers, and *He is the true Light, that lighteth every Man that cometh into the World*.

Observ. 1.

From whence, I do in short observe, That this Divine Apostle calls, *Christ the Light of Men*, and giveth us this as one of the chief Properties, at least considerably and especially, to be observed by us, seeing hereby, as he is the *Light*; and as

we walk with him in that *Light*, which he communicates to us, we come to have Fellowship and Communion with him; as the same Apostle saith elsewhere, 1 John 1. 7. *Secondly*, That this *Light* shineth in *Darkness*, tho' the *Darkness* comprehend it not. *Thirdly*, That this true *Light* inlightneth every Man that cometh into the World. Where the Apostle, being directed by God's Spirit, hath carefully avoided their Captiousness, that would have restricted this to any certain number: Where every one is, there is none excluded. Next, Should they be so obstinate, as sometimes they are, as to say, that this [*every Man*] is only every one of the Elect: These words following, *every Man that cometh into the World*, would obviate that Objection. So that it is plain, there comes no Man into the World, whom Christ hath not enlightened in some measure, and in whose dark Heart this *Light* doth not shine; tho' the *Darkness* comprehend it not, yet it shineth there, and the nature thereof is to dispel the *Darkness*, where Men shut not their Eyes upon it. Now for what end this *Light* is given, is expressed vers. 7. where John is said to come for a *Witness*, to bear witness to the *Light*, that all Men through it might believe; to wit, through the *Light*, *ὁ αὐτός*, which doth very well agree with *Words*, as being the nearest Antecedent, tho' most Translators have (to make it suit with their own Doctrine) made it relate to John, as if all Men were to believe through John. For which, as there is nothing directly in the Text, so it is contrary to the very strain of the Context. For, seeing Christ hath lighted every Man with this *Light*, Is it not that they may come to believe through it? All could not believe through John, because all Men could not know of John's Testimony; whereas every Man being lighted by this, may come there-through to believe. John shined not in *Darkness*; but this *Light* shineth in the *Dark-*

—Not to a certain number of Men, but every Man.

The *Light* dispelling *Darkness*, begets Faith.

ness, that having dispelled the *Darkness*, it may produce and beget Faith. And, *Lastly*, We must believe through that, and become Believers thro' that, by walking in which, Fellowship with God is known and enjoyed; but as hath been above-observed, it is by walking in this *Light*, that we have this Communion and Fellowship, not by walking in *John*, which were non-sense. So that this relative *δι' αὐτοῦ*, must needs be referr'd to the *Light*, whereof *John* bears Witness, that through that *Light*, wherewith Christ hath *lighted every Man*, all Men might come to believe. Seeing then this *Light* is the *Light* of Jesus Christ, and the *Light*, through which Men come to believe; I think it needs not be doubted, but that it is a Supernatural, Saving, and Sufficient *Light*. If it were not Supernatural, it could not be properly called the *Light* of Jesus; for tho' all things be his, and of him, and from him; yet those things which are common and peculiar to our Nature, as being a part of them, we are not said in so special a manner to have from Christ. Moreover, the *Evangelist* is holding out to us here the Office of Christ, as Mediator; and the Benefits, which from him as such, do redound unto us.

The Light is  
Supernatu-  
ral, Saving,  
and Suffici-  
ent.

Observ. 2.

The Dark-  
ness is  
Man's natu-  
ral State  
and Condi-  
tion.

*Secondly*, It cannot be any of the Natural Gifts or Faculties of our Soul, whereby we are said here to be enlightned, because this *Light* is said to *shine in the Darkness*, and cannot be comprehended by it. Now, this *Darkness* is no other, but Man's natural Condition and State; in which natural State he can easily comprehend, and doth comprehend, those things that are peculiar and common to him, as such. That Man in his natural Condition is called *Darkness*, see *Eph. 5. 8.* For ye were sometimes *Darkness*, but now are ye *Light in the Lord*. And in other places, as *Acts 26. 18.* *Col. 1. 3.* *1 Theff. 5. 5.* where the Condition of Man in his natural State, is termed *Darkness*: There-  
fore,

fore; I say; this *Light* cannot be any Natural Property or Faculty of Man's Soul; but a Supernatural Gift and Grace of Christ.

Thirdly; It is Sufficient and Saving.

Observ. 3.

That which is given, *That all Men through it may believe*, must needs be Saving and Sufficient: That, by walking in which, Fellowship with the Saints, and the Blood of Christ, *which cleanseth from all sin*, is possessed, must be Sufficient: Arg. 1.

But such is the *LIGHT*, 1 John 1. 7.

Therefore, &c.

Moreover;

That, which we are commanded to believe in; *that we may become the Children of the Light*, must be a Supernatural, Sufficient and Saving Principle: Arg. 2.

But we are commanded to *Believe in this Light*:

Therefore, &c.

The *Proposition* cannot be denied. The *Assumption* is Christ's own words, John 12. 36. *While ye have the Light, believe in the Light, that ye may be the Children of the Light.*

To this they object, *That by [Light] here, is understood Christ's outward Person, in whom he would have them believe.* Object.

That they ought to have believed in Christ, that is, that he was the *Messiah* that was to come, is not denied; but how they evince, that Christ intended *that* here, I see not: Nay, the place it self shews the contrary, by these words, *While ye have the Light*; and by the verse going before, *Walk, while ye have the Light, lest Darkness come upon you*: Which words import, That when that Light, in which they were to believe, was removed, then they should lose the Capacity, or Season of Believing. Now, this could not be understood of Christ's Person, else the *Jews* might have believed in him; and many did savingly believe in him, as all Christians do at this day, when the Person, to wit, his Bodily Presence, or Outward Man, is far removed.

*The Light  
of Christ is  
not Christ's  
outward  
Man or  
Person.*

removed from them. So that this Light, in which they were commanded to believe, must be that Inward, Spiritual Light, that shines in their Hearts for a season, even during the Day of Man's Visitation; which, while it continueth to Call, Invite and Exhort, Men are said to have it, and may believe in it; but when Men refuse to believe in it, and reject it, then it ceaseth to be a Light to shew them the Way; but leaves the sense of their Unfaithfulness as a Sting in their Conscience; which is a Terror and Darknes unto them, and upon them; in which they cannot know where to go, neither can work any ways profitable, in order to their Salvation. And therefore to such Rebellious Ones, the Day of the Lord is said to be *Darkness*, and not *Light*, Amos 5. 18.

*Cyrillus A-  
lexandrinus  
Upon John  
lib. 1. chap.  
21.*

From whence it appears, that tho' many receive not the Light, (as many comprehend it not) nevertheless this Saving Light shines in all, that it may save them. Concerning which also, *Cyrillus Alexandrinus* saith well, and defends our Principle: *With great Diligence and Watchfulness* (saith he) *doth the Apostle John endeavour to Anticipate and Prevent the vain Thoughts of Men: For there is here a wonderful Method of sublime things, and Overturning of Objections. He had just now called the Son the true Light, by whom he affirmed, that every Man coming into the World, was enlightned; yea, that he was in the World, and the World was made by him. One may then Object, If the Word of God be the Light, and if this Light enlighten the Hearts of Men, and suggest unto Men Piety, and the understanding of things; if he was always in the World, and was the Creator or Builder of the World, why was he so long unknown unto the World? It seems rather to follow, because he was unknown to the World, therefore the World was not enlightned by him, nor he totally Light. Lest any should so object, he divinely infers [And the World knew him not.] Let not the World (saith he) accuse the Word of God, and his Eternal*

*Eternal Light, but its own Weakness; for the Son enlightens, but the Creature rejects the Grace that is given unto it, and abuseth the Sharpness of Understanding granted it, by which it might have naturally known God; and, as a Prodigal, hath turned its sight to the Creatures, neglected to go forward, and through Laziness and Negligence, buried the Illumination, and despised this Grace. Which, that the Disciple of Paul might not do, he was commanded to Watch: Therefore it is to be imputed to their Wickedness, who are Illuminated, and not unto the Light. For as albeit the Sun riseth upon all, yet he that is blind receiveth no benefit thereby; none thence can justly accuse the brightness of the Sun, but will ascribe the cause of not seeing, to the Blindness: So I judge, it is to be understood of the Only Begotten Son of God; for he is the true Light, and sendeth forth his Brightness upon all; but the God of this World, as Paul saith, hath blinded the Minds of those that believe not, 2 Cor. 4. 4. that the Light of the Gospel shine not unto them. We say then, that Darkness is come upon Men, not because they are altogether deprived of Light; for Nature retaineth still the strength of Understanding divinely given it; but because Man is dull'd by an evil habit, and become worse, and hath made the Measure of Grace in some respect to languish. When therefore the like befalls to Man, the Psalmist justly prays, crying, Open mine Eyes, that I may behold the wonderful things of thy Law. For the Law was given, that this Light might be kindled in us; the Blearedness of the Eyes of our Minds being wiped away, and the Blindness being removed, which detain'd us in our former Ignorance. By these words then, the World is accused as Ungrateful and Unfensible, not knowing its Author, nor bringing forth the good Fruit of the Illumination; that it may now seem to be said truly of all, which was of Old said by the Prophet of the Jews; I expected, that it should have brought forth Grapes, but it brought forth wild Grapes. For the good Fruit of the Illumination was the knowledge of the Only Begotten, as a Cluster hanging from a Fruitful Branch, &c.*

*The Son enlightens; but Man through negligence buries Illumination.*

Grace no  
natural Gift

From which it appears, *Cyrrillus* believed, that a *Saving Illumination* was given unto all. For as to what he speaks of Nature, he understands it not of the common Nature of Man by it self; but of that Nature, which hath the strength of Understanding *divinely* given it: For he understands this *Universal Illumination* to be of the same kind with that *Grace*, of which *Paul* makes mention to *Timothy*, saying; *Neglect not the Grace that is in thee*. Now, it is not to be believed, that *Cyrrillus* was so ignorant, as to judge that *Grace* to have been some Natural Gift.

Proof II. §. XXII. That this Saving Light and Seed, or a Measure of it is given to all; Christ telleth expressly, in the Parable of the Sower, *Mat.* 13. from verse 18. *Mark* 4. and *Luke* 8. 11. he saith, That this Seed, sown in those several sorts of Grounds, is the *Word of the Kingdom*, which the Apostle calls the *Word of Faith*, *Rom.* 10. 8. *James* 1. 21. ὁ λόγος τοῦ σπέρματος, the *Implanted, Ingrafted Word*, which is able to save the Soul; the words themselves declare, that it is that which is *Saving*, in the nature of it; for in the good Ground it fructified abundantly.

The Seed of  
the Kingdom  
is sown in  
several sorts  
of Grounds,  
without di-  
stinction.

Let us then observe, That this Seed of the Kingdom, this Saving, Supernatural, and Sufficient *Word*, was really sown in the Stony, Thorny Ground, and by the Way-side, where it did not profit, but became useless, as to these Grounds: It was, I say, the same Seed, that was sown in the good Ground. It is then the fear of Persecution, and deceitfulness of Riches (as Christ himself interpreteth the Parable) which hindereth this Seed to grow in the Hearts of many: Not but that, in its own nature, it is sufficient; being the same with that which groweth up and prospereth in the Hearts of those who receive it. So that, tho' All are not saved by it, yet there is a Seed of Salvation planted and sown in the Hearts of *All* by God, which would grow



grow up, and redeem the Soul, if it were not choked and hindered. Concerning this Parable, *Victor Antiochenus* (on *Mark* 4. as he is cited by *Vossius*, in his *Pelagian History*, Book 7.) saith, That *Our Lord Christ hath liberally sown the Divine Seed of the Word, and proposed it to All, without Respect of Persons; and as he that soweth, distinguisheth not betwixt Good and Ground, but simply casteth in the Seed, without distinction; so our Saviour hath offered the food of the Divine Word, so far as was his part; altho' he was not ignorant what would become of many. Lastly, He so behaved himself, as he might justly say, What should I have done, that I have not done?* And to this answereth the Parable of the *Talents*, *Mat.* 25. he that had *two Talents* was accepted, as well as he that had *five*, because he used them to his Master's profit: And he that had *one*, might have done so; his *Talent* was of the same nature with the rest, it was as capable to have proportionably brought forth its interest, as the rest. And so, tho' there be not a like proportion of Grace given to *All*, to some *five Talents*, to some *two Talents*, and to some but *one Talent*; yet there is given to *All*, that which is sufficient; and no more is required, than according to that which is given: *For unto whomsoever much is given, from him shall much be required*, *Luke* 12. 48. He that had the *two Talents*, was accepted for giving *four*, nothing less than he that gave the *ten*: So should he also that gave the *one*, if he had given *two*; and no doubt, *one* was capable to have produced *two*, as well as *five* to have produced *ten*, or *two four*.

§. XXIII. *Thirdly*; This Saving, Spiritual Light, is the Gospel, which the Apostle saith expressly, is preached *In every Creature under Heaven*; even that very Gospel, whereof Paul was made a Minister, *Col.* 1. 23. For the Gospel is not a meer Declaration of good things, being the *Power of God unto Salvation, to all those that believe*, *Rom.* 1. 16. Tho' the out-

Proof III

*The Light is the Gospel; the Power of God, p. each. e. in every Creature under Heaven.*

ward Declaration of the Gospel be taken sometimes for the Gospel; yet it is but Figuratively, and by a *Metonymy*. For, to speak properly, the Gospel is this Inward Power and Life, which preacheth *Glad Tidings* in the Hearts of all Men, offering Salvation unto them, and seeking to Redeem them from their Iniquities; and therefore it is said to be preached *In every Creature under Heaven*: Whereas there are many Thousands of Men and Women, to whom the outward Gospel was never preached. Therefore the Apostle *Paul*, Rom. 1. where he saith, *The Gospel is the Power of God unto Salvation*, adds, *That therein is revealed the Righteousness of God from Faith to Faith*; and also the *Wrath of God against such as hold the Truth of God in unrighteousness*: For this reason (saith he) *because that which may be known of God is manifest in them; for God hath shewed it unto them*. Now, that which may be known of God, is known by the Gospel, which was manifest in them. For those, of whom the Apostle speaks, had no outward Gospel preached unto them; so that it was by the inward Manifestation of the Knowledge of God *in them*, which is indeed the Gospel preached in Man, *that the Righteousness of God is revealed from Faith to Faith*; that is, it reveals to the Soul that which is Just, Good and Righteous; and that, as the Soul receiveth it, and believes, Righteousness comes more and more to be revealed, from one degree of Faith to another. For tho' (as the following verse saith) the outward Creation declares the Power of God; yet *that which may be known of him, is manifest within*: By which Inward Manifestation, we are made capable to see and discern the Eternal Power and Godhead in the outward Creation; so, were it not for this Inward Principle, we could no more understand the invisible things of God, by the outward visible Creation, than a Blind Man can see and discern the variety of Shapes and Colours, or judge of the Beauty of the outward Creation!

Creation. Therefore he saith, First, *That which may be known of God, is manifest in them*; and in and by that, they may read and understand the Power and Godhead in those things, that are outward and visible. And tho' any might pretend, that the outward Creation doth, of it self, without any Supernatural or Saving Principle in the Heart, even declare to the natural Man, that there is a God; yet, what would such a Knowledge avail, if it did not also communicate to me what the Will of God is, and how I shall do that which is acceptable to him? For the outward Creation, tho' it may beget a Perswasion, that there is some Eternal Power or Virtue, by which the World hath had its beginning; yet it doth not tell me, nor doth it inform me, of that which is Just, Holy and Righteous, how I shall be delivered from my Temptations and Evil Affections, and come unto Righteousness: That must be from some inward Manifestation in my Heart. Whereas those *Gentiles*, of whom the Apostle speaks, knew by that *inward Law*, and Manifestation of the Knowledge of God in them, to distinguish betwixt Good and Evil, as in the next Chapter appears, of which we shall speak hereafter. The Prophet *Micah*, speaking of Man indefinitely, or in general, declares this, *Mic. 6. 8. He hath shewed thee, O Man, what is good. And what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God?* He doth not say, God requires, till he hath first assured, that he hath shewed unto them. Now, because this is shewed unto All Men, and manifest in them; therefore saith the Apostle, is the *Wrath of God revealed against them, for that they hold the Truth in Unrighteousness*; that is, the Measure of Truth, the Light, the Seed, the Grace in them; for that they *hide the Talent in the Earth*; that is, in the earthly and unrighteous part in their Hearts, and suffer it not to bring forth Fruit, but to be choked with

*The outward Creation may beget a Perswasion in Man of an Eternal Power or Virtue.*

with the sensual Cares of this Life, the Fear of Reproach, and the Deceitfulness of Riches; as by the Parables above-mentioned doth appear. But the Apostle *Paul* opens and illustrates this matter yet more, *Rom. 10.* where he declares, *That the Word, which he preached, (now the Word, which he preached, and the Gospel which he preached, and whereof he was a Minister, is one and the same) is not far off, but nigh, in the Heart, and in the Mouth;* which done, he frameth as it were the Objection of our Adversaries, in the *14th* and *15th verses*; *How shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher?* This he answers in the *18th verse*, saying; *But (I say) have they not heard? Yes verily, their sound went into all the Earth, and their words unto the ends of the World;* insinuating, that this Divine Preacher hath founded in the Ears and Hearts of *all Men*; for of the *Outward Apostles*, that saying was not true, neither then, nor many hundred years after; yea, for ought we know, there may be yet great and spacious Nations and Kingdoms, that never have heard of *Christ* nor his *Apostles*, as outwardly. This Inward and Powerful *Word of God*, is yet more fully described in the Epistle to the *Hebrews*, *c. 4. v. 12, 13.* *For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart.* The Virtues of this Spiritual Word are here enumerated: It is *Quick*, because it *searches and tries the Hearts of All*; no Man's Heart is exempt from it; for the Apostle gives this reason of its being so, in the following verse; *But all things are naked, and opened unto the Eyes of him, with whom we have to do: And there is not any Creature that is not manifest in his sight.* Tho' this ultimately and mediately be referr'd to God, yet nearly and immediately it relates to the *Word or Light*; which, as hath been be-  
fore

The Divine  
Preacher  
(the Word  
nigh) hath  
founded in  
the Ears and  
Hearts of  
all Men.

Before  
whom all  
things are  
manifest.

fore proved, is in the Hearts of all, else it had been improper to have brought it in here. The Apostle shews how *every Intent and Thought of the Heart is discerned by the Word of God*, because all things are naked before God; which imports nothing else, but it is in and by this Word, whereby God sees and discerns Man's Thoughts; and so must needs be in all Men, because the Apostle saith, *There is no Creature that is not manifest in his sight*. This then is that faithful Witness and Messenger of God, that bears witness for God, and for his Righteousness in the Hearts of all Men: *For he hath not left Man without a Witness*, Acts 14. 17. and he is said to be *given for a Witness to the People*, Isai. 55. 4. And as this Word beareth witness for God, so it is not placed in Men, only to condemn them: For as he is given for a Witness, so saith the Prophet, *He is given for a Leader and a Commander*. The Light is given, that all through it may believe, John 1. 7. *For Faith cometh by Hearing, and Hearing by this Word of God*; which is placed in Man's Heart, both to be a Witness for God, and to be a Means to bring Man to God, through Faith and Repentance: It is therefore *Powerful*, that it may divide betwixt the Soul and the Spirit: It is like a *Two-edged Sword*, that it may cut off Iniquity from him, and separate betwixt the Precious and the Vile; and because Man's Heart is cold and hard, like Iron naturally, therefore hath God placed this Word in him, which is said to be like a *Fire*, and like a *Hammer*, Jer. 23. 29. that like as by the heat of the Fire, the Iron (of its own nature cold) is warm'd, and by the strength of the Hammer, is softned and framed, according to the mind of the Worker: So the cold and hard Heart of Man is, by the Virtue and Powerfulness of this Word of God, *near and in the Heart*, as it resists not, warm'd and softned, and receiveth a Heavenly and Cœlestial Impression and Image. The most part of the

*And every Thought and Intent of the Heart.*

*The Faithful Witness.*

*A Leader and Commander.*

*A two-edged Sword.*

*A Fire and a Hammer.*

the Fathers have spoken at large, touching this *Word, Seed, Light, and saving Voice*, calling all unto Salvation, and able to save.

Clem. Alex. *Clemens Alexandrinus* saith, lib. 2. *Stromat.* The Divine Word hath cried, calling all, knowing well those that will not obey; and yet, because it is in our power, either to obey, or not to obey, that none may have a pretext of Ignorance, it hath made a righteous Call, and requireth but that which is according to the ability and strength of every one. The self-same, in his Warning to the Gentiles. For, as (saith he) that Heavenly Ambassador of the Lord, The Grace of God, that brings Salvation, hath appeared unto all, &c. This is the new Song, coming, and manifestation of the Word, which now shews it self in us, which was in the beginning, and was first of all. And again, Hear therefore, ye that are a-far off, hear ye who are near; the Word is hid from none, the Light is common to all, and shineth to all. There is no Darkness in the Word; let us hasten to Salvation, to the New Birth, that we being many, may be gathered into the One alone Love. Ibid. he saith, That there is infused into all, but principally into those that are trained up in Doctrine, a certain Divine Influence, τὴν ἀπόρροια θεῖα. And again, he speaks concerning the innate Witness, worthy of belief, which of it self doth plainly chuse that which is most honest. And again, he saith, That it is not impossible to come unto the Truth, and lay hold of it, seeing it is most near to us, in our own Houses, as the most wise Moses declareth, living in three parts of us, viz. in our Hands, in our Mouth, and in our Heart; this, saith he, is a most true Badge of the Truth, which is also fulfilled in three things, namely, in Counsel, in Action, in Speaking. And again he saith also unto the unbelieving Nations; Receive Christ, receive Light, receive Sight, to the end thou may'st rightly know both God and Man. The Word that hath inlightened us, is more pleasant than Gold, and the Stone of great Value. And again, he saith,

The Gathering unto the one and alone Love.

The Inlightning Word.

faith, *Let us receive the Light, that we may receive God; let us receive the Light, that we may be the Scholars of the Lord.* And again he saith to those Infidel Nations, *The Heavenly Spirit helpeth thee to resist and flee Pleasure.* Again, lib. Strom. 5. (he saith) *God forbid that Man be not a partaker of Divine Acquaintance, δέας ἐννοίας, who in Genesis is said to be a partaker of Inspiration.* And Pad. lib. 1. cap. 3. *There is (saith he) some lovely and some desirable thing in Man, which is called, the in-breathing of God, ἐμπνεύματα Θεῶν.* The same Man, lib. 10. Strom. directeth Men unto the *Light and Water* in themselves, who have the Eye of the Soul darkned or dimmed through Evil up-bringing and Learning: *Let them enter in unto their own Domestick Light, or unto the Light, which is in their own House, πρὸς τὸ δῖκσιον ᾧς βαδίζειτω, unto the Truth, which manifests accurately and clearly these things, that have been written.*

*Justin Martyr, in his first Apology saith, That the* Just. Mar-  
*Word, which was, and is, is in all; even that very* tyr.  
*same Word, which through the Prophets, foretold things*  
*to come.*

The Writer of the *Calling of the Gentiles*, saith, Auth. de voc. Gent.  
 lib. 1. cap. 2. *We believe according to the same (viz. Scripture) and most Religiously confess, that God was never wanting in care to the generality of Men: Who, altho' he did lead by particular Lessons, a People gathered to himself unto Godliness; yet he with-drew from no Nation of Men, the Gifts of his own Goodness, that they might be convinced that they had received the Words of the Prophets, and Legal Commands, in Services and Testimonies of the first Principles.* Cap. 7. he saith, *That he believes, that the help of Grace hath been wholly with-drawn from no Man.* Lib. cap. 1. *Because, albeit Salvation is far from Sinners, yet there is nothing void of the Presence and Virtue of his Salvation.* Cap. 2. *But seeing none of that People, over whom was set both the Doctrines, were justified, but*  
 through

through Grace, by the Spirit of Faith; who can question, but that they, who of whatsoever Nation, in whatsoever times, could please God, were ordered by the Spirit of the Grace of God; which, albeit in fore-time, it was more sparing and hid, yet denied it self to no Ages; being in Virtue one, in Quantity different, in Counsel unchangeable, in Operation multifarious.

Prop. III. §. XXIV. The third Proposition which ought to be proved, is, *That it is by this Light, Seed, or Grace, that God works the Salvation of all Men; and many come to partake of the Benefit of Christ's Death, and Salvation purchased by him.* By the inward and effectual Operations of which, as many Heathens have come to be partakers of the Promises, who were not of the Seed of Abraham after the Flesh; so may some now, to whom God hath rendred the knowledge of the History impossible, come to be saved by Christ. Having already proved, that Christ hath died for All; that there is a Day of Visitation given to All, during which Salvation is possible to them; and that God hath actually given a Measure of Saving Grace and Light unto All, preached the Gospel to and in them, and placed the Word of Faith in their Hearts; the matter of this Proposition may seem to be proved. Yet shall I a little (for the farther satisfaction of all, who desire to know the Truth, and hold it as it is in Jesus) prove this from two or three clear Scripture-Testimonies, and remove the most common, as well as the more strong Objections usually brought against it.

1 Part. Our Theam then hath two parts; First, *That those that have the Gospel, and Christ outwardly preached unto them, are not saved, but by the working of the Grace and Light in their Hearts.*

2 Part. Secondly, *That by the Working and Operation of this, many have been, and some may be saved, to whom the Gospel hath never been outwardly Preached, and who*

God's Salvation wrought by the Light in all.



who are utterly ignorant of the outward History of Christ.

As to the first, tho' it be granted by most, yet because its more in Words than Deeds (the more full discussing of which, will fall in, in the next Proposition, concerning *Justification*) I shall prove it in few words. And first from the words of Christ to *Nicodemus*, John 3. 3. *Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* Now this Birth cometh not by the outward preaching of the Gospel, or Knowledge of Christ, or Historical Faith in him; seeing many have that, and firmly believe it, who are never thus renewed. The Apostle *Paul* also goes so far, while he commends the necessity and excellency of this *New Creation*, as in a certain respect, to lay aside the outward Knowledge of Christ, or the Knowledge of him after the *Flesh*, in these words, 2 Cor. 5. 16, 17. *Wherefore henceforth know we no Man after the Flesh; yea, tho' we have known Christ after the Flesh, yet now henceforth know we him no more. Therefore if any Man be in Christ, he is a New Creature, old things are passed away, behold all things are become new.* Whence it manifestly appears, that he makes the Knowledge of Christ after the *Flesh*, but, as it were, the Rudiments which young Children learn; which after they are become better Scholars, are of less use to them; because they have, and possess the very substance of those first Precepts in their Minds. As all Comparisons halt in some part, so shall I not affirm this to hold in every respect; yet so far will this hold, that as those, that go no farther than the Rudiments, are never to be accounted Learned; and as they grow beyond these things, so they have less use of them; even so such, as go no farther than the outward Knowledge of Christ, shall never inherit the Kingdom of Heaven. But such as come to know this *New Birth*,

1 Part.  
Proved.

The New  
Birth (or  
Regenerati-  
on) cometh  
not by the  
outward  
Knowledge  
of Christ.

--But by the  
Work of  
Light and  
Grace in the  
Heart.

The King-  
dom of God  
is in the  
Seed, in the  
Hearts of  
all Men.

to be in Christ indeed, to be a *New Creature*, to have *Old things past away*, and *all things become New*, may safely say with the Apostle, *Tho' we have known Christ after the Flesh, yet now henceforth know we him no more*. Now this *New Creature* proceeds from the work of this *Light and Grace* in the Heart: It is that Word, which we speak of, that is sharp and piercing, that *implanted Word*, able to save the Soul, by which this Birth is begotten; and therefore Christ hath purchased unto us this Holy Seed, that thereby this Birth might be brought forth in us; which is therefore also called, *The manifestation of the Spirit, given to every one to profit withall*; for it is written, that by *One Spirit we are all Baptized into one Body*. And the Apostle Peter also ascribeth this Birth to the Seed and Word of God, which we have so much declared of, saying, *1 Pet. 1. 23. Being Born again not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever*. Tho' then this Seed be small in its Appearance, so that Christ compares it to a *Grain of Mustard-Seed, which is the least of all Seeds*, Matth. 13. 31, 32. and that it be hid in the earthly part of Man's Heart: yet therein is Life and Salvation towards the Sons of Men wrap'd up; which comes to be revealed, as they give way to it. And in this Seed, in the Hearts of all Men, is the *Kingdom of God*, as in Capacity to be produced, or rather exhibited, according as it receives depth, is nourished and not choaked: Hence Christ saith, that *the Kingdom of God was in the very Pharisees*, Luke 17. 20, 21. who did oppose and resist him, and were justly accounted as *Serpents*, and a *Generation of Vipers*. Now the *Kingdom of God* could be no other ways in them, than in a *Seed*, even as the *Thirty-fold* and the *Hundred-fold* is wrapt up in a small Seed, lying in a barren Ground, which springs not forth because it wants Nourishment: And as the whole Body of a great Tree

Tree is wrap'd up potentially in the Seed of the Tree, and so is brought forth in due season; and as the Capacity of a Man or Woman is not only in a Child, but even in the very *Embryo*; even so the *Kingdom of Jesus Christ*, yea *Jesus Christ himself, Christ within, who is the Hope of Glory*, and becometh *Wisdom, Righteousness, Sanctification and Redemption*, is in every Man and Woman's Heart, in that little *Incorruptible Seed*, ready to be brought forth, as it is cherished and received in the Love of it. For there can be no Men worse, than those *Rebellious and Unbelieving Pharisees* were; and yet this *Kingdom* was thus *within them*, and they were directed to look for it there: So it is neither *lo here*, nor *lo there*, in this or the other Observation, that this is known; but as this Seed of God in the Heart is minded and entertained. And certainly hence it is (even because this Light, Seed and Grace, that appears in the Heart of Man, is so little regarded, and so much over-looked) that so few know Christ brought forth in them. The one sort, to wit, the *Calvinists*, they look upon Grace as an irresistible Power, and therefore neglect and despise this Eternal Seed of the Kingdom in their Hearts, as a low, insufficient useles thing, as to their Salvation. On the other hand, the *Papists, Arminians and Socinians*, they go about to set up their natural Power and Will, with one consent, denying that this little Seed, this small Appearance of the Light, is that Supernatural Saving Grace of God given to every Man, to save him. And so upon them is verified that saying of the Lord Jesus Christ, *This is the Condemnation of the World, that Light is come into the World, but Men love Darknes rather than Light*; the reason is added, *because their Deeds are Evil*. All confess they feel this, but they will not have it to be of that Virtue. Some will have it to be *Reason*; some a *Natural Conscience*; some certain *Reliques of God's*

Calvinists,  
Papists, Ar-  
minians and  
Socinians Er-  
rors, deny-  
ing the  
Light to be  
Saving.

The Mean-  
ness of  
Christ's Ap-  
pearance in  
the Flesh.

*Image, that remained in Adam.* So Christ, as he met with Opposition from all kinds of Professors in his Outward Appearance, so doth he now in his Inward. It was the meanness of his Outward Man that made many despise him, saying, *Is not this the Son of the Carpenter? Are not his Brethren and Sisters among us? Is not this a Galilean? And came there ever a Prophet out of Galilee?* And such like Reasonings. For they expected an outward Deliverer, who as a Prince, should deliver them with great ease from their Enemies; and not such a **Messiah** as should be crucified Shamefully, and as it were lead them into many Sorrows, Troubles and Afflictions. So the meanness of this Appearance makes the Crafty *Jesuits*, the pretended rational *Socinians*, and the learned *Arminians*, over-look it; desiring rather something, that they might exercise their Subtilty, Reason and Learning about, and use the Liberty of their own Wills. And the secure *Calvinists*, they would have a Christ to Save them without any Trouble, to Destroy all their Enemies for them, without them, and nothing or little within; and in the mean while be at ease to live in their Sins secure. Whence, when all is well examined, the cause is plain, it is *Because their Deeds are Evil*, that with one consent they reject this *Light*: For it checks the Wisest of them all, and the Learnedst of them all in secret, it reproves them; neither can all their *Logick* silence it, nor can the securest among them stop its Voice from crying, and reproving them within, for all their confidence in the outward Knowledge of Christ, or of what he hath suffered outwardly for them. For, as hath been often said, *in a Day it strives with all, wrestles with all*; and it's the Unmortified Nature, the first Nature, the old *Adam*, yet alive in the Wisest, in the Learnedst, in the most Zealous for the outward Knowledge of Christ, that denies this, that despises

The nature  
of the Light.

despises it, that shuts it out, to their own Condemnation. They come all under this description, *Every one that doth Evil, hateth the Light, neither cometh to the Light, least his Deeds should be reproved,* John 3. 20. So that it may be said now, and we can say, from a true and certain Experience, as it was of old, *Psal. 118. 22. Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. The Stone which the Builders, of all kinds, have rejected, the same is become unto us the Head of the Corner.* Glory to God for ever! who hath chosen us a first-Fruits to himself in this Day, wherein he is arisen to plead with the Nations; and therefore hath sent us forth to Preach this Everlasting Gospel unto All, Christ nigh to All, the Light in All, the Seed Sown in the Hearts of All, that Men may come and apply their Minds to it. And we rejoice, that we have been made to lay down our Wisdom and Learning (such of us, as have had some of it) and our carnal Reasoning, to Learn of Jesus; and sit down at the Feet of Jesus in our Hearts, and hear him, who there makes all things manifest, and reproves all things by his Light, *Eph. 5. 13.* For many are Wise and Learned in the Notion, in the Letter of the Scripture, as the *Pharisees* were, and can speak much of Christ, and plead strongly against *Infidels, Turks and Jews*, and it may be also against some *Heresies*; who in the mean time are Crucifying Christ in the small Appearance of his Seed in their Hearts. O! better were it to be stripp'd naked of all, to account it as Dross and Dung, and become a Fool for Christ's sake, thus knowing him to Teach thee in thy Heart, so as thou may'st witness him raised there, feel the Virtue of his Cross there, and say with the Apostle, *I glory in nothing, save in the Cross of Christ, whereby I am crucified to the World, and the World unto me.* This is better than to write Thousands of Commentaries, and to preach many Sermons.

*The Wise  
and Learned  
in the Noti-  
on, Crucify-  
ers of Christ.*

None are saved by the Knowledge of the History, but by the Operation of the Light of Christ in the Mystery.

Contentions about outward Observations and Lo here's.

The Call of God to blinded Christendom

And it is thus to preach Christ, and direct People to his pure Light in the Heart, that God hath raised us up, and for which the wise Men of this World account us Fools; because by the Operation of this Cross of Christ in our Hearts, we have denied our own Wisdom and Wills in many things, and have forsaken the vain Worship, Fashions and Customs of this World. For these divers Centuries the World hath been full of a dry, fruitless and barren Knowledge of Christ, feeding upon the Husk, and neglecting the Kernel; following after the Shadow, but Strangers to the Substance. Hence the Devil matters not how much of that Knowledge abounds; provided, he can but possess the Heart, and rule in the Will, crucify the Appearance of Christ there, and so keep the Seed of the Kingdom from taking Root. For he has led them abroad, *lo here*, and *lo there*, and has made them wrestle in a false Zeal, so much one against another, contending for this outward Observation, and for the other outward Observation, seeking Christ in this and the other external Thing, as in *Bread* and *Wine*; contending one with another how he is there, while some will have him to be present therein this way, and some the other way; and some in Scriptures, in Books, in Societies, and Pilgrimages, and Merits. But some confiding in an external barren Faith, think all is well, if they do but firmly believe, that he died for their Sins past, present and to come; while in the mean time, Christ lies crucified and slain, and is daily resisted and grieved in his Appearance in their Hearts. Thus from a sense of this Blindness and Ignorance, that is come over *Christendom*, it is, that we are led and moved of the Lord, so constantly and frequently to call All, invite All, request All, to turn to the Light in them, to mind the Light in them, to believe in Christ, as he is in them: And that in the

the Name, Power and Authority of the Lord, not in School-Arguments and Distinctions (for which many of the wise Men of this World account us Fools and Mad-Men) we do charge and command them to lay aside their Wisdom, to come down out of that Proud, Airy, Brain-Knowledge, and to stop that Mouth, how Eloquent soever to the worldly Ear it may appear, and to be silent, and sit down as in the Dust, and to mind the Light of Christ in their own Consciences: Which if minded, they would find as a *sharp two-edged Sword* in their Hearts, and as a *Fire* and a *Hammer*, that would knock against and burn up all that carnal, gathered, natural Stuff, and make the stoutest of them all Tremble, and become *Quakers* indeed. Which those, that come not to feel now, and kiss not the Son, while the Day lasteth, but harden their Hearts, will feel to be a certain Truth, when it is too late. To conclude, as saith the Apostle, *All ought to Examine themselves, whether they be in the Faith indeed; and try their own selves: for except Jesus be in them, they are certainly Reprobates,* 2 Cor. 13. 5.

§. XXV. Secondly; That which remains now to be proved, is, *That by the Operation of this Light and Seed, some have been, and may yet be saved, to whom* 2. Part.  
Proved.

*the Gospel is not outwardly preached, nor the History of Christ outwardly known.* To make this the easier, That many  
by the Light  
may be sa-  
ved, that  
have not the  
outward  
Knowledge  
of Christ. we have already shewn how that Christ hath died for all Men; and consequently these are inlightned by Christ, and have a measure of Saving Light and Grace; yea, that the Gospel, tho' not in any outward Dispensation, is preached to them, and in them: So, that thereby they are stated in a possibility of Salvation. From which I may thus argue:

To whom the Gospel, the Power of God unto Arg. Salvation is manifest, they may be saved, whatever outward Knowledge they want.

But this Gospel is preached *in every Creature*; in which is certainly comprehended many, that have not the outward Knowledge:

*Therefore* of those, many may be saved.

But to those Arguments, by which it hath been proved, *That all Men have a measure of Saving Grace*, I shall add one, and that very observable, not yet mentioned, *viz.* that excellent Saying of the Apostle Paul to Titus, c. 2. v. 11. *The Grace of God, that brings Salvation, hath appeared to all Men; teaching us, that denying Ungodliness and Worldly Lusts, we should live Soberly, Righteously, and Godlily in this present World*: Than which, there can be nothing more clear, it comprehending both the parts of the Controversie. First; it testifies, that it is no Natural Principle or Light, but faith plainly, *It brings Salvation*. Secondly; it says not, that it hath appeared to a *Few*, but *unto All Men*. The Fruit of it declares also how Efficacious it is, seeing it comprehends the whole Duty of Man: It both teacheth us, first, to forsake Evil, to deny Ungodliness and Worldly Lusts; and then it teacheth us our whole Duty. First, to live *Soberly*; that comprehends Temperance, Chastity, Meekness, and those things that relate unto a Man's self. Secondly, *Righteously*; that comprehends Equity, Justice and Honesty, and those things which relate to our Neighbours. And Lastly, *Godlily*; which comprehends Piety, Faithfulness and Devotion; which are the Duties relating to God. So then there is nothing required of Man, or is needful to Man, which this Grace teacheth not. Yet I have heard a publick Preacher (one of those that are accounted Zealous Men) to evite the strength of this Text, deny this Grace to be Saving, and say; *It was only intended of common Favours and Graces, such as is the heat of the Fire, and outward light of the Sun*. Such is the Darkness and Ignorance of those that oppose the Truth; whereas the Text saith expressly, that

*The Saving  
Grace of  
God teach-  
ing the  
whole Duty  
of Man.*



it is *Saving*. Others, that cannot deny, but it is *Saving*, alledge; This [*All*] comprehends not every Individual, but only all Kinds: But is a bare Negation sufficient to overturn the strength of a positive Assertion? If the Scriptures may be so abused, what so absurd, as may not be pleaded for from them? or what so manifest, as may not be denied? But we have no reason to be staggered by their denying, so long as our Faith is found in express terms of the Scripture; they may as well seek to persuade us, that we do not intend that which we affirm (tho' we know the contrary) as make us believe, that when the Apostle speaks forth our Doctrine in plain words, yet he intends theirs, which is the quite contrary. And indeed, can there be any thing more absurd, than to say, Where the word is plainly [*All*] *Few* is only intended? For they will not have [*All*] taken here for the *greater Number*. Indeed, as the Case may be sometimes, by a Figure [*All*] may be taken, of two numbers, for the greater number; but let them shew us, if they can, either in Scripture, or Profane or Ecclesiastical Writings, that any Man that wrote sense, did ever use the word [*All*] to express, of two numbers, the lesser. Whereas they affirm, that the far lesser number have received Saving Grace; and yet will they have the Apostle, by [*All*] to have signified so. Tho' this might suffice; yet to put it further, beyond all question, I shall instance another Saying of the same Apostle, that we may use him as his own Commentator; *Rom. 5. 18. Therefore as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the Righteousness of One, the Free-Gift came upon all Men unto Justification of Life.* Here no Man of Reason, except he will be obstinately ignorant, will deny, but this similitive Particle [*As*] makes the [*All*] which goes before, and comes after, to be of one and the same extent: Or else let them

*The Absurdity of our Adversaries Comment upon the word All, denying Grace to be Saving.*  
Tit. 2. 11.

shew us one Example, either in Scripture or elsewhere, among Men that speak proper Language, where it is otherwise. We must then either affirm, that this Loss, which leads to Condemnation, hath not come upon *All*; or say, that this Free-Gift is come upon *All* by Christ. Whence I thus argue: First;

Arg. If All Men have received a Loss from *Adam*, which leads to Condemnation; then All Men have received a Gift from *Christ*, which leads to Justification.

But the First is true; Therefore also the Last.

Even the  
Heathens  
may be sa-  
ved by the  
Light.

From all which it naturally follows, that All Men, even the *Heathens*, may be saved: For *Christ* was given, as a *Light to enlighten the Gentiles*, *Isai. 49. 6.* Now, to say that tho' they might have been saved, yet none were; is to judge too Uncharitably. I see not what Reason can be alledged for it; yea, tho' it were granted, which never can be, that none of the *Heathens* were saved; it will not from thence follow, that they could not have been saved; or that none now in their Condition can be saved. For, *A non esse ad non posse non datur sequela*; i. e. That Consequence is false, that concludes a thing cannot be, because it is not.

Object. But if it be objected, (which is the great Objection). *That there is no Name under Heaven, by which Salvation is known, but by the Name JESUS:*

*Therefore they (not knowing this) cannot be saved.*

Answer. I answer; Tho' they know it not outwardly, yet if they know it inwardly, by feeling the Virtues and Power of it, the Name *JESUS* indeed, (which signifies a *Saviour*) to free them from Sin and Iniquity in their Hearts, they are saved by it. I confess, there is no other Name to be saved by: But Salvation lieth not in the literal, but in the experimental Knowledge; albeit those that have the literal Knowledge, are not saved by it, without this real experimental Knowledge: Yet those  
that

The Literal  
Knowledge  
of Christ is  
not Saving,  
but the Real,  
Experimen-  
tal.

that have the Real Knowledge, may be saved without the External; as by the Arguments hereafter brought will more appear. For, if the outward distinct Knowledge of him, by whose means I receive benefit, were necessary for me, before I could reap any Fruit of it; then, by the Rule of *Contraries*, it would follow, that I could receive no hurt, without I had also the distinct Knowledge of him that occasioned it; whereas Experience proves the contrary. How many are injured by *Adam's* Fall, that know nothing of ever there being such a Man in the World, or of his eating the Forbidden Fruit? Why may they not then be saved by the Gift and Grace of *Christ* in them, making them Righteous and Holy, tho' they know not distinctly, how that was purchased unto them by the Death and Sufferings of *Jesus*, that was Crucified at *Jerusalem*; especially seeing God hath made that Knowledge simply impossible to them? As many Men are killed, by Poison infused into their Meat, tho' they neither know what the Poison was, nor who infused it: So also on the other hand, how many are cured of their Diseases, by good Remedies, who know not how the Medicine is prepared, what the Ingredients are, nor often-times who made it? The like may also hold in Spiritual Things, as we shall hereafter prove.

§. XXVI. First; If there were such an absolute necessity for this outward Knowledge, that it were even of the Essentials of Salvation, then none could be saved without it; whereas our Adversaries deny not, but readily confess, that many Infants and Deaf Persons are saved without it: So that here they break that General Rule, and make Salvation possible without it. Neither can they alledge, that it is because such are free from Sin; seeing they also affirm, that all Infants, because of *Adam's* Sin, deserve Eternal Condemnation, as being really guilty in the sight of God; and of Deaf People, it is

*The outward Knowledge not Essential to Salvation: Instance Infants and Deaf Persons.*

not to be doubted, and Experience shews us, that they are subject to many common Iniquities, as well as other Men.

Object. 1 If it be said, *That these Children are the Children of Believing Parents.*

Answer. What then? They will not say, that they transmit Grace to their Children. Do they not affirm, that the Children of Believing Parents are guilty of Original Sin, and deserve Death, as well as others? How prove they, that that makes up the loss of all explicit Knowledge?

Object. 2 If they say, *Deaf People may be made sensible of the Gospel by Signs :*

Answer. All the Signs cannot give them any explicit Knowledge of the History of the Death, Sufferings, and Resurrection of Christ. For what Signs can inform a deaf Man, *That the Son of God took on him Man's Nature, was born of a Virgin, and suffered under Pontius Pilate?*

Object. 3 And if they should further alledge, *That they are within the Bosom of the visible Church, and partakers of the Sacraments :*

Answer. All that gives no certainty of Salvation ; for (as the Protestants confess) they confer not Grace *ex opere operato*. And will they not acknowledge, that many are in the Bosom of the Church, who are visibly no Members of it? But if this Charity be extended towards such, who are where the Gospel is preached, so that they may be judged capable of Salvation, because they are under a simple impossibility of distinctly knowing the means of Salvation ; what reason can be alledged, why the like Charity may not be had to such, as tho' they can hear, yet are under a simple impossibility of Hearing, because it is not spoken unto them. Is not a Man in *China*, or in *India*, as much to be excused for not knowing a thing which he never heard of, as a deaf Man here, who cannot hear? For as the deaf Man is not to be biam'd, because God

A Chinese  
or Indian  
excusable  
for not  
knowing the  
History of  
the Death of  
Christ, &c.

hath

hath been pleased to suffer him to lie under this Infirmary; so is the *Chinees* or the *Indian* as excusable, because God hath with-held from him the opportunity of Hearing. He that cannot hear a thing, as being necessarily absent, and he that cannot hear it, as being naturally deaf, are to be placed in the same Category.

Secondly; This manifestly appears by that saying of *Peter*, Acts 10. 34. *Of a Truth I perceive, that God is no Respector of Persons; but in every Nation, he that feareth him, and worketh Righteousness, is accepted of him.* *Peter* was before liable to that mistake, that the rest of the *Jews* were in; judging that all were Unclean, except themselves, and that no Man could be saved, except they were Profelyted to their Religion, and Circumcised. But God shewed *Peter* otherways in a Vision, and taught him to call nothing common or unclean; and therefore, seeing that God regarded the Prayers of *Cornelius*, who was a stranger to the Law, and to Jesus Christ, as to the outward; yet *Peter* saw that God had accepted him; and he is said to fear God, before he had this outward knowledge: therefore *Peter* concludes, that every one, that in every Nation, without respect of Persons, feareth God, and worketh Righteousness, is accepted of him. So he makes the Fear of God, and the Working of Righteousness, and not an outward Historical Knowledge, the Qualification: They then, that have this, wherever they be, they are saved. Now we have already proved, that to every Man that Grace is given, whereby he may live Godlily and Righteously; and we see, that by this Grace *Cornelius* did so, and was accepted, and his Prayers came up for a Memorial before God, before he had this outward knowledge. Also, was not *Job* a perfect and upright Man, that feared God, and eschewed Evil? Who taught *Job* this? How knew *Job* Adam's Fall? And from what Scripture learned he that excellent Knowledge

*Answ. 2.*

*God regarded the Prayers of Cornelius, a stranger to the Law.*

*From what Scripture did Job learn his excellent Knowledge?*

Knowledge he had, and that Faith, by which he knew his *Redeemer lived*? (For many make him as old as *Moses*) Was not this by an inward Grace in the Heart? Was it not that inward Grace, that taught *Job* to eschew Evil, and to fear God? And was it not by the workings thereof, that he became a just and upright Man? How doth he reprove the Wickedness of Men, *Chap. 24*? And after he hath number'd up their Wickedness, doth he not condemn them, *verse 13.* for *Rebelling* against this *Light*, for not knowing the Way thereof, nor abiding in the Paths thereof? It appears then, *Job* believed that Men had a Light, and that because they Rebelled against it, therefore they knew not its Ways, and abode not in its Paths: even as the *Pharisees*, who had the Scriptures, are said to *Err*, not knowing the Scriptures. And also *Job's* Friends, tho' in some things wrong; yet who taught them all those excellent Sayings and Knowledge which they had? Did not God give it them, in order to save them? or was it merely to condemn them? Who taught *Elihu*, That the *Inspiration of the Almighty giveth Understanding*; that the *Spirit of God made him*, and the *Breath of the Almighty gave him Life*? And did not the Lord accept a Sacrifice for them? And who dare say, that they are Damned? But further, the Apostle puts this Controversie out of doubt; for, if we may believe his plain Assertions, he tells us, *Rom. 2.* That the *Heathens did the things contained in the Law.* From whence I thus argue;

*Job's  
Friends,  
their ex-  
cellent Say-  
ings.*

Arg.

In every Nation, he that feareth God, and worketh Righteousness, is accepted:

But many of the Heathens feared God, and wrought Righteousness:

Therefore they were accepted.

The *Minor* is proved from the Example of *Corneilius*: But I shall further prove it thus;

He that doth the things contained in the Law, feareth God, and worketh Righteousness:

But

But the *Heathens* did the things contained in the *Law* :

Therefore they feared God, and wrought Righteousness.

Can there be any thing more clear? For if to do the things contained in the *Law*, be not to fear God, and work Righteousness, then what can be said to do so, seeing the Apostle calls the *Law* *spiritual, holy, just and good*? But this appears manifestly by another *Medium*, taken out of the same *Chapter*, v. 13. So that nothing can be more clear: The words are, *The doers of the Law shall be justified*. From which I thus argue, without adding any word of my own;

The doers of the *Law* shall be justified:

Arg.

But the *Gentiles* do the things contained in the *Law*.

All, that know but a Conclusion, do easily see what follows from these express Words of the Apostle. And indeed, he through that whole *Chapter* labours, as if he were Contending now with our Adversaries, to confirm this Doctrine, vers. 9, 10, 11. *Tribulation and Anguish upon every Soul of Man that doth evil, to the Jew first, and also to the Gentile: For there is no respect of Persons with God*. Where the *Apostle* clearly homologates, or confesses to the Sentence of *Peter* before-mentioned; and shews, that *Jew and Gentile*, or as he himself explains in the following *verses*, both they that have an outward *Law*, and they that have none, when they *do good*, shall be *justified*. And to put us out of all doubt, in the very following *verses*, he tells, That *the doers of the Law are justified*; and that the *Gentiles did the Law*. So that except we think, he spake not what he intended, we may safely conclude, that such *Gentiles* were justified, and did partake of that Honour, Glory and Peace, which comes upon every one that doth *good*; even the *Gentiles*, that are without the *Law*, when they *work good*; seeing with God there is no *Respect of Persons*. So as we see, that it is not the having the Outward

Know-

*The Gentiles justified doing the Law.*

Many wanting the History, were sensible of the Loss by Adam, and Salvation come by Christ in themselves.

How little the Jews knew Christ, mistaking the Prophets.

Knowledge that doth save, without the Inward ; so neither doth the want of it, to such to whom God hath made it impossible, who have the Inward, bring Condemnation. And many that have wanted the Outward, have had a knowledge of this Inwardly, by Virtue of that inward Grace and Light given to every Man, working in them, by which they forsook Iniquity, and became Just and Holy, as is above-proved ; who, tho' they knew not the History of *Adam's* Fall, yet were sensible in themselves of the Loss that came by it, feeling their Inclinations to Sin, and the Body of Sin in them ; And tho' they knew not the Coming of Christ, yet were sensible of that inward Power and Salvation which came by him, even before, as well as since his Appearance in the Flesh. For I question whether these Men can prove, that all the *Patriarchs* and *Fathers*, before *Moses*, had a distinct Knowledge either of the one or the other, or that they knew the History of the Tree of Knowledge of Good and Evil, and of *Adam's* eating the forbidden Fruit ; far less that Christ should be Born of a Virgin, should be Crucified, and treated in the manner he was. For it is justly to be believed, that what *Moses* wrote of *Adam*, and of the First Times, was not by Tradition, but by Revelation ; yea, we see that not only after the writing of *Moses*, but even of *David* and all the *Prophets*, who prophesied so much of Christ ; how little the *Jews*, that were expecting and wishing for the *Messiah*, could thereby discern him when he came, that they Crucified him as a *Blasphemer*, not as a *Messiah*, by mistaking the Prophecies concerning him ; for *Peter* saith expressly, *Acts* 3. 17. to the *Jews*, That both they and their Rulers did it through Ignorance. And *Paul* saith, *1 Cor.* 2. 8. That had they known it, they would not have Crucified the Lord of Glory. Yea *Mary* her self, to whom the Angel had spoken, and who had laid up all the miraculous



miraculous Things accompanying his Birth in her Heart; she did not understand how, when *he disputed with the Doctors in the Temple, that he was about his Father's Business.* And the Apostles that had believed him, conversed daily with him, and saw his Miracles, could not understand, neither believe those things which related to his *Death, Sufferings and Resurrection*, but were in a certain respect stumbled at them.

§. XXVII. So we see, how that it is the inward work, and not the outward History and Scripture, that gives the true Knowledge; and by this inward *Light*, many of the *Heathen Philosophers* were sensible of the Loss received by *Adam*, tho' they knew not the outward History: Hence *Plato* asserted, That *Man's Soul was fallen into a dark Cave, where it only conversed with Shadows.* *Pythagoras* saith, *Man wandereth in this World as a Stranger, banished from the Presence of God.* And *Plotinus* compareth *Man's Soul, fallen from God, to a Cinder, or dead Coal, out of which the Fire is extinguished.* Some of them said, That *the Wings of the Soul were clipped or fallen off, so that they could not flee unto God.* All which, and many more such Expressions, that might be gathered out of their Writings, shew, that they were not without a sense of this Loss. Also, they had a Knowledge and Discovery of *Jesus Christ* inwardly, as a Remedy in them, to deliver them from that Evil Seed, and the Evil Inclinations of their own Hearts, tho' not under that particular Denomination.

Some called him a *Holy Spirit*, as *Seneca*, Epist. 41. who said, *There is a Holy Spirit in us, that treateth us as we treat him.* *Cicero* calleth it an *Innate Light*, in his Book *De Republica*, cited by *Lactantius*, 6 *Instit.* where he calls this *Right Reason*, given unto all, *Constant and Eternal*, calling unto Duty by *Commanding*, and deterring from Deceit by *Forbidding*. Adding, *That it cannot be abrogated, neither can any*

*The Heathens were sensible of the Loss received by Adam.*

*Heathen-Philosophers Divine Knowledge Plato. Pythag. Plotin.*

*Cicero calls it an Innate Light. Lactan. In Sect.*

be freed from it, neither by Senate nor People; that it is one Eternal, and the same always to all Nations; so that there is not one at Rome, and another at Athens: Whofo obeys it not, must flee from himself, and in this is greatly tormented, altho' he should escape all other Punishments. Plotinus also calls him *Light*, saying, That as the Sun cannot be known, but by its own Light, so God cannot be known, but with his own Light: And as the Eye cannot see the Sun, but by receiving its Image, so Man cannot know God, but by receiving his Image; and that it behoveth Man to come to Purity of Heart, before he could know God; calling him also *Wisdom*, a Name frequently given him in Scripture; see Prov. 1. 20. to the end; and Prov. 8. 9, 34. where *Wisdom* is said to Cry, Intreat, and Invite all, to come unto her, and learn of her: And what is this *Wisdom* but Christ? Hence such as came among the *Heathen*, to forsake Evil, and cleave to Righteousness, were called *Philosophers*, that is, Lovers of *Wisdom*. They knew this *Wisdom* was nigh unto them, and that the best Knowledge of God, and divine Mysteries, was by the Inspiration of the *Wisdom* of God. Phocylides affirmed, that the Word of the *Wisdom* of God was best. His words in the Greek are, Τῆς δὲ Θεοπνεύσης σοφίας Λόγος ἐστὶν ἀριστός.

Philosophers  
Whence so  
called?

Phocylides.

And much more of this kind might be instanced, by which it appears they knew Christ; and by his working in them, were brought from Unrighteousness to Righteousness, and to love that Power by which they felt themselves redeemed; so that, as saith the Apostle, They shew the work of the Law written in their Hearts, and did the things contained in the Law; and therefore, as all doers of the Law are, were no doubt Justified, and saved thus by the Power of Christ in them. And as this was the Judgment of the Apostle, so was it of the Primitive Christians. Hence Justin Martyr stuck not to call Socrates a Christian, saying, that all such

Socrates a  
Christian,  
&c.

as

as lived according to the Divine Word in them, which was in all Men, were Christians, such as Socrates and Heraclitus, and others among the Greeks, &c. That such as live with the Word, are Christians without Fear or Anxiety.

Clemens Alexandrinus saith, *Apol. 2. Strom. lib. I.* Clem. Alex  
That this Wisdom or Philosophy was necessary to the Gentiles, and was their School-master to lead them unto Christ, by which of old the Greeks were justified.

Nor do I think, saith Augustine, in his Book of the City of God, (lib. 18. cap. 47.) that the Jews dare Augustin. de Civ. Dei.  
affirm, that none belonged unto God, but the Israelites. Upon which place Ludovicus Vives saith, That thus Ludov. Vives  
the Gentiles not having a Law, were a Law unto themselves, and the Light of so living is the Gift of God, and proceeds from the Son; of whom it is written, that he inlightneth every Man, that cometh into the World.

Augustine also testifies in his Confessions, l. 7. The Platonists saw the Word in the beginning; which was Light  
c. 9. That he had read in the Writings of the Platonists, tho' not in the very same Words, yet that, which by many and multiplied Reasons did persuade, that in the beginning was the Word, and the Word was with God; this was in the beginning with God, by which all things were made, and without which nothing was made, that was made: In him was Life, and the Life was the Light of Men: And the Light shined in the Darkness, and the Darkness did not comprehend it. And, albeit the Soul gives Testimony concerning the Light; yet it is not the Light, but the Word of God: for God is the true Light, which inlightneth every Man that cometh into the World; and so repeats to verse 14. of John 1. adding, These things have I there read.

Yea, there is a Book translated out of the Arabic, which gives an account of one Hai Ebn Yokdan; who, without converse of Man, living in an Hai Ebn Yokdan.  
Island alone, attained to such a profound Knowledge

The Supreme  
Intellect en-  
joyed by the  
Mind of  
Man.

ledge of God, as to have immediate converse with him, and to affirm, *That the best and most certain Knowledge of God, is not that which is attained by Premisses promised, and Conclusions deduced; but that which is enjoyed by Conjunction of the Mind of Man, with the Supreme Intellect, after the Mind is purified from its Corruptions, and is separated from all Bodily Images, and is gathered into a profound Stillness.*

The Day of  
the Lord pro-  
claimed.

§. XXVIII. Seeing then, it is by this inward Gift, Grace and Light, that both those that have the Gospel preached unto them, come to have Jesus brought forth in them, and to have the saving and sanctified use of all outward Helps and Advantages: And also by this same Light, that all may come to be saved; and that God Calls, Invites, and Strives with all, in a Day, and saveth many, to whom he hath not seen meet to convey this outward Knowledge; therefore we having the Experience of the Inward and Powerful Work of this Light in our Hearts, even Jesus revealed in us, cannot cease to Proclaim the Day of the Lord, that is arisen in it, crying out with the Woman of Samaria; *Come and see one that hath told me all that ever I have done; Is not this the Christ? That others may come, and feel the same in themselves, and may know, that that little small thing that reproves them in their Hearts, however they have despised, and neglected it, is nothing less than the Gospel preached in them; Christ, the Wisdom and Power of God, being in and by that Seed, seeking to save their Souls.*

Augustine  
Trembled at  
the In-shi-  
nings of the  
Light unto  
him; and  
why?

Of this Light therefore Augustine speaks in his Confessions, lib. 11. cap. 9. *In this beginning, O God! thou madest the Heavens and the Earth, in thy Word, in thy Son, in thy Virtue, in thy Wisdom, wonderfully saying, and wonderfully doing, Who shall comprehend it? Who shall declare it? What is that that shineth in unto me, and smites my Heart without Hurt, at which I both Tremble, and am Inflamed? I Tremble, in so far*

as I am unlike unto it; and I am Inflamed, in so far as I am like unto it: It is Wisdom which shineth in unto me, and dispelleth my Cloud, which had again covered me, after I was departed from that Darknes, and Rampier of my Punishments. And again, he saith, lib. 10. cap. 27. It is too late that I have loved thee, O thou Beautifulnes, so Antient and so New! late have I loved thee, and behold thou wast within, and I was without, and there was seeking thee! thou didst call, thou didst cry, thou didst break my Deafnes, thou glancedst, thou didst shine, thou chasedst away my Darknes.

Of this also our Country-Man George Buchanan speaketh thus, in his Book, *De Jure regni apud Scotos*: Truly, I understand no other thing at present than that Light, which is divinely infused into our Souls: for when God formed Man, he not only gave him Eyes to his Body, by which he might shun those things that are hurtful to him, and follow those things that are profitable; but also hath set before his Mind, as it were, a certain Light, by which he may discern things that are Vile, from things that are Honest: Some call this Power, Nature, others the Law of Nature; I truly judge it to be Divine, and am perswaded, that Nature and Wisdom never say different things. Moreover God hath given us a Compend of the Law, which in few words comprehends the whole; to wit, that we should love him from our Hearts, and our Neighbours as our selves. And of this Law all the Books of the Holy Scriptures, which pertain to the forming of Manners, contain no other, but an Explication.

Buchanan testifying to the Light.

This is that Universal, Evangelical Principle, in and by which this Salvation of Christ is exhibited to All Men, both Jew and Gentile, Scythian and Barbarian, of whatsoever Country or Kindred he be: And therefore God hath raised up unto himself, in this our Age, faithful Witnesses and Evangelists, to preach again his Everlasting Gospel, and to direct All, as well the High Professors, who

Jew and Gentile, Scythian and Barbarian, partakers of the Salvation of Christ.

Boast of the *Law* and the *Scripture*, and the outward *Knowledge of Christ*, as the *Infidels* and *Heathens* that know not him that way, that they may all come to mind the *Light in them*, and know *Christ in them*, the *Just One*, τὸν Δίκαιον, whom they have so long killed, and made merry over, and he hath not resisted, James 5. 6. And give up their *Sins*, *Iniquities*, false *Faith*, *Professions*, and outside *Righteousness*, to be crucified by the *Power of his Cross in them*; so as they may know *Christ within* to be the *Hope of Glory*, and may come to walk in his *Light*, and be saved, who is that *True Light*, that enlightneth every *Man that cometh into the World*.

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PROPOSITION VII.

*Concerning Justification.*

*As many as resist not this Light, but receive the same, it becomes in them a Holy, Pure and Spiritual Birth, bringing forth Holiness, Righteousness, Purity, and all those other Blessed Fruits, which are acceptable to God; by which Holy Birth, to wit, Jesus Christ formed within us, and working his Works in us, as we are Sanctified, so are we Justified in the sight of God, according to the Apostles Words; But ye are Washed, but ye are Sanctified, but ye are Justified, in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. Therefore it is not by our Works wrought in our Will, nor yet by good Works, considered as of themselves; but by Christ, who is both the Gift and the Giver, and the Cause producing the Effects in us; who as he hath reconciled us, while we were Enemies, doth also in his Wisdom Save us, and Justifie us after this manner, as saith the same Apostle elsewhere; According to his Mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost, Tit. 3. 5.*

§. I. **T**HE *Doctrine of Justification* comes well in order after the discussing of the extent of Christ's Death, and of the Grace thereby communicated; some of the sharpest Contests concerning this, having from thence their Rise. Many are the Disputes among those called *Christians*, concerning this Point; and indeed, if all were truly minding that which Justifieth, there would be less Noise about the *Notions of Justification*. I shall briefly review this Controversie, as it stands among others, and as I have often seriously observed it; then in short state the Controversie, as to us, and open our Sense and Judgment of it: And *lastly*, prove it (if the Lord will) by some Scripture-Testimonies, and the certain Experience of all, that ever were truly Justified.

§. II. That this *Doctrine of Justification* hath been, and is greatly vitiated in the Church of *Rome*, is not by us questioned; tho' our Adversaries (who for want of better Arguments, do often make Lyes their Refuge) have not spared in this respect to Stigmatize us with Popery; but how untruly, will hereafter appear. For to speak little of their *Meritum ex Condigno*, which was (no doubt) a very common Doctrine of the *Romish Church*, especially before *Luther*; tho' most of their Modern Writers, especially in their Controversies with Protestants, do partly deny it, partly qualifie it, and seem to state the matter only, as if they were Propagaters and Pleaders for good Works, by the others denied. Yet if we look to the effects of this Doctrine among them, as they appear in the generality of their Church-Members, not in things disapproved, but highly approved and commended by their Father the *Pope*, and all his *Clients*, as the most beneficial Casualty of all his Revenue; we shall find, that *Luther* did not without great ground oppose himself to them in this matter: and, if he had not run himself into another

Observ. 1.  
The Method  
of Justifica-  
tion taken by  
the Church  
of Rome.

The Pope's  
Doctrine of  
Merit, the  
most benefi-  
cial of all  
his Reve-  
nues.

extream (of which hereafter) his Work would have stood the better. For in this, as in most other things, he is more to be commended, for what he pull'd down of *Babylon*, than for what he built of his own. Whatever then the *Papists* may pretend, or even some good Men among them may have thought, Experience sheweth, and it is more than manifest, by the universal and approved Practice of their People, that they place not their *Justification* so much in Works that are truly and morally Good, and in the being truly renewed and sanctified in the Mind, as in such things as are either not Good nor Evil, or may truly be called Evil, and can no otherways be reckoned Good, than because the *Pope* pleases to call them so. So that if the matter be well sifted, it will be found, that the greatest part of their *Justification* depends upon the Authority of his *Bulls*, and not upon the Power, Virtue and Grace of Christ, revealed in the Heart, and renewing of it; as will

Proof I. appear, *First*, From their Principle concerning their *Sacraments*, which they say, *confer Grace, ex opere operato*. So that if a Man partake but of them, he thereby obtains Remission of Sin, tho' he remains as he was; the Virtue of the *Sacraments* making up the want that is in the Man. So that this act of Submission and Faith to the Laws of the Church, and not any real inward Change, is that which justifieth him. As for Example; if a Man make use of the *Sacrament* (as they call it) of *Penance*, so as to tell over his Sins to a Priest; tho' he have not true *Contrition* (which the Lord hath made absolutely necessary for Penitent Sinners) but only *Attrition* (a Figment of their own) that is, If he be sorry he hath sinned, not out of any love to God, or his Law, which he hath transgressed, but for fear of Punishment; yet doth the Virtue of the *Sacrament* (as they affirm) procure to him Remission of Sins; so that being absolved by the Priest,

*Papists Justification depends upon the Pope's Bulls.*

*Proof I. Their Sacraments.*

*Papists Penance.*



Priest, he stands accepted and justified in the sight of God. This Man's Justification then proceedeth not from his being truly Penitent, and in any measure inwardly changed and renewed, by the working of God's Grace in his Heart; but meerly from the Virtue of the *Sacrament*, and Authority of the *Priest*, who hath pronounced him *Absolved*; so that his Justification is from somewhat without him, and not within him.

*Secondly*; This will yet more appear in the matter of *Indulgences*, where Remission of all Sins, not only past, but for years to come, is annexed to the visiting such and such *Churches* and *Reliques*, saying such and such *Prayers*; so that the Person that so doth, is presently cleared from the guilt of his Sin, and justified and accepted in the sight of God. As for Example: 'He that in the great *Jubilee*, will go to *Rome*, and present himself before the Gate of *Peter* and *Paul*, and there receive the *Pope's* *Blessing*; or he that will go a Pilgrimage to *James's* Sepulchre in *Spain*, or to *Mary of Loretto*, is upon the performance of those things, promised forgiveness of Sins. Now if we ask them the Reason, how such things, as are not morally good in themselves, come to have Virtue? they have no other answer, but *because of the Church and Pope's Authority*; who, being the great Treasurer of the Magazine of *Christ's Merits*, lets them out upon such and such Conditions. Thus also the invention of saying *Mass* is made a chief Instrument of *Justification*; for in it they pretend to offer *Christ* daily to the Father, a *Propitiatory Sacrifice* for the sins of the Living and Dead: So that a Man, for Money, can procure *Christ* thus to be offer'd for him when he pleases; by which Offering he is said to obtain Remission of Sins, and to stand Justified in the sight of God. From all which, and much more of this nature which might be mentioned, it doth appear, that the *Papists* place their Justification,

Proof II.  
*Papist-Indulgences.*

*Papists-Mass, what it is?*

' not so much in any work of Holiness, really  
 ' brought forth in them, and real forsaking of Ini-  
 ' quity, as in the meer Performance of some Cere-  
 ' monies, and a blind belief which their Teachers  
 ' have begotten in them; that the *Church* and the  
 ' *Pope*, having the absolute Dispensation of the *Me-  
 ' rits of Christ*, have power to make these Merits  
 ' effectual for the Remission of Sins, and Justifica-  
 ' tion of such, as will perform those Ceremonies.  
 This is the true and real Method of *Justification*,  
 taken by the generality of the Church of *Rome*,  
 and highly commended by their publick Preachers,  
 especially the *Monks*, in their Sermons to the Peo-  
 ple; of which I my self have been an Ear and an  
 Eye-witness: However some of their modern Wri-  
 ters have laboured to qualifie it in their Controver-  
 sies. This Doctrine *Luther* and the *Protestants* then  
 had good Reason to deny and oppose; tho' many  
 of them ran into another Extream, so as to deny  
*Good Works to be necessary to Justification*; and to  
 preach up, *not only Remission of Sins, but Justification  
 by Faith alone, without all Works, however good*. So  
 that Men do not obtain their *Justification*, according  
 as they are inwardly Sanctified and Renewed; but  
 are Justified meerly by Believing that *Christ died for  
 them*; and so some may perfectly be Justified, tho'  
 they be lying in gross Wickedness; as appears by  
 the Example of *David*, who they say was fully  
 and perfectly Justified, while he was lying in the  
 gross Sins of *Murder* and *Adultery*. As then the  
*Protestants* have sufficient ground to quarrel and  
 confute the *Papists*, concerning those many Abuses  
 in the matter of *Justification*; shewing how the *Do-  
 ctrine of Christ* is thereby vitiated and overturned,  
 and the *Word of God* made void by many and use-  
 less Traditions, the *Law of God* neglected, while  
 foolish and needless *Ceremonies* are prized and fol-  
 lowed, through a false Opinion of being Justified  
 by the performance of them; and the *Merits* and  
*Sufferings*

*Luther and  
 the Prote-  
 stants oppo-  
 sing the  
 Pope's Do-  
 ctrine of  
 Works, fell  
 into the  
 other Ex-  
 trem, of no  
 good Works  
 necessary to  
 Justificati-  
 on.*

Sufferings of Christ (which is the only Sacrifice appointed of God for Remission of Sins) derogated from, by the setting up of a daily Sacrifice, never appointed by God, and chiefly devised out of Covetousness to get Money by: So the *Protestants*, on the other hand, by not rightly establishing and holding forth the *Doctrine of Justification*, according as it is delivered in the Holy Scriptures, have opened a Door for the *Papists* to accuse them, as if they were Neglecters of Good Works, Enemies to Mortification and Holiness, such as esteem themselves justified, while lying in great Sins: by which kind of Accusations (for which too great ground hath been given out of the Writings of some rigid *Protestants*) the Reformation hath been greatly defamed and hindered, and the Souls of many inured. Whereas who will narrowly look into the matter, may observe these Debates to be more in *specie*, than in *genere*, seeing both do upon the matter land in one, and like two Men in a Circle, who tho' they go sundry ways, yet meet at last in the same Centre.

*Papists De-  
vice to get  
Money.*

For the *Papists*, they say; They obtain Remission of Sins, and are Justified by the Merits of Christ, as the same are applied unto them in the use of the Sacraments of the Church; and are dispensed in the Performance of such and such Ceremonies, Pilgrimages, Prayers and Performances, tho' there be not an inward Renewing of the Mind, nor knowing of Christ inwardly formed; yet they are remitted, and made Righteous, ex opere operato, because of the Power and Authority accompanying the Sacraments, and the Dispensers of them.

*Papists Be-  
lief of Ju-  
stification  
meets in the  
same Centre  
with the —*

The *Protestants* say; That they obtain Remission of Sins, and stand Justified in the sight of God, by Virtue of the Merits and Sufferings of Christ, not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as righteous; they resting on Him and his Righteousness by Faith; which Faith, the Act of Believing, is not imputed unto them for Righteousness.

*Protes-  
tants Be-  
lief.*

*So saith the  
Westminster  
Confession  
of Faith,  
Chap. II.  
Sect. 1.*

So

So the *Justification* of neither here is placed in any Inward Renewing of the Mind, or by Virtue of any Spiritual Birth, or Formation of Christ in them; but only by a bare Application of the Death and Sufferings of Christ, outwardly performed for them: whereof the one lays hold on a Faith resting upon them, and hoping to be Justified by them alone; the other, by the saying of some outward Prayers and Ceremonies, which they judge makes the Death of Christ effectual unto them. I except here (being unwilling to wrong any) what things have been said, as to the necessity of inward Holiness, either by some *modern Papists*, or some *modern Protestants*, who in so far as they have laboured after a Midst betwixt these two Extreams, have come near to the Truth; as by some Citations out of them, hereafter to be mentioned, will appear: Tho' this Doctrine hath not since the Apostasie (so far as ever I could observe) been so distinctly and evidently held forth, according to the Scriptures-Testimony, as it hath pleased God to reveal it, and preach it forth in this Day, by the Witness of his Truth, whom he hath raised to that end. Which *Doctrine*, tho' it be briefly held forth and comprehended in the *Thesis* it self; yet I shall a little more fully explain the State of the Controversie, as it stands betwixt us, and those that now oppose us.

State of the  
Controversie

Expl. 1.

*Justification  
springs  
of, and from  
the Love of  
God.*

§. III. First then, as by the Explanation of the former *Thesis* appears, We Renounce all Natural Power and Ability in our selves, in order to bring us out of our lost and fallen Condition, and first Nature; and confess, that of our selves we are able to do nothing that is good; so neither can we procure Remission of Sins, or Justification, by any Act of our own, so as to merit it, or draw it as a debt from God, due unto us: but we acknowledge all to be *of*, and *from* his *Love*, which is the Original and Fundamental Cause of our Acceptance.

*Secondly;*

*Secondly*; God manifested this *Love* towards us, in the sending of his Beloved Son the Lord *Jesus Christ* into the World, who gave himself for us an *Offering* and a *Sacrifice* to God, for a *sweet-smelling Savour*; and having made peace through the Blood of his *Cross*, that he might reconcile us unto himself, and by the Eternal Spirit offered himself without Spot unto God, and suffered for our Sins, the *Just* for the *Unjust*, that he might bring us unto God.

Expl. 2.

Christ giving himself a Sacrifice for us.

*Thirdly* then; Forasmuch as all Men, who have come to Man's Estate, (the Man *Jesus* only excepted) have sinned, therefore All have need of this Saviour, to remove the Wrath of God from them, due to their Offences; in this respect he is truly said, to have *born the Iniquities of us All*, in his *Body on the Tree*; and therefore is the *Only Mediator*, having qualified the Wrath of God towards us; so that our former Sins stand not in our way, being by Virtue of his most Satisfactory Sacrifice removed and pardoned. Neither do we think, that Remission of Sins is to be expected, sought, or obtained any other way, or by any Works or Sacrifice whatsoever, (Tho' as has been said formerly, they may come to partake of this Remission, that are ignorant of the History.) So then Christ, by his Death and Sufferings, hath Reconciled us to God, even while we are Enemies; that is, he offers Reconciliation unto us; we are put into a capacity of being Reconciled; God is willing to forgive us our Iniquities, and to accept us; as is well expressed by the Apostle, 2 Cor. 5. 19. *God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them, and hath put in us the Word of Reconciliation.* And therefore the Apostle, in the next verses, intreats them in *Christ's* stead to be Reconciled to God; intimating that the Wrath of God being removed by the Obedience of *Christ Jesus*, he is willing to be Reconciled unto them, and ready

Expl. 3.

To Remission of Sins.

The only Mediator betwixt God and Man.

dy to remit the Sins that are past, if they Repent.

▲ *Twofold  
Redemption.*

We consider then our Redemption in a twofold respect or state; both which in their own nature are perfect, tho' in their application to us, the one is not, nor cannot be, without respect to the other.

I.  
*The Re-  
demption  
of Christ  
without us.*

The *First* is, the Redemption performed and accomplished by *Christ for us*, in his Crucified Body, without us: The other is the Redemption wrought by *Christ in us*; which no less properly is called and accounted a Redemption than the former. The *first* then is that whereby a Man, as he stands in the Fall, is put into a capacity of Salvation, and hath conveyed unto him a measure of that Power, Virtue, Spirit, Life and Grace, that was in *Christ Jesus*; which, as the Free Gift of God, is able to counter-balance, overcome, and root out the Evil Seed, wherewith we are naturally, as in the Fall, leavened.

II.  
*The Re-  
demption  
wrought by  
Christ in us.*

The *Second* is that, whereby we witness and know this pure and perfect Redemption *in our selves*, purifying, cleansing and redeeming us from the power of Corruption, and bringing us into Unity, Favour and Friendship with God. By the *first* of these two, we that were lost in *Adam*, plunged in the bitter and corrupt Seed, unable of our selves to do any good thing, but naturally joyned and united to Evil, forward and propense to all Iniquity, servants and slaves to the power and spirit of Darkness, are notwithstanding all this, so far Reconciled to God by the Death of his Son, while Enemies, that we are put into a capacity of Salvation; having the Glad-Tidings of the Gospel of Peace offered unto us; and God is Reconciled unto us in Christ, calls and invites us to himself; in which respect we understand these Scriptures: \* *He slew the Enmity in himself. He loved us first; seeing us in our blood, he said unto us Live; he, who did*

\* Eph. 2. 15.

1. John 4. 10.

Heb. 10. 6.

\* 1 Pet. 2. 22.

24. & 3. 18.

did not sin his own self, bare our sins in his own Body on the Tree; and he died for our sins, the Just for the Unjust.

By the *second*, we witness this capacity brought into Act; whereby receiving, and not resisting, the purchase of his Death, to wit, the Light, Spirit, and Grace of *Christ* revealed to us, we witness and possess a real, true, and inward Redemption from the power and prevalency of Sin; and so come to be truly and really Redeemed, Justified, and made Righteous, and to a sensible Union and Friendship with God. Thus he died for us, that he might Redeem us from all Iniquity; and thus we know him and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death. This last follows the first in order, and is a consequence of it, proceeding from it, as an *Effect* from its *Cause*; so as none could have enjoyed the last, without the first had been, (such being the Will of God;) so also can none now partake of the first, but as he witnesseth the last. Wherefore as to us, they are both Causes of our Justification: The first the *Procuring Efficient*, the other the *Formal Cause*.

Tit. 2. 14.  
Phil. 3. 10.

*Fourthly*; We understand not by this Justification *Expl. 4.* by *Christ*, barely the good works, even as wrought by the Spirit of *Christ*; for they, as *Protestants* truly affirm, are rather an Effect of Justification, than the Cause of it: But we understand the Formation of *Christ* in us, *Christ* born and brought forth in us; from which, good works as naturally proceed, as Fruit from a fruitful Tree. It is this *Inward Birth* in us, bringing forth Righteousness and Holiness in us, that doth Justify us; which, having removed and done away the contrary nature and spirit, that did bear Rule, and bring Condemnation, now is in dominion over all in our Hearts. Those then that come to know *Christ* thus formed in them, do enjoy him wholly and undivided, who is the *LORD* our *RIGHTEOUSNESS*, Jer. 23. 6. This is to be Clothed

The Formation of *Christ* in us begets good Works.

Clothed with *Christ*, and to have put him on, whom *God* therefore truly accounted Righteous and Just. This is so far from being the Doctrine of *Papists*, that as the generality of them do not understand it; so the Learned among them oppose it, and dispute against it, and particularly *Bellarmino*. Thus then, as I may say, the Formal Cause of Justification is not the Works, to speak properly, they being but an Effect of it; but this Inward Birth, this *Jesus* brought forth in the Heart: who is the Well-beloved, whom the Father cannot but accept, and all those, who thus are sprinkled with the *Blood of Jesus*, and washed with it. By this also comes that Communication of the goods of *Christ* unto us, by which we come to be made partakers of the Divine Nature, as saith *Peter*, 2 Pet. 1. 4. and are made one with him, as the Branches with the Vine, and have a title and right to what he hath done and suffered for us: So that his Obedience becomes ours, his Righteousness ours, his Death and Sufferings ours. And by this Nearness we come to have a sense of his Sufferings, and to suffer with his Seed, that yet lies pressed and crucified in the Hearts of the Ungodly; and so travel with it, and for its Redemption, and for the Repentance of those Souls, that in it are Crucifying as yet the *Lord of Glory*. Even as the Apostle *Paul*, who by his Sufferings is said to fill up that which is behind of the Afflictions of *Christ* for his Body, which is the Church: Tho' this be a Mystery, sealed up from all the wise Men, that are yet ignorant of this Seed in themselves, and oppose it; nevertheless some *Protestants* speak of this Justification by *Christ* inwardly put-on; as shall hereafter be recited in its place.

*Christ's Obedience, Righteousness, Death and Sufferings are ours.*

Expl. 5.

*Lastly*; Tho' we place Remission of Sins in the Righteousness and Obedience of *Christ* performed by him in the *Flesh*, as to what pertains to the remote procuring Cause; and that we hold our selves formally Justified by *Christ Jesus* formed and brought forth in



us : yet can we not (as some *Protestants* have unwarily done) *Exclude Works from Justification.* For, tho' properly we be not Justified for them, yet are we Justified in them ; and they are necessary, even as *Causa sine quâ non*, i. e. the Cause, without which none are Justified. For the denying of this, as it is contrary to the Scriptures Testimony ; so it hath brought a great scandal to the Protestant Religion, opened the Mouths of *Papists*, and made many too secure, while they have believed to be Justified without Good Works. Moreover, tho' it be not so safe to say, *They are Meritorious* ; yet seeing they are Rewarded, many of those called the *Fathers*, have not spared to use the word [*Merit*] which some of us have perhaps also done, in a qualified sense ; but no ways to infer the *Popish Abuses* above-mentioned. And lastly, if we had that Notion of *Good Works*, which most *Protestants* have, we could freely agree to make them, not only not necessary, but reject them as hurtful : viz. *That the best Works, even of the Saints, are defiled and polluted.* For tho' we judge so of the best Works performed by Man, endeavouring a Conformity to the outward Law, by his own strength, and in his own will ; yet we believe, that such Works as naturally proceed from this Spiritual Birth, and Formation of Christ in us, are *Pure and Holy*, even as the *Root* from which they come ; and therefore God Accepts them, Justifies us in them, and Rewards us for them, of his own *Free Grace*. The State of the Controversie being thus stated, these following *Positions* do hencefrom arise, in the next place to be proved.

§. IV. First ; *That the Obedience, Sufferings and Death of Christ is that, by which the Soul obtains Remission of Sins, and is the procuring Cause of that Grace, by whose inward workings Christ comes to be formed inwardly, and the Soul to be made conformable unto him, and so just and justified.* And that therefore, in respect of this Capacity and Offer of Grace, God

Position I.  
is

is said to be *Reconciled*; not as if he were actually *Reconciled*, or did actually *Justifie*, or account any *Just*, so long as they remain in their *Sins*, really impure and unjust.

Position II. Secondly; *That it is by this Inward Birth of Christ in Man, that Man is made just, and therefore so accounted by God*: Wherefore, to be plain, we are thereby, and not till that be brought forth in us, *formally* (if we must use that word) *Justified* in the sight of God; because *Justification* is both more properly and frequently in Scripture, taken in its proper signification, for making one *Just*, and not reputed one merely such, and is all one with *Sanctification*.

Position III. Thirdly; That since *Good Works* as naturally follow from this Birth, as heat from Fire; therefore are they of *Absolute Necessity to Justification*, as *Causa sine qua non*, i. e. tho' not as the Cause for which; yet as that in which we are, and without which we cannot be *Justified*. And tho' they be not *Meritorious*, and draw no debt upon God, yet he cannot but accept and reward them; for it is contrary to his Nature to deny his own; since they may be perfect in their kind, as proceeding from a Pure, Holy Birth and Root. Wherefore their Judgment is false, and against the Truth, that say, *That the holiest Works of the Saints are defiled and sinful in the sight of God*: For these *Good Works* are not the Works of the Law, excluded by the Apostle from *Justification*.

Position I. S. V. As to the first, I prove it from *Rom. 3. 25*. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God. Here the Apostle holds forth the Extent and Efficacy of *Christ Death*, shewing, that thereby, and by Faith therein, Remission of Sins that are past is obtained; as being that, wherein the Forbearance of God is exercised towards Mankind.

So

So that, tho' Men, for the Sins they daily commit, deserve Eternal Death, and that the Wrath of God should lay hold upon them; yet by virtue of that most *satisfactory Sacrifice* of *Christ Jesus*, the Grace and Seed of God moves in love towards them, during the Day of their Visitation; yet not so, as not to strike against the Evil (for that must be burned up and destroyed) but to redeem Man out of the Evil.

*Secondly*; If God were perfectly Reconciled with Men, and did esteem them Just, while they are actually Unjust, and do continue in their Sins; then should God have no Controversie with them: \* How comes he then so often to Complain, and to Expostulate so much throughout the whole Scripture with such, as our Adversaries confess to be Justified, telling them, *That their Sins separate betwixt him and them?* *Isai. 59. 2.* For where there is a perfect and full Reconciliation, there is no Separation. Yea, from this Doctrine it necessarily follows, either that such, for whom *Christ* died, and whom he hath thus Reconciled, never Sin; or that, when they do so, they are still Reconciled, and their Sins make not the least Separation from God; yea, that they are Justified in their Sins. From whence also would follow this abominable Consequence, That the good Works and greatest Sins of such are alike in the sight of God; seeing neither the one serves to Justifie them, nor the other to break their Reconciliation; which occasions great Security, and opens a door to every lewd Practice.

\* I do not only speak concerning Men before *Conversion*, who afterwards are Converted, whom yet some of our Antagonists called *Antinomians*, do aver were Justified from the beginning; but also touching those, who (according to the common Opinion of *Protestants*) have been Converted: whom albeit they confess, they persist always in some *Misdeeds*, and sometimes in *hainous Sins*, as is manifest in *David's* Adultery and Murder; yet they assert to be perfectly and wholly Justified.

*Thirdly*; This would make void the whole Practical Doctrine of the Gospel, and make Faith it self needless. For if Faith and Repentance, and the other Conditions called for throughout the Gospel,

pel, be a Qualification upon our part necessary to be performed; then, before this be performed by us, we are either fully Reconciled to God, or but in a capacity of being Reconciled to God, he being ready to Reconcile and Justifie us, as these Conditions are performed: Which latter, if granted, is according to the Truth we profess. And if we are already perfectly Reconciled and Justified, before these Conditions are performed, (which Conditions are of that Nature, that they cannot be performed at one time, but are to be done all one's Life-time) then can they not be said to be absolutely needful: Which is contrary to the very express Testimony of Scripture, which is acknowledged by all Christians: *For without Faith it is impossible to please God: They that believe not, are condemn'd already, because they believe not in the Only Begotten Son of God: Except ye Repent, ye cannot be saved: For if ye live after the Flesh, ye shall die.* And of those that were Converted: *I will remove your Candlestick from you, unless ye Repent.* Should I mention all the Scriptures, that positively and evidently prove this, I might transcribe much of all the Doctrinal Part of the Bible. For since Christ said, *It is finished*, and did finish his Work Sixteen Hundred Years ago; and upwards; if he so fully perfected Redemption then, and did actually Reconcile every one, that is to be saved; not simply opening a Door of Mercy for them, offering the Sacrifice of his Body, by which they may obtain Remission of their Sins, when they Repent, and communicating unto them a measure of his Grace, by which they may see their Sins, and be able to Repent; but really make them to be reputed as Just, either before they believe (as say the *Antinomians*) or after they have assented to the Truth of the History of Christ, or are sprinkled with the Baptism of Water, while nevertheless they are actually Unjust, so that no part of their Redemption is to be wrought by him now, as to their

Heb. 11. 6.  
John 3. 18  
Luke 13. 3.  
Rom. 8. 13.

Apoc. 2. 5.

A Door of  
Mercy open-  
ed by Christ,  
upon Re-  
pentance.

The Antino-  
mians Opini-  
on of Recon-  
ciliation and  
Justification

their *Reconciliation* and *Justification*; then the whole Doctrinal Part of the *Bible* is useless, and of no profit: In vain were the Apostles sent forth to preach Repentance and Remission of Sins; and in vain do all the Preachers bestow their *Labour*, spend their *Lungs*, and give forth *Writings*; yea, much more in vain do the People spend their Money, which they give them for Preaching; seeing it is all but *Actum agere*, but a vain and ineffectual Essay, to do that which is already perfectly done without them.

But *lastly*; To pretermitt their Humane Labours, Proof IV. as not worth the disputing, whether they be needful or not, since (as we shall hereafter shew) themselves confess, the *best* of them is *Sinful*; this also makes void the present Intercession of Christ for Men. What shall become of that great Article of Faith, by which we Affirm, *That he sits at the Right Hand of God, daily making Intercession for us; and for which end the Spirit it self maketh Intercession for us with Groanings, which cannot be uttered?* For Christ maketh not Intercession for those, that are not in a Possibility of Salvation; that is absurd. Our Adversaries will not admit that he prayed for the World at all; and to pray for those, that are already Reconciled, and perfectly Justified, is to no purpose: To pray for Remission of Sins is yet more needless, if all be remitted, past, present, and to come. Indeed there is not any solid Solving of this, but by acknowledging according to the *Truth*, That Christ by his Death removed the Wrath of God, so far as to obtain Remission of Sins for as many as receive that *Grace* and *Light*, that he communicates unto them, and hath purchased for them by his *Blood*: Which, as they believe in, they come to know Remission of Sins past, and Power to save them from Sin, and to wipe it away, so often as they may fall into it by unwatchfulness or weakness, if applying themselves to this Grace, they truly Repent. For to as many as receive him,

*Christ's daily making Intercession for us.*

he gives Power to become the Sons of God: So none are Sons, none are Justified, none Reconciled, until they thus receive him in that little Seed in their Hearts: And Life Eternal is offered to those, who by patient continuance in well-doing, seek for Glory, Honour, and Immortality: For if the Righteous Man depart from his Righteousness, his Righteousness shall be remembered no more. And therefore on the other part, none are longer Sons of God, and Justified, than they patiently continue in Righteousness and Well-doing. And therefore Christ lives always making Intercession, during the Day of every Man's Visitation, that they may be Converted: And when Men are in some measure Converted, he makes Intercession, that they may continue and go on, and not faint, nor go back again. Much more might be said to confirm this Truth; but I go on to take notice of the common Objections against it, which are the Arguments made use of to propagate the Errors contrary to it.

§. VI. The first and chief is drawn from that Saying of the Apostle before-mentioned, 2 Cor. 5. 18, 19. *God hath reconciled us to himself by Jesus Christ: God was in Christ reconciling the World unto himself, not imputing their Trespases unto them.*

Object. From hence they seek to infer, *That Christ fully perfected the Work of Reconciliation, while he was on Earth.*

Answer. I answer; If by [Reconciliation] be understood the Removing of Wrath, and the Purchase of that Grace, by which we may come to be Reconciled, we agree to it; but that that place speaks no more, appears from the place it self: For when the Apostle speaks in the *Perfect Time*, saying, *He hath Reconciled us*, he speaks of himself and the Saints; who having received the Grace of God purchased by Christ, were through Faith in him actually Reconciled. But as to the *World*, he saith [Reconciling] not [Reconciled] which *Reconciling*, tho' it denotes a time somewhat past; yet it is by the *Imperfect Time*,

The difference between Reconciled to Christ, and Reconciling.

*Time*, denoting, that the thing begun was not perfected. For this Work *Christ* began towards All in the Days of his Flesh, yea, and long before; for *He was the Mediator from the beginning, and the Lamb slain from the Foundation of the World*: But in his Flesh, after he had perfectly fulfilled the Law, and the *Righteousness* thereof, and rent the *Vail*, and made way for the more clear and universal Revelation of the Gospel to All, both Jew and Gentile; he gave up himself a most satisfactory Sacrifice for sin; which becomes effectual to as many as receive him in his Inward Appearance, in his *Light* in the Heart. Again, This very place sheweth, that no other Reconciliation is intended, but the Opening of a Door of Mercy, upon God's part, and a Removing of Wrath for Sins that are past; so as Men, notwithstanding their Sins, are stated in a capacity of Salvation: For the Apostle, in the following verse, saith, *Now then we are Ambassadors for Christ, as tho' God did beseech you by us; we pray you in Christ's stead, be ye Reconciled to God*. For if their Reconciliation had already been perfectly accomplished, what need any Intreating then to be Reconciled? Ambassadors are not sent after a Peace already Perfected, and Reconciliation made, to intreat for a Reconciliation; for that implies a manifest Contradiction.

Secondly; They object, *verse 21. of the same Chapter, For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him*.

From whence they argue; *That as our Sin is imputed to Christ, who had no Sin; so Christ's Righteousness is imputed to us, without our being Righteous*. Object. 2

But this Interpretation is easily rejected; for tho' *Christ bare our Sins, and suffered for us, and was among Men, accounted a Sinner, and numbred among Transgressors*; yet that God reputed him a Sinner, is no where proved. For it is said, *he was found before him Holy, Harmless, and Undeiled, neither was* Answ.

Heb. 7. 26.  
1 P. 1. 2. 22.

Men's Re-  
puted Right-  
eousness  
solidly Re-  
futed.

there found any guile in his Mouth. That we deserved these things, and much more for our Sins, which he indured in Obedience to the Father, and according to his Counsel, is true; but that ever God reputed him a *Sinner*, is denied: Neither did he ever die, that we should be reputed Righteous; tho' no more really such, than he was a Sinner (as hereafter appears.) For indeed, if this Argument hold, it might be stretched to that length, as to become very pleasing to wicked Men, that love to abide in their Sins: For if we be made *Righteous*, as *Christ was made a Sinner*, meerly by *Imputation*, then as there was no Sin, not in the least in Christ; so it would follow, that there needed no more *Righteousness*, no more *Holiness*, no more inward *Sanctification* in us, than there was Sin in him. So then, by his [*being made Sin for us*] must be understood, his Suffering for our Sins, that we might be made partakers of the Grace purchased by him; by the Workings whereof we are made the Righteousness of God in him. For that the Apostle understood here a being made really Righteous, and not meerly a being reputed such, appears by what follows, seeing in *vers. 14, 15, 16.* of the following Chapter, he argues largely against any supposed *Agreement of Light and Darkeness, Righteousness and Unrighteousness*; which must needs be admitted, if Men are to be reckon'd Ingrafted in Christ, and real Members of him, meerly by an Imputative Righteousness, wholly without them, while they themselves are actually Unrighteous. And indeed, it may be thought strange, how some Men have made this so Fundamental an Article of their Faith, which is so contrary to the whole strain of the Gospel: A thing, Christ in none of all his *Sermons* and *Gracious Speeches* ever willed any to rely upon; always recommending to us Works, as Instrumental in our Justification. And the more 'tis to be admired at, because that Sentence or Term (so frequently in their Mouths,



Mouths, and so often pressed by them, as the very Basis of their Hope and Confidence) to wit, *The Imputed Righteousness of Christ*, is not to be found in all the Bible, at least as to my Observation. Thus have I past through the first part, and that the more briefly, because many, who assert this *Justification* by bare Imputation, do nevertheless confess, That even the Elect are not Justified, until they be Converted; that is, not until this Imputative Justification be apply'd to them by the Spirit.

*Christ's Imputed Righteousness not found in all the Bible.*

§. VII. I come then to the second thing proposed by me, which is; *That it is by this inward Birth, or Christ formed within, that we are (so to speak) formally Justified in the sight of God.* I suppose, I have said enough already to demonstrate, how much we ascribe to the *Death and Sufferings of Christ*, as that, whereby Satisfaction is made to the Justice of God, Remission of Sins obtained, and this *Grace and Seed* purchased; by and from which this Birth proceeds. The thing now to be proved is, *That by Christ Jesus formed in us, we are Justified, or made Just.* Let it be marked, I use *Justification* in this sense upon this occasion.

Position 77.

*By Christ formed within we are Justified.*

First then, I prove this by that of the Apostle Paul, 1 Cor. 6. 11. *And such were some of you; but ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God.* First, This [*Justified*] here understood, must needs be a being really made Just, and not a being merely imputed such; else [*Sanctified*] and [*Washed*] might be reputed a being esteemed so, and not a being really so; and then it quite overturns the whole intent of the Context. For the Apostle shewing them in the preceding verses, how the *Unrighteous cannot inherit the Kingdom of God*; and descending to the several Species of *Wickedness*, subsumes, *That they were sometimes such, but now are not any more such.* Wherefore, as they are now *Washed* and *Sanctified*, so are they *Justified*:

*Justified, i.e. being made Just really not by Imputation.*

For if this *Justification* were not *Real*, then it might be alledged, that the *Corinthians* had not forsaken these Evils, but tho' they still continued in them, were notwithstanding *Justified*: Which as in it self it is most absurd, so it luculently overturneth the very Import and Intent of the place; as if the *Corinthians*, turning *Christians*, had not wrought any real Change in them; but had only been a Belief of some barren Notions, which had wrought no alteration in their Affections, Will, or Manner of Life. For my own part, I neither see any thing, nor could ever yet hear or read any thing, that with any colour of Reason did evince [*Justified*] in this place to be understood any other ways, than in its own proper and genuine Interpretation of being made *Just*. And for the more clear understanding hereof, let it be considered, that this word [*Justifie*] is derived either from the Substantive *Justice*, or the Adjective *Just*: Both which words import the *Substantive*, that true and real *Virtue in the Soul*, as it is in it self, to wit, it signifies *really*, and not *suppositively*, that Excellent Quality expressed and understood among Men by the word [*Justice*]; and the Adjective [*Just*] as applied, signifies a Man or Woman, who is *Just*, that is, in whom this Quality of *Justice* is stated: For it would not only be great Impropriety, but also manifest Falsity, to call a Man *Just*, meerly by *supposition*; especially if he were really *Unjust*. Now this word [*Justify*] formed from *Justice*, or *Just*, doth beyond all question signify a *making Just*; it being nothing else, but a Composition of the Verb *facio*, and the Adjective *justus*, which is nothing else than thus, *Justifico*, i. e. *Justum facio*, I make Just; and [*Justified*] of *justus* and *fio*, as *justus fio*, I become Just, and *justificatus*, i. e. *justus factus*, I am made Just. Thus also is it with Verbs of this kind, as *sanctifico*, from *sanctus* holy, and *facio*; *honorifico* from

The Derivation of the word *Justitie* considered, &c.

from *honor* and *facio*; *sacrifico* from *sacer* and *facio*: All which are still understood of the Subject really and truly endued with that Virtue and Quality, from which the Verb is derived. Therefore as none are said to be *Sanctified*, that are really *Un-*  
*holy*, while they are such; so neither can any be truly said to be *Justified*, while they actually remain *Unjust*. Only this Verb *Justify* hath, in a Metaphorical and Figurative sense, been otherwise taken, to wit, in a *Law*-sense; as when a Man really guilty of a Crime is freed from the Punishment of his Sin, he is said to be *justified*; that is, put in the place, as if he were *Just*. For this use of the word hath proceeded from that true supposition, *That none ought to be acquitted, but the Innocent*. Hence also that manner of speaking, *I will justify such a Man*, or *I will justify this or that*, is used from the supposition, that the person and thing is really justifiable: And where there is an Error and Abuse in the matter, so far there is also in the Expression:

Justified  
 none are,  
 while they  
 actually re-  
 main Unjust.

This is so manifest and apparent, that *Paræus*, a chief Protestant (and a *Calvinist* also in his Opinion) acknowledges this; *We never at any time said* (saith he) *nor thought, that the Righteousness of Christ was imputed to us, that by him we should be named formally Just, and be so, as we have divers times already shewed; for that would no less soundly fight with right Reason, than if a guilty Man absolved in Judgment should say, that he himself was formally Just by the Clemency of the Judge granting him his Life.* Now is it not strange, that Men should be so facile in a matter of so great Concernment, as to build the Stress of their Acceptance with God, upon a meer borrowed and metaphorical Signification, to the excluding, or at least esteeming that not necessary, without which the Scripture saith expressly, *No Man shall ever see God?* For if *Holiness* be requisite and necessary, of which this is  
 said,

*Paræus de*  
*Just. cont.*  
*Bell. l. 2.*  
*c. 7. p. 465.*

*Holiness re-*  
*quired;*  
*therefore*  
*good works*  
*are.*

said, then must *good Works* also; unless our Adversaries can shew us a *holy Man* without *good Works*. But moreover, [*Justified*] in this Figurative sense is used for *Approved*; and indeed for the most part, if not always in Scripture, when the word [*Justifie*] is used, it is taken in the worst part; that is, that as the use of the word that way is an Usurpation, so it is spoken of such as usurp the thing to themselves, while it properly doth not belong unto them; as will appear to those that will be at the pains to Examine these places, *Exod.* 23. 7. *Job* 9. 20. & 27. 5. *Prov.* 17. 15. *Isai.* 5. 23. *Jer.* 3. 11. *Ezek.* 16. 51, 52. *Luke* 10. 29. & 16. 15. which are all spoken of Men *justifying the Wicked*, or of *wicked Men justifying themselves*; that is, approving themselves in their Wickedness. If it be at any time in this signification taken in good part, it is very seldom, and that so obvious and plain by the Context, as leaves no scruple. But the Question is not so much of the use of the word, where it is passingly or occasionally used; as where the very Doctrine of *Justification* is handled. Where indeed to mistake it, viz. in its proper place, so as to content our selves with an *Imaginary Justification*, while God requires a *Real*, is of most dangerous Consequence. For the Disquisition of which, let it be considered, that in all these places to the *Romans*, *Corinthians*, *Galatians*, and elsewhere, where the Apostle handles this Theam, the word may taken in its own proper Signification without any absurdity. As, where it is often asserted in the above-mentioned Epistles to the *Romans* and *Galatians*, That a Man cannot be justified by the Law of Moses, nor by the Works of the Law: There is no absurdity nor danger in understanding It, according to its own proper signification, to wit, that a Man cannot be made *Just* by the Law of Moses; seeing this so well agrees with that saying of the same Apostle, That the Law makes nothing perfect. And also where it is said, *We are Justified* by

Justified, its  
proper sig-  
nification.

by Faith, it may be very well understood of being made Just; seeing it is also said, That Faith purifies the Heart; and no doubt the Pure in Heart are Just; and the Just live by Faith. Again, where it is said, We are justified by Grace, We are justified by Christ, We are justified by the Spirit; it is no ways absurd to understand it of being made Just, seeing by his Spirit and Grace he doth make Men just. But to understand it universally, the other way, meerly for Acceptance and Imputation, would infer great Absurdities, as may be proved at large; but because I judged it would be acknowledged, I forbear at present for Brevity's sake. But further, in the most weighty places, where this word Justifie is used in Scripture, with an immediate relation to the Doctrine of Justification, our Adversaries must needs acknowledge it to be understood of making Just, and not barely in the Legal Acceptation: As first, in that of 1 Cor. 6. 11. But ye are Washed, but ye are Sanctified, but ye are Justified, as I before have proved; which also many Protestants are forced to acknowledge. Neither dissuade we (saith Thy-  
Thyſius  
Disp. de  
Just. Theſ.  
 3.

ſius) because of the most great and strict Connexion, that Justification doth sometimes seem also to comprehend Sanctification, as a Consequence, as in Rom. 8. 30. Tit. 3. 7. 1 Cor. 6. 11. And such sometimes were ye, but ye are washed, &c. Zanchius having spoken  
Zanchius in  
c. p. 2. ad  
Eph. ver. 5.  
loc. de Just.

concerning this sense of Justification, adds, saying; There is another signification of the word, viz. for a Man from Unjust to be made Just, even as Sanctified signifies from Unholy to be made Holy: In which signification, the Apostle said (in the place above-cited) And such were some of you, &c. that is, of Unclean ye are made Holy, and of Unjust ye are made Just by the Holy Spirit, for Christ's sake, in whom ye have believed. Of this signification is that, Rev. 22. 11. Let him that is Just, be Just still; that is, really from Just become more Just, even as from Unjust he became Just. And according to this signification the Fathers,

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and especially Augustine, have interpreted this word.  
 H. Bullinger. Thus far he. *H. Bullinger*, on the same place, 1 Cor. 6. speaketh thus; *By divers words* (saith he) *the Apostle signifies the same thing, when he saith, Ye are Washed, ye are Sanctified, ye are Justified.*

Proof II. Secondly; In that excellent saying of the Apostle, so much observed, *Rom. 8. 30. Whom he called, them he also justified, and whom he justified, them he also glorified*: This is commonly called the *Golden Chain*, as being acknowledged to comprehend the Method and Order of Salvation. And therefore, if [*Justified*] were not understood here in its proper signification, of being made *Just*, Sanctification would be excluded out of this Chain, And truly it is very worthy of Observation, that the Apostle, in this succinct and compendious Account, makes the

Righteousness, the only Medium, by which from our Calling we pass to Glorification.

D. Chamier. *Rom. 3. de Sanct. l. 10. c. 1.*

word [*Justified*] to comprehend all betwixt *Calling* and *Glorifying*; thereby clearly insinuating, that the being really *Righteous*, is that only *Medium*, by which from our *Calling* we pass to *Glorification*. All for the most part do acknowledge the word to be so taken in this place; and not only so, but most of those, who oppose, are forced to acknowledge, that as this is the most proper, so the most common Signification of it: Thus divers famous *Protestants* do acknowledge. *We are not* (saith D. Chamierus) *such impertinent Esteemers of Words, as to be ignorant, nor yet such importunate Sophists, as to deny, that the words of Justification and Sanctification do infer one another; yea, we know, that the Saints are chiefly for this reason so called, because that in Christ they have received Remission of Sins: And we read in the Revelation, Let him that is just, be just still; which cannot be understood, except of the fruit of Inherent Righteousness. Nor do we deny, but perhaps in other places they may be promiscuously taken, especially by the Fathers. I take* (saith Beza) *the name of Justification largely, so as it comprehends whatsoever we acquire from Christ, as well by Imputation,*

Beza in cap. 3. ad Tit. vers. 7.

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tion, as by the Efficacy of the Spirit in sanctifying us. So likewise is the word of Justification taken, Rom. 8. 30. Melancthon saith, That to be justified by Faith, signifies in Scripture, not only to be pronounced Just, but also of Unrighteous to be made Righteous. Also some chief Protestants, tho' not so clearly, yet in part, hinted at our Doctrine, whereby we ascribe unto the Death of Christ Remission of Sins, and the work of Justification unto the Grace of the Spirit acquired by his Death. Martinus Boreus, explaining that place of the Apostle, Rom. 4. 25. *Who was given for our Sins, and rose again for our Justification*, saith: There are two things beheld in Christ, which are necessary to our Justification; the one is his Death, the other is his Arising from the Dead. By his Death, the sins of this World behoved to be expiated: By his Rising from the Dead, it pleased the same Goodness of God to give the Holy Spirit, whereby both the Gospel is believed, and the Righteousness lost by the fault of the first Adam, is restored. And afterwards he saith; The Apostle expresseth both parts in these words, Who was given for our sins, &c. In his Death is beheld the satisfaction for sin; in his Resurrection, the Gift of the Holy Spirit, by which our Justification is perfected. And again, the same Man saith elsewhere; Both these kinds of Righteousness are therefore contained in Justification, neither can the one be separate from the other. So that in the Definition of Justification, the Merit of the Blood of Christ is included, both with the Remission of Sins, and with the Gift of the Holy Spirit of Justification and Regeneration. Martinus Bucerus saith; Seeing by One Sin of Adam the World was lost, the Grace of Christ hath not only abolished that One Sin, and Death which came by it; but hath together taken away those infinite sins, and also led into full Justification, as many as are of Christ; so that God now not only remits unto them Adam's sin, and their own, but also gives them therewith the Spirit of a solid and perfect Righteousness, which renders us Conform unto the Image of the First-Begotten.

Melanct. in  
Apol. Conf.  
Aug.

Boreus, in  
Gen. c. 15.  
ad verb.  
Credidit A-  
braham  
Deo. p. 161.

Idem. lib. 3.  
Reg. cap. 9.  
v. 4. p. 681.

Bucerus, in  
Rom. 4. ad  
ver. 16.

Righteous-  
ness, a Con-  
formity to  
the Image  
of the First-  
Begotten.

*Begotten.* And upon these words [by Jesus Christ] he saith; *We always judge, that the whole benefit of Christ tends to this, that we might be strong through the Gift of Righteousness, being rightly and orderly adorned with all Virtue, that is, Restored to the Image of God.*

W. Forbes in  
Considerat.  
Modest. de  
Just. lib. 2.  
Sect. 8.

And lastly, William Forbes, our Country-man, Bishop of Edinburgh, saith; *Whensoever the Scripture makes mention of the Justification before God, as speaketh Paul, and from him (besides others) Augustine, it appears, that the word [Justifie] necessarily signifies not only to pronounce Just in a Law-sense; but also really and inherently to make Just, because that God doth otherwise justify a wicked Man, than Earthly Judges. For he, when he justifies a wicked or unjust Man, doth indeed pronounce him, as these also do; but by pronouncing him Just, because his Judgment is according to Truth, he also makes him really of Unjust to become Just. And again, the same Man, upon the same occasion, answering the more rigid Protestants, who say, That God first Justifies, and then makes Just; he adds: But let them have a care, lest by too great and empty subtilty, unknown both to the Scriptures and the Fathers, they lessen and diminish the weight and dignity of so great and divine a Benefit, so much celebrated in the Scripture, to wit, Justification of the Wicked. For if to the formal Reason of Justification of the Ungodly, doth not at all belong his Justification, (so to speak) i. e. his being made Righteous; then in the Justification of a Sinner, altho' he be justified, yet the stain of Sin is not taken away, but remains the same in his Soul as before Justification: And so, notwithstanding the benefit of Justification, he remains as before, Unjust and a Sinner; and nothing is taken away, but the guilt and obligation to pain, and the offence and enmity of God through Non-Imputation. But both the Scriptures and Fathers do affirm, that in the Justification of a Sinner, their sins are not only remitted, forgiven, covered, not imputed, but also taken away, blotted out, cleansed, washed, purged, and very far removed from us; as*  
appears

How God  
justifies the  
Wicked.



appears from many places of the Holy Scriptures. The same *Forbes* shews us at length, in the following Chapter, That this was the Confessed Judgment of the *Fathers*, out of the Writings of those, who hold the contrary Opinion; some whereof, out of him, I shall note. As, First; *Calvin* saith, That the Judgment of *Augustine*, or at least his manner of speaking, is not throughout to be received, who altho' he took from *Man* all Praise of Righteousness, and ascribed all to the Grace of God; ye he refers Grace to Sanctification, by which we are Regenerate through the Spirit unto Newness of Life. *Chemnitius* saith; That they do not deny, but that the *Fathers* take the word [Justifie] for Renewing, by which Works of Righteousness are wrought in us by the Spirit. And p. 130. I am not ignorant, that the *Fathers* indeed often use the word [Justifie] in this signification, to wit, of making Just. *Zanchius* saith, That the *Fathers*, and chiefly *Augustine*, interpret the word [Justifie] according to this signification, to wit, of making Just; so that, according to them, to be Justified, was no other, than of Unjust to be made Just, through the Grace of God for Christ. He mentioneth more, but this may suffice to our purpose.

*Calvin. Inſt.*  
l. 3. c. 11.  
Sect. 15.

*Chemnitius*  
in Exam.  
Concil. Trid.  
de Just. p.  
139.

*Zanchius in*  
cap. 2. ad  
Eph. ver. 1.  
loc. de Just.  
Thes. 13.

§. VIII. Having thus sufficiently proved, that by Justification is to be understood, a really being made Righteous: I do boldly affirm, and that not only from a Notional Knowledge, but from a real inward Experimental Feeling of the thing, That the immediate, nearest, or formal Cause (if we must, in condescendence to some, use this word) of a Man's Justification in the sight of God, is, the Revelation of Jesus Christ in the Soul, changing, altering and renewing the Mind, by whom (even the Author of this Inward Work) thus formed and revealed, we are truly Justified and Accepted in the sight of God. For it is, as we are thus covered and clothed with him, in whom the Father is always well pleased, that we may draw near to God,

Affert. I.

*Christ re-*  
*vealed and*  
*formed in*  
*the Soul of*  
*a Man, is*  
*the formal*  
*Cause of*  
*Man's Ju-*  
*stification.*

Proof I.

God, and stand with Confidence before his Throne, being, purged by the *Blood of Jesus* inwardly poured into our Souls, and clothed with his Life and Righteousness therein revealed. And this is that Order and Method of Salvation, held forth by the Apostle in that Divine Saying, *Rom. 5. 10. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life.* For the Apostle first holding forth the Reconciliation wrought by the Death of Christ, wherein God is near to receive and redeem Man, holds forth his *Salvation* and *Justification* to be by the *Life of Jesus*. Now, that this *Life* is an *Inward, Spiritual* thing revealed in the Soul, whereby it is renewed and brought forth out of *Death*, where it naturally has been by the *Fall*, and so quickned and made alive unto God, the same Apostle shews, *Eph. 2. 5. Even when we were dead in sins and trespasses, he hath quickned us together in Christ (by whose Grace ye are saved) and hath raised us up together.* Now, this none will deny to be the Inward Work of Renovation, and therefore the Apostle gives that reason, of their being *saved by Grace*; which is the Inward Virtue and Power of Christ in the Soul: But of this place more hereafter. Of the Revelation of this *Inward Life*, the Apostle also speaketh, *2 Cor. 4. 10. That the Life also of Jesus might be made manifest in our Bodies; and vers. 11. That the Life also of Jesus might be made manifest in our mortal Flesh.* Now this inward *Life of Jesus*, is that, whereby, as is before observed, he said, *We are saved.*

Proof II.

Secondly; That it is by this Revelation of *Jesus Christ*, and the new Creation in us, that we are justified, doth evidently appear from that Excellent Saying of the Apostle, included in the Proposition it self, *Tit. 3. 5. According to his Mercy he hath saved us, by the washing of Regeneration, and renewing of the Holy Ghost, &c.* Now that, whereby we are saved,

that

that we are also no doubt justified by ; which words are in this respect synonymous. Here the Apostle clearly ascribes the *immediate* cause of Justification to this inward work of Regeneration, which is *Jesus Christ revealed in the Soul*, as being that, which formally states us in a capacity of being Reconciled with God ; the Washing or Regeneration, being that inward Power and Virtue, whereby the Soul is cleansed, and clothed with the Righteousness of Christ, so as to be made fit to appear before God.

*The Immediate Cause of Justification is the Inward Work of Regeneration.*

Thirdly ; This Doctrine is manifest from 2 Cor. *Proof III.*

13. 5. *Examine your own selves, whether ye be in the Faith ; prove your own selves : know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates ? First*, it appears here how earnest the Apostle was, that they should know *Christ in them* ; so that he presses this Exhortation upon them, and inculcates it three times. *Secondly*, he makes the

cause of Reprobation, or not-Justification, the want of Christ thus revealed and known in the Soul : Whereby it necessarily follows, by the Rule of *Contraries*, where the Parity is alike (as in this case it is evident) that, where Christ is inwardly known, there the Persons subjected to him are approved and justified. For there can be nothing more plain than this, That if we must know *Christ in us*, except we be Reprobates, or unjustified Persons ; if we know him *in us*, we are not Reprobates, and consequently Justified Ones. Like unto this is that other Saying of the same Apostle, Gal. 4. 19. *My little Children, of whom I travel in Birth again, until Christ be formed in you ;* and therefore the Apostle terms this, *Christ within, the Hope of Glory*, Col. 1. 27, 28. Now that which is the *Hope of Glory*, can be no other, than that which we *immediately* and *most nearly* relie upon for our Justification, and that whereby we are really and truly made Just. And as we do not hereby deny, but

*The Cause of Reprobation is Christ not known by inward Revelation.*

*Christ by his  
Death and  
Sufferings  
has open'd a  
way for our  
Reconcilia-  
tion.*

the Original and Fundamental Cause of our Justification, is the Love of God manifested in the Appearance of *Jesus Christ* in the Flesh; who by his Life, Death, Sufferings and Obedience, made a way for our Reconciliation, and became a Sacrifice for the Remission of Sins that are past, and purchased unto us this *Seed and Grace*, from which this Birth arises, and in which *Jesus Christ* is inwardly received, formed, and brought forth in us, in his own pure and holy Image of Righteousness; by which our Souls live unto God, and are clothed with him, and have put him on, even as the Scripture speaks, *Eph. 4. 23, 24. Gal. 3. 27.* We stand Justified and Saved in and by him, and by his Spirit and Grace. *Rom. 3. 24. 1 Cor. 6. 11. Tit. 3. 7.* So again, *Reciprocally*, we are hereby made partakers of the fulness of his *Merits*, and his cleansing *Blood* is near, to wash away every Sin and Infirmary, and to heal all our Backslidings, as often as we turn towards him by unfeigned Repentance, and become renewed by his Spirit. Those then, that find him thus raised, and ruling in them, have a true ground of Hope to believe, that they are Justified by his Blood. But let not any deceive themselves, so as to foster themselves in a vain Hope and Confidence; that by the Death and Sufferings of Christ they are Justified, so long as *Sin lies at their door*, *Gen. 4. 7.* Iniquity prevails, and they remain yet unrenewed and unregenerate; lest it be said unto them, *I know you not.* Let that Saying of Christ be remember'd, *Not every one, that saith Lord, Lord, shall enter, but he that doth the Will of my Father*, *Mat. 7. 21.* To which let these Excellent Sayings of the Beloved Disciple be added; *Little Children, let no Man deceive you, he that doth Righteousness is Righteous, even as he is Righteous. He that committeth Sin is of the Devil; because if our Heart condemn us, God is greater than our Heart, and knoweth all things*, *1 John 3. 7. and 20.*

Many famous Protestants bear witness to this inward Justification by Christ inwardly revealed and formed in Man. As, 1. *M. Borhæus*: "In the Imputation (saith he) wherein Christ is ascribed and imputed to Believers for Righteousness, the Merit of his Blood, and the Holy Ghost given unto us, by Virtue of his Merits, are equally included. And so it shall be confessed, *that Christ is our Righteousness*, as well from his Merit, Satisfaction, and Remission of Sins obtained by him, as from the Gifts of the Spirit of Righteousness. And if we do this, we shall consider the whole Christ, proposed to us for our Salvation, and not any single part of him. The same Man, p. 169. In our Justification then Christ is considered, who breathes and lives in us, to wit, by his Spirit put on by us; concerning which putting on, the Apostle saith, *Ye have put on Christ*. And again, p. 171. We endeavour to treat in Justification, not of part of Christ, but him wholly, in so far as he is our Righteousness every way. And a little after: As then blessed *Paul*, in our Justification, when he saith, *Whom he Justified, them he Glorified*, comprehends all things which pertains to our being Reconciled to God the Father, and our Renewing, which fits us for attaining unto Glory, such as Faith, Righteousness, Christ, and the Gift of Righteousness exhibited by him, whereby we are Regenerated, to the fulfilling of the Justification which the Law requires: So we also will have all things comprehended in this cause, which are contained in the recovery of Righteousness and Innocency. And p. 181. The form (saith he) of our Justification is the Divine Righteousness it self, by which we are formed Just and Good. This is *Jesus Christ*, who is esteem'd our Righteousness, partly from the forgiveness of Sins, and partly from the renewing and the restoring of that Integrity, which

*Borhæus in  
Gen. p.162.*

*The Testi-  
monies of  
Famous Pro-  
testants of  
Inward Ju-  
stification.*

“ was lost by the fault of the first *Adam* : So that  
 “ this New and Heavenly *Adam* being put on by  
 “ us, (of which the Apostle saith, *Ye have put on*  
 “ *Christ* ) ye have put him on, I say, as the Form,  
 “ so the Righteousness, Wisdom, and Life of God.

Inuncunanus. So also affirmeth *Claudius Albertus Inuncunanus* ; see  
 his *Orat. Apodict. Lausania Excus.* 1587. *Orat.* 2. p.  
 Zainglius. 86, 87. *Zuinglius* also in his Epistle to the Princes  
 of Germany, as cited by *Himmeliuss*, c. 7. p. 60. saith;  
*That the Sanctification of the Spirit is true Justification,*  
 Estius. *which alone suffices to Justifie.* *Estius* upon 1 Cor. 6. 11.  
 saith, *Lest Christian Righteousness should be thought to*  
*consist in the Washing alone, that is, in the Remission*  
*of Sins, he addeth the other degree or part, [but ye are*  
*Sanctified] that is, ye have attain'd to Purity, so that*  
*ye are now truly Holy before God. Lastly, expressing*  
*the sum of the benefit received in one word, which in-*  
*cludes both the parts ; But ye are Justified (the Apostle*  
*adds) in the Name of the Lord Jesus Christ, (that is,*  
*by his Merits) and in the Spirit of our God, (that is,*  
*the Holy Spirit proceeding from God, and communica-*  
 R. Baxter. *ted to us by Christ.) And lastly, Richard Baxter,*  
 a famous English Preacher, in his Book called  
*Aphorisms of Justification*, p. 80. saith, *That some ig-*  
*norant Wretches gnash their Teeth at this Doctrine, as*  
*if it were flat Popery, not understanding the nature of*  
*the Righteousness of the New Covenant ; which is all out*  
*of Christ in our selves, tho' wrought by the Power of the*  
*Spirit of Christ in us.*

Position III. §. IX. The Third thing proposed to be con-  
 sidered is, concerning *the necessity of Good Works to*  
*Justification.* I suppose there is enough said before  
 to clear us, from any Imputation of being Popish in  
 this matter.

Object. But if it be queried, *Whether we have not said, or*  
*will not affirm, that a Man is justified by Works ?*

Ans. I answer ; I hope none need, neither ought to  
 take Offence, if in this matter we use the plain  
 Language of the Holy Scripture, which saith ex-  
 pressly

preſſly in answer hereunto, James 2. 24. *Ye ſee then how that by Works a Man is juſtified, and not by Faith only.* I ſhall not offer to prove the Truth of this ſaying, ſince what is ſaid in this Chapter by the Apoſtle is ſufficient to Convince any Man, that will read and believe it; I ſhall only from this derive this one Argument:

*That Works are neceſſary to Juſtification.*

If no Man can be Juſtified without Faith, and Arg. no Faith be living, nor yet available to Juſtification without Works, Then Works are neceſſary to Juſtification:

But the Firſt is true; Therefore alſo the Laſt.

For this Truth is ſo apparent and evident in the Scriptures, that for the Proof of it, we might tranſcribe moſt of the Precepts of the Goſpel. I ſhall Inſtance a few, which of themſelves do ſo clearly aſſert the thing in queſtion; that they need no Commentary, nor further Demonſtration. And then I ſhall answer the Objections made againſt this, which indeed are the Arguments uſed for the contrary Opinion, Heb. 12. 14. *Without Holineſs no Man ſhall ſee God.* Mat. 7. 21. *Not every one, that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* John 13. 17. *If ye know theſe things, happy are ye if ye do them.* 1 Cor. 7. 19. *Circumciſion is nothing, and Uncircumciſion is nothing, but the keeping of the Commandments of God.* Rev. 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City:* And many more that might be inſtanced. From all which I thus Argue:

*Not the Say-ers, but the Doers are bleſſed.*

If thoſe only can enter into the Kingdom, that do Arg. the Will of the Father; If thoſe be accounted only the Wiſe Builders and happy, that do the Sayings of Chriſt; If no Obſervation avail, but only the keeping of the Commandments; and if they be bleſſed, that do the Commandments, and thereby have right

to the *Tree of Life*, and entrance through the Gate into the City ; Then *Works* are absolutely necessary to *Salvation* and *Justification* :

But the First is true ; and therefore also the Last.

The Consequence of the *Antecedent* is so clear and evident, that I think no Man of sound Reason will call for a Proof of it.

Object. 1. §. X. But they object, That *Works* are not necessary to *Justification* : First, because of that saying of Christ, Luke 17. 10. *When ye shall have done all these things that are commanded you, say, We are unprofitable Servants, &c.*

Unprofitable  
Servants.

Ans. Answer ; As to God, we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him : But as to our selves, we are not unprofitable ; else it might be said, that it is not profitable for a Man to keep *God's Commandments* ;

God needeth  
nothing.

which is most absurd, and would contradict Christ's Doctrine throughout. Doth not Christ, Mat. 5. through all those Beatitudes, pronounce Men blessed for their *Purity*, for their *Meekness*, for their *Peaceableness*, &c ? And is not then that, for which Christ pronounceth Men blessed, profitable unto them ? Moreover, Mat. 25. 21, 23. Doth not Christ pronounce the Men *good and faithful Servants*, that improved their *Talents* ? Was not their doing of that then profitable unto them ? And verse 30. it is said of him that hid his *Talent*, and did not improve it, *Cast ye the unprofitable Servant into utter darkness*. If then their not improving of the *Talent*, made the Man *unprofitable*, and he was therefore *Cast into utter Darkness* ; it will follow, by the Rule of *Contraries*, so far at least, that the improving made the other profitable ; seeing, if our Adversaries will allow us to believe Christ's Words, this is made a *Reason*, and so at least a *Cause Instrumental* of their Acceptance ; *Well done good and faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things ; enter thou into the Joy of thy Lord.*

Those that  
had improved  
their  
Talents,  
were called  
good and  
faithful  
Servants.

Secondly ;



Secondly; They object those Sayings of the Apostle, where he excludes the Deeds of the Law from Justification; as first, *Rom. 3. 20. Because by the Deeds of the Law there shall be no Flesh justified in his sight.* And verse 28. *Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law.*

*Ans.* We have shewn already, what place we give to *Works*, even to the *best of Works*, in *Justification*; and how we ascribe its immediate and formal Cause to the *Worker* brought forth in us, but not to the *Works*. But in Answer to this Objection, I say, there is a great difference betwixt the *Works* of the *Law*, and those of *Grace*, or of the *Gospel*. The first are excluded, the second not, but are necessary. The first are those, which are performed in Man's own will, and by his strength, in a conformity to the outward Law and Letter; and therefore are Man's own imperfect works, or works of the Law, which *makes nothing perfect*: And to this belong all the Ceremonies, Purifications, Washings, and Traditions of the *Jews*. The second are the works of the Spirit of Grace in the Heart, wrought in conformity to the Inward and Spiritual Law; which Works are not wrought in Man's will, nor by his power and ability, but in and by the power and Spirit of Christ *in us*, and therefore are *pure* and *perfect* in their kind (as shall hereafter be proved) and may be called *Christ's Works*, for that he is the immediate Author and Worker of them: Such *Works* we affirm absolutely *necessary to Justification*, so that a Man cannot be Justified without them; and all *Faith* without them is dead and useless, as the Apostle *James* saith. Now, that such a distinction is to be admitted, and that the *Works* excluded by the Apostle, in the matter of Justification, are of the first kind, will appear, if we consider the occasion of the Apostle's mentioning this, as well here, as throughout in his Epistle to the *Galatians*,

*Ans.* I.

*The Works of the Gospel or Grace distinguish'd from that of the Law.*

where he speaks of this matter, and to this purpose at large: which was this, That whereas many of the *Gentiles*, that were not of the Race or Seed of *Abraham*, as concerning the *Flesh*, were come to be *Converted* to the *Christian Faith*, and believe in him, some of those that were of the *Jewish Proselytes*, thought to subject the Faithful and Believing *Gentiles* to the legal Ceremonies and Observations, as necessary to their Justification: This gave the Apostle *Paul* occasion at length, in his Epistle to the *Romans*, *Galatians*, and elsewhere, to shew the use and tendency of the Law, and of its Works, and to contra-distinguish them from the Faith of Christ, and the Righteousness thereof; shewing how the former was ceased, and become ineffectual; the other remaining, and yet necessary. And that the Works excluded by the Apostle are of this kind of Works of the Law, appears by the strain of his Epistle to the *Galatians*, Chap. 1, 2, 3, & 4. For after (in Chap. 4.) he upbraideth them for their returning unto the Observation of *Days and Times*, and that (in the beginning of Chap. 5.) he sheweth them their Folly, and the Evil Consequence of adhering to the Ceremonies of Circumcision; then he adds, v. 6. *For in Christ Jesus neither Circumcision nor Uncircumcision availeth, but Faith, which worketh by love*; and thus he concludes again, chap. 6. v. 15. *For in Christ Jesus neither Circumcision availeth, nor Uncircumcision, but a new Creature*. From which places appeareth that distinction of Works before-mentioned, whereof the one is excluded, the other necessary to Justification. For the Apostle sheweth here, that *Circumcision* (which word is often used to comprehend the whole Ceremonies and Legal Performances of the *Jews*) is not necessary, nor doth avail. Here are then the *Works* which are excluded, by which *no Man is Justified*; but *Faith, which worketh by love*, but the *new Creature*, this is that which *availeth*, which is *absolutely necessary*:

The occasion  
of the Apo-  
stle's speak-  
ing of the  
Works of  
the Law,  
which are  
excluded.

*necessary*: For *Faith*, that *worketh by love*, cannot be without *Works*; for, as it is said in the same 5th Chapter, v. 22. *Love is a Work of the Spirit*: Also the *New Creature*, if it avail and be necessary, cannot be without *Works*; seeing it is natural for it to bring forth *Works of Righteousness*. Again, that the *Apostle* no ways intends to exclude such good *Works*, appears, in that in the same *Epistle* he exhorts the *Galatians* to them, and holds forth the usefulness and necessity of them, and that very plainly, c. 6. v. 7, 8, 9. *Be not deceived*, saith he, *God is not mocked*; for *whatsoever a Man soweth, that shall he also reap*: for he that soweth to the *Flesh*, shall of the *Flesh* reap *Corruption*; but he that soweth in the *Spirit*, shall of the *Spirit* reap *Life Everlasting*. And let us not be weary of well-doing, for in due season we shall reap if we faint not: Doth it not hereby appear, how necessary the *Apostle* would have the *Galatians* know, that he esteemed good *Works* to be? To wit, not the outward *Testimony* and *Tradition* of the *Law*, but the fruits of the *Spirit*, mentioned a little before; by which *Spirit* he would have them to be led, and walk in those good *Works*: As also, how much he ascribed to these good *Works*, by which he affirms *Life Everlasting* is reaped. Now, that cannot be useless to *Man's Justification*, which capacitates him to reap so rich a Harvest.

*The usefulness and necessity of good Works.*

But lastly; For a full Answer to this Objection, *Ans. 2.* and for the establishing of this Doctrine of good *Works*, I shall instance another Saying of the same *Apostle Paul*, which our *Adversaries* also in the blindness of their minds make use of against us; to wit; *Tit. 3. 5. Not by Works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.* It is generally granted by all, that [*Saved*] is here all one as if it had been said [*Justified*]. Now there are two kinds of *Works* here mentioned:

*Justified not by our legal Performances, but the fruit of the Spirit.*

one, by which we are not saved, that is, not justified; and another, by which we are saved, or justified. The first, the Works of Righteousness which we have wrought, that is, which we in our first, fallen Nature, by our own strength, have wrought, our own *legal Performances*; and therefore may truly and properly be called ours, whatever specious appearances they may seem to have. And that it must needs, and ought to be so understood, doth appear from the other part, *By the washing of Regeneration, and renewing of the Holy Ghost*; seeing *Regeneration* is a Work, comprehensive of many good Works, even of all those which are called, *the Fruits of the Spirit*.

Object. Now, in case it should be objected, *That these may also be called ours, because wrought in us, and also by us many times, as Instruments.*

Answer. I answer; It is far otherwise than the former: for in the first we are yet alive in our own natural state, unrenewed, working of our selves, seeking to save our selves, by imitating and endeavouring a Conformity to the outward Letter of the Law; and so wrestling and striving in the *Carnal Mind*, that is enmity to God, and in the *Cursed Will* not yet subdued. But in this second, we are *Crucified with Christ*, we are become *dead with him*, have *partaken of the Fellowship of his Sufferings*, are made *conformable to his Death*; and our first Man, our *old Man with all his deeds*, as well the openly Wicked, as the seemingly Righteous, our legal endeavours and foolish wrestlings, are all buried and nailed to the *Cross of Christ*; and so it is no more *me*, but *Christ alive in us*, the *Worker in us*. So that tho' it be *We* in a sense, yet it is according to that of the Apostle to the same *Gal. c. 2. v. 20. I am crucified, yet nevertheless I live, yet not I, but Christ liveth in me: Not I, but the Grace of Christ in me.* These Works are especially to be ascribed to the *Spirit of Christ*, and the *Grace of God in us*, as being immediately thereby acted and led in

Not We, but  
Christ in us  
is the Worker  
of Righteousness.

in them, and enabled to perform them. And this manner of Speech is not strained, but familiar to the Apostles, as appears, *Gal. 2. 8. For he that wrought effectually in Peter to the Apostleship of the Circumcision, the same was mighty in me, &c. Phil. 2. 13. For it is God which worketh in you, both to will and to do, &c.* So that it appears by this place, that since the washing of Regeneration is necessary to Justification, and that Regeneration comprehends Works, Works are necessary; and that these Works of the Law, that are excluded, are different from these, that are necessary and admitted.

§. XI. Thirdly, they object, That no Works, yea, not the Works of Christ in us, can have place in Justification, because nothing that is impure can be useful in it; and all the Works wrought in us are impure. For this they alledge that saying of the Prophet *Isaiah, 64. 6. All our Righteousnesses are as filthy rags*; adding this reason, That seeing we are impure, so must our Works be; which, tho' good in themselves, yet as performed by us, they receive a tincture of Impurity, even as clean Water passing through an unclean Pipe is defiled. Object. 3

That no impure Works are useful to Justification, is confessed; but that all the Works wrought in the Saints are such, is denied. And for answer to this, the former distinction will serve. We confess, that the first sort of Works above-mentioned are impure; but not the second: Because the first are wrought in the unrenewed state, but not the other. And as for that of *Isaiah*, it must relate to the first kind; for tho' he saith, *All our Righteousnesses are as filthy Rags*, yet that will not comprehend the Righteousness of Christ in us, but only that which we work of and by our selves. For should we so conclude, then it would follow, that we should throw away all Holiness and Righteousness; since that which is as filthy Rags, and as a *menstruous Garment*, ought to be thrown away; yea, it would follow, Answ. 1.

*What sort of Righteousness is as filthy Rags.*

follow, that all the Fruits of the Spirit, mentioned *Gal. 4.* were as *filthy Rags*: Whereas on the contrary, some of the Works of the Saints are said to have a *Sweet Savour in the Nostrils of the Lord*; are said to be an *Ornament of great price in the sight of God*; are said to *Prevail with him*, and to be *Acceptable to him*; which *filthy Rags* and a *menstruous Garment* cannot be. Yea many famous *Protestants* have acknowledged, that this place is not therefore so

Calvin's and  
others their  
sense con-  
cerning Isai.  
64. 6. of our  
Righteous-  
ness.

Musculus.

to be understood. *Calvin* upon this place saith,  
“ That it is used to be cited by some, that they  
“ may prove, there is so little Merit in our Works,  
“ that they are before God filthy and defiled: But  
“ this seems to me to be different from the Prophet's  
“ Mind (saith he) seeing he speaks not here of  
“ all Mankind. *Musculus* upon this place saith,  
“ That it was usual for this People to presume  
“ much of their Legal Righteousness, as if thereby  
“ they were made clean; nevertheless they had  
“ no more cleanness, than the unclean Garment  
“ of a Man. Others expound this place concerning  
“ all the Righteousness of our Flesh; that Opinion  
“ indeed is true: Yet I think that the Prophet did  
“ rather accommodate these Sayings to the Impu-  
“ rity of that People in *legal Terms*. The Author  
(commonly supposed *Bertius*) speaking concerning  
the true sense of the 7th Chapter of the *Epistle to*  
*the Romans*, hath a Digression touching this of *I-*  
*saiah*, saying; *This place is commonly corrupted by a*  
*pernicious wresting; for it is still alledged, as if the*  
*meaning thereof inferr'd the most excellent Works of the*  
*best Christians, &c.* *James Coret*, a French Minister in  
the Church of *Basil*, in his *Apology* concerning *Justi-*  
*fication*, against *Alescales*, saith; *Nevertheless accord-*  
*ing to the Counsel of certain good Men, I must admo-*  
*nish the Reader, that it never came into our Minds to*  
*abuse that saying of Isai. 64. 6. against good Works,*  
*in which it is said, that all our Righteousnesses are as*  
*filthy Rags, as if we would have that which is good*

(Bertius)  
Epistolæ  
præfixæ  
differ: ann.

Ja. Coret  
Apolog. Im-  
press. Paris,  
ann. 1597.  
pag. 78.

in our good Works, and proceedeth from the Holy Spirit, to be esteemed as a filthy and unclean thing.

§. XII. As to the other part, *That seeing the best of Men are still Impure and Imperfect, therefore their Works must be so*: It is to beg the question, and depends upon a Proposition denied; and which is to be discussed at further length in the next Proposition. But tho' we should suppose a Man not thoroughly Perfect in all respects; yet will not that hinder, but good and perfect Works in their kind may be brought forth in them by the Spirit of Christ: Neither doth the Example of *Water* going through an unclean Pipe hit the matter; because, tho' Water may be capable to be tinctured with uncleanness; yet the Spirit of God cannot, whom we assert to be the Immediate Author of those Works that avail in Justification: And therefore Jesus Christ his Works in his Children are pure and perfect, and he worketh in and through that pure thing of his own forming and creating in them. Moreover, if this did hold, according to our Adversaries supposition, *That no Man ever was or can be perfect*, it would follow, that the very Miracles and Works of the Apostles, which Christ wrought in them, and they wrought in and by the Power, Spirit and Grace of Christ, were also impure and imperfect; such as their Converting of the Nations to the Christian Faith; their Gathering of the Churches, their Writing of the Holy Scriptures; yea, and their Offering up and Sacrificing of their Lives for the Testimony of Jesus. What may our Adversaries think of this Argument, whereby it will follow, that the Holy Scriptures, whose Perfection and Excellency they seem so much to magnifie, are proved to be impure and imperfect, because they came through impure and imperfect Vessels? It appears by the Confessions of Protestants, that the Fathers did frequently attribute unto Works of this kind, that Instrumental Work, which we have spoken of in Justification, (albeit some ignorant Persons

*Were the Miracles and Works of the Apostles, wrought by the Power of Christ in them, impure and imperfect?*

Persons cry out, it is *Poper* ) and also divers, and that famous *Protestants*, do of themselves confess it.

Am. Polanus. *Amandus Polanus* in his *Symphonia Catholica*, cap. 27. *de Remissione Peccatorum*, p. 651. places this *Thesis* as

Our Doctrine of Justification and Works, is not *Poper*. the common Opinion of *Protestants*, most agreeable to the Doctrine of the *Fathers*: "We obtain the

"Remission of Sins by Repentance, Confession, "Prayers and Tears, proceeding from Faith, but "do not *Merit*, to speak properly; and therefore "we obtain Remission of Sins not by the *Merit* "of our Repentance and Prayers, but by the "Mercy and Goodness of God. *Innocentius Gen-*

Gentiletus Ex. Impres. Genev. 1516. tiletus, a Lawyer of great Fame among *Protestants*, in his *Examen* of the Council of Trent, p. 66, 67. of *Justification*, having before spoken of *Faith* and *Works*, adds these words: *But seeing the one cannot be without the other, we call them both conjunctly Instrumental Causes.*

Zanchius. *Zanchius* in his Fifth Book, *De Naturâ Dei*, saith; *We do not simply deny, that good Works are the Cause of Salvation, to wit, the Instrumental, rather than the Efficient Cause, which they call [sine quâ non.]* And afterwards, *Good Works are the Instrumental Cause of the Possession of Life Eternal; for by these, as by a means and a lawful way, God leads unto the Possession of Life Eternal.* *G. Amesius* saith,

*G. Amesius* in *Medulla S. Theologiæ*, h. 2. c. 1. Thesi. 30. *That our Obedience, albeit it be not the Principal and Meritorious Cause of Life Eternal, is nevertheless a Cause in some respect, administering, helping and advancing towards the Possession of the Life.* Also *Richard Baxter* in his Book above-cited, p. 155. saith, *That we are Justified by Works in the same kind of Causality, as by Faith, to wit, as being both Causes sine quâ non, or Conditions of the New Covenant, on our part requisite to Justification.* And p. 195. he saith, *It is needless to teach any Scholar, who hath read the Writings of Papists, how this Doctrine differs from them.*

R. Baxter. But lastly, Because it is fit here to say something of the *Merit* and *Reward* of *Works*, I shall add something

of the *Merit* and *Reward* of *Works*,

But lastly, Because it is fit here to say something of the *Merit* and *Reward* of *Works*, I shall add something



thing in this place of our Sense and Belief concerning that matter. We are far from thinking or believing, that Man merits any thing by his Works from God, all being of *Free Grace*; and therefore do we, and always have denied that *Po-pish* Notion of *Meritum ex Condigno*. Nevertheless we cannot deny, but that God out of his Infinite Goodness wherewith he hath loved Mankind, after he communicates to him his holy *Grace* and *Spirit*, doth, according to his own will, Recompence and Reward the *good Works* of his Children: And therefore this *Merit* of *Congruity* or *Reward*, in so far as the Scripture is plain and positive for it, we may not deny; neither wholly reject the word, in so far as the Scripture makes use of it. For the same Greek *ἄξιον*, which signifies [*Merit*] is also in those places, where the *Translators* express it *Worth*, or *Worthy*, as *Mat.* 3. 8. *1 Theff.* 2. 12. *2 Theff.* 1. 5, 8. Concerning which *R. Baxter* saith, in the Book above-cited, p. 8. *But in a larger sense, as Promise is an Obligation, and the thing Promised is said to be Debt, so the Performers of the Conditions are called Worthy, and that which they perform Merit; altho' properly all be of Grace, and not of Debt.* Also those, who are called the *Fathers* of the Church, frequently used this word of *Merit*, whose sayings concerning this matter, I think not needful to insert, because it is not doubted, but evident, that many *Protestants* are not averse from this word, in the sense that we use it. The *Apology* for the *Augustan Confession*, Art. 20. hath these words; *We agree that Works are truly Meritorious, not of Remission of Sins, or Justification; but they are Meritorious of other Rewards Corporal and Spiritual, which are indeed as well in this Life, as after this Life.* And further, *Seeing Works are a certain fulfilling of the Law, they are rightly said to be Meritorious; it is rightly said, that a Reward is due to them.*

G O D Re-  
wards the  
good Works  
of his Chil-  
dren.

Conference  
of Olden-  
burgh.

In the Acts of the Conference of *Oldenburgh*, the Electoral Divines (p. 110. & 265.) say, *In this sense our Churches also are not averse from the word [Merit] used by the Fathers; neither therefore do they defend the Popish Doctrine of Merit.*

G. Vossius of  
the word  
Merit.

*G. Vossius*, in his *Theological Thesis* concerning the Merits of good Works, saith; *We have not adventured to condemn the word [Merit] wholly, as being that, which both many of the Ancients use, and also the Reformed Churches have used in their Confessions. Now that God judgeth and accepteth Men according to their Works, is beyond doubt to those that seriously will read and consider these Scriptures, Mat. 16. 27. Rom. 2. 6, 7, 10. 2 Cor. 5. 10. James 1. 25. Heb. 10. 35. 1 Pet. 1. 17. Rev. 22. 12.*

Job 8. 13.

§. XIII. And to conclude this *Theam*, let none be so bold as to *mock God*, supposing themselves Justified and Accepted in the sight of God, by Virtue of Christ's Death and Sufferings, while they remain Unsanctified and Unjustified in their own Hearts, and Polluted in their Sins, lest their Hope prove that of the *Hypocrite*, which perisheth. Neither let any foolishly imagine, that they can by their own Works, or by the Performance of any Ceremonies or Traditions, or by the giving of Gold or Money, or by afflicting their Bodies in Will-worship and voluntary Humility, or foolishly striving to Conform their Way to the outward Letter of the Law, flatter themselves, that they Merit before God, or draw a Debt upon him, or that any Man or Men have power to make such kind of things Effectual to their Justification; lest they be found *foolish Boasters*, and *strangers to Christ* and his *Righteousness* indeed. But blessed for ever are they, that having truly had a sense of their own Unworthiness and Sinfulness, and having seen all their own Endeavours and Performances fruitless and vain, and beheld their own Emptiness, and the vanity of their vain Hopes, Faith and Confidence,

The Hope of  
the Hypo-  
cite shall  
perish, but  
Grace is to  
the Humble.

while

while they remained inwardly pricked, pursued and condemned by *God's Holy Witness in their Hearts*; and so having applied themselves thereto, and suffered his *Grace* to work in them, are become *changed and renewed* in the spirit of their minds, past from *Death to Life*, and know *Jesus* arisen in them, *working both the Will and the Deed*; and so having put on *the Lord Jesus Christ*, in effect are clothed with him, and partake of his Righteousness and Nature; such can draw near to the Lord with boldness, and know their Acceptance *in and by him*; *in whom*, and in as many as are found in him, *the Father is well-pleased*.

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## PROPOSITION VIII.

### *Concerning Perfection.*

*In whom this Pure and Holy Birth is fully brought forth, the Body of Death and Sin comes to be Crucified, and Removed, and their Hearts united and subjected to the Truth; so as not to obey any Suggestions or Temptations of the Evil One, to be free from Actual Sinning and Transgressing of the Law of God, and in that respect perfect: Yet doth this Perfection still admit of a Growth; and there remaineth always in some part a Possibility of Sinning, where the Mind doth not most diligently and watchfully attend unto the Lord.*

§. I. **S**INCE we have placed *Justification* in the Revelation of *Jesus Christ* formed and brought forth in the Heart, there working his Works of Righteousness, and bringing forth the Fruits of the Spirit: The Question is, How far he may prevail in us, while we are in this Life, or we over our Souls Enemies, in and by his strength? Those that plead for *Justification* wholly without them, nicely

R

by

*These are  
the words of  
the Westminster  
larger  
Catechism.*

by Imputative Righteousness, denying the necessity of being clothed with Real and Inward Righteousness, do consequently affirm, *That it is impossible for a Man, even the best of Men, to be free of Sin in this Life, which, they say, no Man ever was; but on the contrary, that none can, neither of himself, nor by any Grace received in this Life (O wicked saying against the Power of God's Grace!) keep the Commandments of God perfectly; but that every Man doth break the Commandments in Thought, Word and Deed: Whence they also affirm, as was a little before observed, That the very best Actions of the Saints, their Prayers, their Worship, are impure and polluted. We on the contrary, tho' we freely acknowledge this of the natural fallen Man, in his first state, whatever his Profession or Pretence may be, so long as he is Unconverted and Unregenerate: Yet we do believe, that those, in whom Christ comes to be formed, and the New Man brought forth, and born of the Incorruptible Seed, as that Birth, and Man in Union therewith, naturally doth the Will of God; so it is possible, so far to keep to it, as not to be found daily Transgressors of the Law of God. And for the more clear stating of the Controversie, let it be considered:*

*Whether it  
is possible to  
keep the  
Command-  
ments of  
God?*

### Part I.

*Controversie  
stated.*

*I.  
Notional  
Knowledge.*

§. II. *First*; That we place not this Possibility in Man's own will and capacity, as he is a Man, the Son of fallen *Adam*, or as he is in his Natural State, however wise or knowing, or however much endued with a notional and literal Knowledge of Christ, thereby endeavouring a Conformity to the Letter of the Law, as it is outward.

*II.  
The New  
Birth.*

*Secondly*; That we Attribute it wholly to Man, as he is Born again, renewed in his Mind, raised by Christ, knowing Christ alive, reigning and ruling in him, and guiding and leading him by his Spirit, and revealing in him the Law of the Spirit of Life; which not only manifests and reproves Sin, but also gives power to come out of it.

*Thirdly*;

*Thirdly*; That by this we understand not such a *Perfection* as may not daily admit of a Growth; and consequently mean not, as if we were to be as Pure, Holy, and Perfect, as God in his Divine Attributes of Wisdom, Knowledge and Purity; but only a *Perfection* proportionable and answerable to Man's measure, whereby we are kept from Transgressing the *Law of God*, and enabled to answer what he requires of us; even as he that improved his *Two Talents*, so as to make *Four* of them, perfected his Work, and was so accepted of his Lord, as to be called a *good and Faithful Servant*, nothing less than he that made his *Five Ten*. Even as a little Gold is perfect Gold in its kind, as well as a great Mass; and a Child hath a perfect Body, as well as a Man, tho' it daily grow more and more. Thus *Christ* is said, *Luke 2. 52.* to have *increased in Wisdom and Stature, and in favour with God and Man*; tho' before that time he had never *sinned*, and was (no doubt) *perfect*, in a true and proper sense.

III.  
*Growth in Perfection.*

*He that Improved his Two Talents was nothing less accepted than he with the Five.*

*Fourthly*; Though a Man may witness this for a season, and therefore all ought to press after it; yet we do not affirm, but those that have attained it in a measure, may, by the Wiles and Temptations of the Enemy, fall into Iniquity, and lose it sometimes, if they be not watchful, and do not diligently attend to *that of God* in the Heart. And we doubt not, but many good and holy Men, who have not arrived to Everlasting Life, have had divers Ebbings and Flowings of this kind; for tho' every Sin weakens a Man in his Spiritual Condition, yet it doth not so as to destroy him altogether, or render him incapable of rising again.

*Wiles of the Enemy.*

*Every Sin weakens a Man in his Spiritual Condition, but doth not destroy him altogether.*

*Lastly*; Tho' I affirm, that after a Man hath arrived to such a Condition, in which a Man may not sin, he yet may sin; I will nevertheless not deny, but there may be a State attainable in this Life, in which to do *Righteousness* may become so natural to the Regenerate Soul, that in the stability

V.  
*Righteousness made Natural.*

lity of this Condition they cannot sin. Others may perhaps speak more certainly of this State, as having arrived to it: For me, I shall speak modestly, as acknowledging my self not to have arrived at it; yet I dare not deny it, for that it seems so positively to be asserted by the Apostle, in these words, *1 John 3. 9. He that is born of God sinneth not, neither can he, because the Seed of God remaineth in him.*

Part. II. The *Controversie* being thus stated, which will  
 Sect. 1. serve to obviate *Objections*, I shall proceed, *first*, to shew the absurdity of that Doctrine, that pleads for Sin, *for term of Life*, even in the Saints.

Sect. 2. *Secondly*; Prove this Doctrine of *Perfection* from many pregnant Testimonies of the Holy Scripture.

Sect. 3. And *lastly*, Answer the Arguments and Objections of our Opposers.

Sect. I. §. III. *First* then; This Doctrine, *viz.* That the  
 Proof 1. *Saints nor can, nor ever will be free of sinning in this Life*, Is inconsistent with the Wisdom of God, and with his Glorious Power and Majesty, *Who is of purer Eyes than to behold Iniquity\**; who having purposed in himself to gather to him, that should Worship him, and be Witnesses for him on Earth, a *chosen People*, doth also no doubt sanctifie and purifie them. For God hath no delight in Iniquity, but abhors Transgression; and tho' he regard Man in Transgression, so far as to pity him, and afford him means to come out of it; yet he loves him not, neither delights in him, as he is joined thereunto. Wherefore if Men must be always joined to Sin, then God should always be at a distance with them; as it is written, *Isai. 59. 2. Your Iniquities have separated between you and your God, and your Sins have hid his Face from you*; whereas, on the contrary, the Saints are said to *partake*, even while here, of the *Divine Nature*, *2 Pet. 1. 4.* and to be *One spirit with the Lord*, *1 Cor. 6. 17.* Now no unclean thing can be so. It is exprelly written, *That there is no Communion betwixt*

The Doctrine  
 of pleading  
 for Sin term  
 of Life, ab-  
 surd.

\*Hab. 1. 13.

*betwixt Light and Darknes*, 2 Cor. 6. 14. But God is *Light*, and every Sin is *Darknes* in a measure: What greater *stain* then can there be than this upon *God's Wisdom*, as if he had been wanting to prepare a means, whereby his Children might perfectly serve and worship him; or had not provided a way, whereby they might serve him in any thing; but that they must withal still serve the Devil, no less, yea, more than himself? For *he that sinneth, is the servant of sin*, Rom. 6. 16. and every Sin is an act of service and obedience to the Devil. So then, if the Saints sin daily in *thought, word and deed*, yea, if the very *service* they offer to God be Sin, surely they serve the Devil more than they do God: For besides that they give the Devil many intire Services, without mixture of the least grain to God; they give God not the least Service, in which the Devil hath not a large share: And if their Prayers, and all their Spiritual Performances be sinful, the Devil is as much served by them in these, as God, and in most of them much more; since they confess, that many of them are performed without the Leadings and Influence of God's Spirit. Now who would not account him a foolish Master, among Men, who being able to do it, and also desirous it might be so, yet would not provide a Way whereby his Children and Servants might serve him more intirely than his avow'd Enemy; or would not guard against their serving of him, but be so imprudent and unadvised in his contrivance, that whatever way his Servants and Children served him, they should no less, yea, often much more, serve his Enemy? What may we then think of that Doctrine, that would infer this Folly upon the Omnipotent and Only Wise GOD?

§. IV. Secondly; *It is inconsistent with the Justice of God*. For since he requires Purity from his Children, and commands them to abstain from every Iniquity, so frequently and precisely, as shall here.

*Hath God's  
illom  
been want-  
ing to pre-  
pare a  
means to  
serve and  
worship him  
perfectly?*

Proof 2.

*Its Inconsi-  
stency with  
the Justice  
of God.*

hereafter appear; and since his *Wrath is revealed against all Ungodliness and Unrighteousness of Men*; it must needs follow, that he hath capacitated Man to answer his Will; or else, that he requires more than he has given power to perform; which is to declare him openly *Unjust*, and with the slothful Servant to be a *hard Master*. We have elsewhere spoken of the *Injustice* these Men ascribe to God, in making him to *Damn the Wicked*, to whom they alledge he never offered any means of being good. But this is yet an Aggravation more irrational and inconsistent, to say, *That God will not afford to those, whom he has chosen to be his own* (whom they confess he loveth) *the means to please him*. What can follow then from so strange a Doctrine? This *Imperfection* in the Saints, either proceeds from God, or from themselves. If it proceeds from them, it must be, because they are short in improving or making use of the Power given them, whereby they are capable to obey; and so it is a thing possible to them (as indeed it is by the help of that Power;) but this our Adversaries deny: They are then not to be blamed for their Imperfection, and continuing in Sin, since it is not possible to them to do otherwise. If it be not of themselves, it must be of God, who hath not seen meet to allow them Grace in that degree, to produce that effect: And what is this but to attribute to God the height of Injustice, to make him require his Children to forsake Sin, and yet not to afford them sufficient Means for so doing? Surely this makes God more Unrighteous than wicked Men, *Who if (as Christ saith) their Children require Bread of them, will not give them a Stone; or instead of a Fish, a Serpent*. But these Men confess, We ought to seek of God power to redeem us from Sin, and yet believe, they are never to receive such a Power; such Prayers then cannot be in Faith, but are all vain. Is not this to make God as Unjust to his Children

*Who will  
give their  
Children a  
Stone in-  
stead of  
Bread?*



Children, as *Pharaoh* was to the *Israelites*, in requiring Brick, and not giving them Straw? But, blessed be God, he deals not so with those that truly trust in him, and wait upon him, as these Men vainly imagine; for such faithful Ones find of a Truth, that *his Grace is sufficient for them*, and know how, by his Power and Spirit, to overcome the Evil One.

§. V. Thirdly; This evil Doctrine is *highly In-* Proof 3.  
*jurious to Jesus Christ, and greatly Derogates from the*  
*Power and Virtue of his Sacrifice, and renders his Com-* The great  
*ing and Ministry, as to the great End of it, ineffectual.* and princ-  
 For Christ (as for other Ends) so principally he pal End of  
 appeared for the Removing of Sin, for the Gather- Christ's Com-  
 ing a Righteous Generation, that might serve the ing and Ap-  
 Lord in Purity of Mind, and walk before him in pearance  
 Fear, and bring in Everlasting Righteousness, and was for the  
 that Evangelical Perfection which the Law could removing of  
 not do. Hence he is said, *Tit. 2. 14. To have given*  
*himself for us, that he might redeem us from all Iniquity,*  
*and purify unto himself a Peculiar People, zealous of*  
*good Works:* This is certainly spoken of the Saints,  
 while upon Earth. But contrary thereunto, these  
 Men affirm, That *we are never redeemed from all In-*  
*iquity;* and so make Christ's giving of himself for us  
 void and ineffectual, and give the Apostle *Paul* the  
 Eye plainly, by denying, that *Christ purifieth to him-*  
*self a peculiar People, zealous of good Works.* How are  
 they *zealous of good Works*, who are ever commit-  
 ting evil ones? How are they a *purified People*, that  
 are still in impurity, as are they that daily sin, un-  
 less Sin be accounted no impurity? Moreover it is  
 said expressly, *1 John 3. 5, 8. That for this purpose the*  
*Son of God was manifested, that he might destroy the works*  
*of the Devil;* and ye know that he was manifested to take  
 away our sins. But these Men make this purpose of  
 none effect; for they will not have the Son of God  
 to *destroy the works of the Devil in his Children*, in this  
 World: Neither will they at all believe, that he

was manifest to take away our Sins, seeing they plead a necessity of always living in them. And lest any should wrest this place of the Apostle, as if it were spoken only of taking away the guilt of Sin, as if it related not to this Life; the Apostle, as of purpose to obviate such an Objection, adds in the following verses, *Whosoever abideth in him, sinneth not, &c.* I hope then they sin not daily in Thought, Word and Deed. *Let no Man deceive you, he that doth Righteousness, is Righteous, even as he is Righteous; he that committeth sin is of the Devil:* But he that sinneth daily, in Thought, Word and Deed, committeth Sin; how comes such a one then to be the Child of God? And if Christ was manifest to take away sin, how strangely do they overturn the Doctrine of Christ, that deny that it is ever taken away here? And how injurious are they to the Efficacy and Power of Christ's Appearance? Came not Christ to gather a People out of Sin, into Righteousness; out from the Kingdom of Satan, into the *Kingdom of the dear Son of God*? And are not they, that are thus gathered by him, his Servants, his Children, his Brethren, his Friends? *Who as he was, so are they to be in this World, Holy, Pure and Undeified.* And doth not Christ still watch over them, stand by them, pray for them, and preserve them by his Power and Spirit, walk in them, and dwell among them; even as the Devil, on the other hand, doth among the Reprobate Ones? How comes it then, that the Servants of Christ are less his Servants, than the Devil's are his? Or is Christ unwilling to have his Servants thoroughly pure? Which were gross Blasphemy to assert, contrary to many Scriptures. Or is he not able, by his Power, to preserve and enable his Children to serve him? which were no less Blasphemous to affirm of him; concerning whom the Scriptures declare, That he has *Overcome Sin, Death, Hell, and the Grave, and Triumphed over them openly; and that*

*The Devil dwells among the Reprobates.*

that *All Power in Heaven and Earth is given to him.* But certainly, if the Saints sin daily in Thought, Word and Deed, as these Men assert, they serve the Devil daily, and are subject to his power; and so he prevails more than Christ doth, and holds the Servants of Christ in bondage, whether Christ will or not. But how greatly then doth it contradict the End of Christ's Coming? as it is exprest by the Apostle, *Eph. 5. 25, 26, 27. Even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of Water, by the Word: That he might present it to himself a Glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.* Now if Christ hath really thus answered the thing he came for, then the Members of this Church are not always sinning in Thought, Word and Deed; or there is no difference betwixt being sanctified and un sanctified, clean and unclean, holy and unholy, being daily blemished with Sin, and being without blemish.

§. VI. Fourthly; This Doctrine renders *the Work* Proof 4.  
*of the Ministry, the Preaching of the Word, the Writing of the Scriptures, and the Prayers of Holy Men, altogether useless and ineffectual.* As to the first, *Eph. 4. 11. Pastors and Teachers are said to be given for the Perfection of the Saints, &c. until we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto a measure of the Stature of the fulness of Christ.* Now if there be a necessity of sinning daily, and in all things, then there can be no Perfection; for such as do so, cannot be esteemed Perfect. And if for Effectuating this Perfection in the Saints, the Ministry be appointed and disposed of God, do not such as deny the possibility hereof, render the Ministry useless, and of no profit? seeing there can be no other true use assigned, but to lead People out of Sin, into Righteousness. If so be these Ministers assure us, that we  
Pastors, Teachers, and Scripture, are given for the Perfecting of the Saints.  
 need

need never expect to be delivered from it, do not they render their own Work needless? What needs Preaching against Sin, for the reprovng of which all Preaching is, if it can never be forsaken? Our Adversaries are Exalters of the Scriptures in words, much crying up their Usefulness and Perfection: Now the Apostle tells us, *2 Tim. 3. 17.* That the *Scriptures are for making the Man of God perfect*; and if this be denied to be attainable in this Life, then the Scriptures are of no profit; for in the other Life we shall not have use for them. It renders the Prayers of the Saints altogether useless; seeing themselves do confess, they ought to pray daily, *that God would deliver them from Evil, and free them from Sin, by the Help of his Spirit and Grace, while in this World.* But tho' we might suppose this Absurdity to follow, *That their Prayers are without Faith*; yet were not that so much, if it did not infer the like upon the holy Apostles, who prayed earnestly for this end, and therefore (no doubt) believed it attainable, *Col. 4. 12. Labouring fervently for you in Prayers, that ye may stand perfect, &c. 1 Thess. 3. 13. & 5. 23, &c.*

Proof 5.

Darkness  
and Light,  
Sin and  
Righteous-  
ness, incon-  
sistent to-  
gether?

Prov. 17. 15.

§. VII. But Fifthly; This Doctrine is *contrary to common Reason and Sense.* For the two opposite Principles, whereof the one rules in the Children of *Darkness*, the other in the Children of *Light*, are *Sin and Righteousness*: And as they are respectively leavened and acted by them, so they are accounted either as Reprobated, or Justified; seeing it is *Abomination in the sight of God, either to Justifie the Wicked, or Condemn the Just.* Now to say, that Men cannot be so leavened by the one, as to be delivered from the other, is in plain words to affirm, That *Sin and Righteousness* are consistent; and that a Man may be truly termed *Righteous*, tho' he be daily *sinning* in every thing he doth: And then what difference betwixt *Good* and *Evil*? Is not this to fall into that great Abomination, of putting *Light* for *Darkness*;

*Darkness*, and calling *Good Evil*, and *Evil Good*? Since they say, *The very best Actions of God's Children are defiled and polluted; and that those that sin daily, in Thought, Word and Deed, are good Men and Women, the Saints, and Holy Servants of the Holy Pure God*: Can there be any thing more Repugnant than this to common Reason? since the Subject is still denominated from that *Accident*, that doth most influence it; as a Wall is called *White*, when there is much *whiteness*; and *Black*, when there is much *blackness*; and such like. But when there is more Unrighteousness in a Man, than Righteousness; that Man ought rather to be denominated Unrighteous, than Righteous. Then surely, if every Man sin daily in Thought, Word and Deed, and that in his Sins there is no Righteousness at all, and that all his Righteous Actions are polluted, and mixed with Sin; then there is in every Man more Unrighteousness, than Righteousness; and so no Man ought to be called *Righteous*, no Man can be said to be *Sanctified* or *Washed*. Where are then the Children of God? Where are the Purified Ones? Where are they, who were sometimes Unholy, but now Holy; that sometimes were *Darkness*, but now are *Light in the Lord*? There can none such be found then at this rate, except that Unrighteousness be esteemed so: And is not this to fall into that Abomination above-mentioned, of *Justifying the Ungodly*? This certainly lands in that horrid Blasphemy of the *Ranters*, that affirm, *There is no difference betwixt Good and Evil, and that all is one in the sight of God*: I could shew many more gross Absurdities, evil Consequences, and manifest Contradictions implied in this *Sinful Doctrine*, but this may suffice at present; by which also, in a good measure, the Probation of the Truth we affirm is advanced. Yet nevertheless, for the further evidencing of it, I shall proceed to the Second thing proposed by me, to wit, to prove this from several Testimonies of the Holy Scriptures.

*If all daily sin, where is the Righteous Man then spoken of in Scripture?*

*The Blasphemy of the Ranters or Libertines.*

Sect. II.  
Proof 1.

Be ye Per-  
fect, &c.  
Keep my  
Command-  
ments.

§. VIII. And *first*, I prove it from the peremp-  
tory, positive Command of *Christ* and his *Apostles*;  
seeing this is a Maxim engraven in every Man's  
Heart naturally, *That no Man is bound to do that*  
*which is impossible*. Since then *Christ* and his *Apostles*  
have Commanded us to keep all the *Commandments*,  
and to be perfect in this respect; it is possible for  
us so to do. Now, that this is thus Commanded,  
without any Commentary or Consequence, is evi-  
dently apparent from these plain Testimonies, *Mat.*  
*5. 48. & 7. 21. John 13. 17. 1 Cor. 7. 19. 2 Cor. 13.*  
*11. 1 John 2. 3, 4, 5, 6. & 3. 2, 3, 4, 5, 6, 7, 8, 9, 10.*  
These Scriptures intimate a positive Command for  
it, they declare the absolute Necessity of it; and  
therefore, as if they had purposely been written  
to answer the Objections of our *Opposers*, they shew  
the Folly of those, that will esteem themselves  
*Children* or *Friends* of God, while they do other-  
wise.

Proof 2.

The Possibi-  
lity of it.

The differ-  
ence of the  
Law and  
Gospel.

*Secondly*; It is possible, because we receive the  
Gospel, and Law thereof, for that effect; and it's  
expressly promised to us, as we are under Grace,  
as appears by these Scriptures, *Rom. 6. 14. Sin shall*  
*not have dominion over you; for ye are not under the*  
*Law, but under Grace*: And *Rom. 8. 3. For what the*  
*Law could not do, in that it was weak through the Flesh,*  
*God sending his own Son, &c. That the Righteousness of*  
*the Law might be fulfilled in us, &c.* For if this were  
not a Condition both requisite, necessary, and at-  
tainable under the Gospel, there were no difference  
betwixt the *bringing in of a better Hope*, and the *Law*  
*which made nothing perfect*; neither betwixt those,  
which are under the Gospel, or who under the *Law*  
enjoyed and walked in the Life of the *Gospel*, and  
meer *Legalists*. Whereas the Apostle, throughout  
that whole  *sixth to the Romans*, argues not only  
the *possibility*, but *necessity* of being free from Sin,  
from their being under the *Gospel*, and under *Grace*,  
and not under the *Law*; and therefore states him-  
self,

self, and those to whom he wrote, in that Condition, in these *verses*, 2, 3, 4, 5, 6, 7. and therefore in the 11, 12, 13, 16, 17, 18 *verses*, he argues both the Possibility and Necessity of this *freedom from sin*, almost in the same manner we did a little before; and in the 22<sup>th</sup> he declares them in measure to have attained this Condition, in these words, *But now being made free from Sin, and become Servants to God, ye have your fruit unto Holiness, and the end Everlasting Life.* And as this Perfection, or freedom from Sin, is attained and made possible, where the Gospel and Inward Law of the Spirit is received and known; so the ignorance hereof has been and is an occasion of opposing this Truth. For Man not minding the *Light and Law within his Heart*, which not only discovers Sin, but leads out of it, and so being a stranger to the new Life and Birth that is born of God, which naturally doth his Will, and cannot of its own nature transgress the Commandments of God, doth, I say, in his natural state, look at the Commandments, as they are without him, in the Letter; and finding himself reprov'd and convicted, is by the Letter killed, but not made alive. So Man, finding himself wounded, and not applying himself Inwardly to that which can heal, labours in his own will after Conformity to the Law, as it is without him; which he can never obtain; but finds, the more he wrestles, the more he falleth short. So this is the Jew still in effect, with his carnal Commandment, with the Law without, in the *First Covenant-state*, which makes not the Comers thereunto perfect, as pertaining to the Conscience, Heb. 9. 9. tho' they may have here a Notion of Christianity, and an External Faith in Christ. This hath made them strain and wrest the Scriptures for an *Imputative Righteousness*, wholly without them, to cover their Impurities; and this hath made them imagine an Acceptance with God possible, tho' they suppose it impossible

Perfection  
and freedom  
from Sin at-  
tained and  
made possi-  
ble by the  
Gospel.

The Letter  
kills, and  
maketh not  
alive.

impossible ever to obey Christ's Commands. But alas! O deceived Souls! That will not avail in the day, wherein *God will judge every Man according to his Work, whether good or bad.* It will not save thee to say, It was necessary for thee to sin daily in Thought, Word and Deed; for such as do so, have certainly obeyed Unrighteousness: And what is provided for such, but *Tribulation and Anguish, Indignation and Wrath*; even as *Glory, Honour, and Peace, Immortality and Eternal Life, to such as have done good, and patiently continued in well-doing.* So then, if thou desirest to know this Perfection and Freedom from Sin, possible for thee, turn thy Mind to the *Light and Spiritual Law of Christ in the Heart,* and suffer the Reproofs thereof; bear the Judgment and Indignation of God upon the Unrighteous Part in thee, as therein it is Revealed, which Christ hath made tolerable for thee; and so suffer Judgment in thee to be brought forth into Victory; and thus come to partake of the Fellowship of Christ's Sufferings, and be made Conformable unto his Death, that thou may'st feel thy self Crucified with him to the World, by the Power of his Cross in thee; so that that Life, that sometimes was alive in thee to this World, and the Love and Lusts thereof, may die; and a new Life be raised, by which thou may'st live henceforward to God, and not to or for thy self; and with the Apostle thou may'st say, *Gal. 2. 20. It is no more I, but Christ alive in me*; and then thou wilt be a Christian in deed, and not in name only, as too many are; then thou wilt know what it is to have put off the old Man with his deeds, who indeed sins daily in Thought, Word and Deed; and to have put on the new Man, that is renewed in Holiness, after the Image of him that hath created him, *Eph. 4. 24.* and thou wilt witness thy self to be God's Workmanship, created in Christ Jesus unto Good Works; and so not to sin always. And to this New Man, Christ's Yoke is easie, and his Burthen is light; tho' it be heavy to the

How we  
partake of  
Christ's Suf-  
ferings, and  
are made  
conformable  
unto his  
Death.



the *Old Adam*; yea, the *Commandments of God* are not unto this *grievous*; for it is his *Meat and Drink* to be found *fulfilling the will of God*.

*Lastly*; This Perfection, or Freedom from Sin, Proof 3.  
is possible, because many have attained it; accord-

ing to the exprefs Testimony of the Scripture. Many have attained Perfection.

Some before the Law, and some under the Law, through witnessing and partaking of the Benefit and Effect of the Gospel; and much more many under the Gospel. As *first*, It is written of *Enoch*, Enoch walk- ed with God, and was perfect.  
*Gen. 5. 22, 24.* that he *walked with God*, which no Man while sinning can; nor doth the Scripture record any failing of his. It is said of *Noah*, *Gen. 6.*

*9.* and of *Job*, *1. 8.* and of *Zacharias and Elizabeth*, *Luke 1. 6.* That *they were Perfect*. But under the Gospel, besides that of *Romans* above-mentioned, see what the Apostle saith of many Saints in general, *Eph. 2. 4, 5, 6.* But God, who is rich in Mercy, for his great Love wherewith he hath loved us, even when we were dead in sins, hath quickned us together with Christ (by Grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, &c. I judge, while they were sitting in these heavenly places, they could not be daily sinning in Thought, Word and Deed, neither were all their Works, which they did there, as filthy Rags, or as a *menstruous Garment*: See what is further said to the *Hebrews*, *12. 22, 23.* *Spirits of just Men made perfect*. And to conclude, let that of the *Revelations*, *14. 1, 2, 3, 4, 5.* be considered; where, tho' their being found without fault, be spoken in the present time, yet is it not without respect to their Innocency, while upon Earth; and their being Redeemed from among Men, and no Guile found in their Mouth, is expressely mentioned in the time past. But I shall proceed now, in the *third place*, to Answer the *Objections*, which indeed are the Arguments of our Opposers. Sect. III.

Object. 1. §. IX. I shall begin with their chief and great Argument, which is the words of the Apostle, 1 John 1. 8. *If we say that we have no sin, we deceive our selves, and the Truth is not in us*: This they think Invincible.

Ans. 1. But is it not strange to see Men so blinded with Partiality? How many Scriptures tenfold more plain do they reject, and yet stick so tenaciously to this, that can receive so many Answers? As first, [*If we say if we have no sin, &c.*] will not import the Apostle himself to be included. Sometimes the Scripture useth this manner of Expression, when the Person speaking cannot be included; which manner of Speech the *Grammarians* call *Metaschematismus*. Thus James 3. 9, 10. speaking of the Tongue, saith, *Therewith bless we God, and therewith curse we Men*; adding, *These things ought not so to be*: Who from this will conclude, that the Apostle was one of those Cursters? But

Ans. 2. Secondly, This Objection hitteth not the matter; he saith not, *We sin daily in Thought, Word and Deed*; far less, that the *very Good Works, which God works in us by his Spirit, are sin*: Yea, the very next verse clearly shews, that upon *Confession and Repentance*, we are not only *forgiven*, but also *cleansed*; *He is faithful to forgive us our Sins, and to cleanse us from all Unrighteousness*: Here is both a *Forgiveness*, and removing of the Guilt, and cleansing or removing of the Filth; for to make *Forgiveness* and *Cleansing*, to belong both to the removing of the Guilt, as there is no reason for it from the Text, so it were a most violent forcing of the words, and would imply a needless Tautology. The Apostle having shewn, how that not the Guilt only, but even the Filth also of Sin is removed, subsumes his words in the time past in the 10th verse, *If we say we have not*

Ans. 3. *sinned, we make him a Lyar*. Thirdly, As *Augustine* well observed, in his Exposition upon the Epistle to the Galatians; *It is one thing not to sin, and another thing*

thing not to have *sin*: The Apostle's words are not, *If we say we sin not, or commit not sin daily*; but *if we say, we have no sin*: And betwixt these two there is a manifest difference; for in respect all have *sinned*, as we freely acknowledge, all may be said in a sense to have *sin*. Again, *Sin* may be taken for the *Seed of Sin*, which may be in those, that are redeemed from *actual Sinning*: But as to the Temptations and Provocations proceeding from it, being resisted by the Servants of God, and not yielded to, they are the Devil's *Sin*, that tempteth; not the Man's, that is preserved. *Fourthly*, This being considered, as also how positive and plain, once and again, the same Apostle is, in that very Epistle, as in divers places above-cited; is it equal or rational, to strain this one place, presently after so qualified and subsumed in the *time past*, to contradict not only other positive Expressions of his, but the whole tendency of his Epistle, and of the rest of the holy Commands and Precepts of the Scripture?

*It is one thing, not to sin; and another thing, not to have sin.*

*Answ. 4.*

*Secondly*; Their Second Objection is from two places of Scripture, much of one signification: The one is, *1 Kings 8. 46. For there is no Man that sinneth not.* The other is *Eccles. 7. 20. For there is not a just Man upon Earth, that doth good, and sinneth not.*

*Answ.*

I answer; *First*, These affirm nothing of a daily and continual *sinning*, so as never to be redeemed from it; but only, that all have *sinned*, or that there is none that doth not *sin*, tho' not always, so as never to cease to *sin*; and in this lies the Question. Yea, in that place of the *Kings*, he speaks within two verses of the returning of such *with all their Souls and Hearts*; which implies a possibility of leaving off *Sin*. *Secondly*, There is a respect to be had to the Seasons and Dispensations; for if it should be granted, that in *Solomon's* time there was none that *sinned not*; it will not follow, that there

*Diversity of Seasons and Dispensations respected.*

are none such now, or that it is a thing not now attainable by the Grace of God under the Gospel: For *A non esse ad non posse non valet sequela.* And lastly, This whole Objection hangs upon a false Interpretation; for the Hebrew word **נחמ** may be read in the *Potential Mood*, Thus, *There is no Man who may not sin*, as well as in the *Indicative*: so both the old Latin, *Junius* and *Tremellius*, and *Vatablus* have it; and the same word is so used, Psalm 119. 11. *I have hid thy Word in my Heart,* **לִמְעַן לֹא אֲחַטָּא לָךְ** that is to say, *That I may not sin against thee*, in the *Potential Mood*, and not in the *Indicative*; which being more answerable to the Universal Scope of the Scriptures, the Testimony of the Truth, and the sense almost of all Interpreters, doubtless ought to be so understood, and the other *Interpretation* rejected as *spurious*.

**Object. 3** *Thirdly*; They Object some Expressions of the Apostle Paul, Rom. 7. 19. *For the good, that I would, I do not; but the evil, which I would not, that I do.* And verse 24. *O wretched Man that I am! who shall deliver me from the Body of this Death?*

**Ans<sup>w</sup>.** I answer; This place infers nothing, unless it were apparent that the Apostle here were speaking of his own Condition, and not rather in the Person of others, or what he himself had sometimes born; which is frequent in Scripture, as in the case of Cursing, in *James*, before-mentioned. But there is nothing in the Text, that doth clearly signify the Apostle to be speaking of himself, or of a Condition he was then under, or was always to be under; yea, on the contrary, in the former Chapter (as afore is at large shewn) he declares, They were *Dead to sin*; demanding, *how such should yet live any longer therein?* Secondly; It appears, that the Apostle personated one not yet come to a Spiritual Condition, in that he saith, verse 14. *But I am Carnal, sold under Sin.* Now, is it to be imagined,

Paul personates the Wretched Man, to shew them the Redeemer.

gined, that the Apostle *Paul*, as to his own proper Condition, when he wrote that *Epistle*, was a *Carnal Man*, who in *chap. 1.* testifies of himself, That he was *separated to be an Apostle, capable to impart to the Romans spiritual Gifts*; and *chap. 8. ver. 2.* That the *Law of the Spirit of Life in Christ Jesus* had made him *free from the Law of Sin and Death*? so then he was not *Carnal*. And seeing there are *Spiritual Men* in this *Life*, as our *Adversaries* will not deny, and is intimated through this whole 8th Chapter to the *Romans*; it will not be denied, but the Apostle was one of them. So then, as his calling himself *Carnal*, in *chap. 7.* cannot be understood of his own proper state; neither can the rest of what he speaks there of that kind be so understood: yea after, *vers. 24.* where he makes that Exclamation, he adds in the next verse; *I thank God, through Jesus Christ our Lord*; signifying, that by him he witnessed deliverance; and so goeth on, shewing how he had obtained it in the next Chapter, *viz. 8. v. 35. Who shall separate us from the Love of Christ*? And *ver. 37. But in all these things we are more than Conquerors*: And in the last verse, *Nothing shall be able to separate us, &c.* But where-ever there is a continuing in *Sin*, there is a separation in some degree; seeing every *Sin* is contrary to *God*, and ἀνομία, i. e. a *Transgression of the Law*, 1 John 3. 4. and whoever committeth the least *Sin*, is overcome of it; and so, in that respect, is not a *Conqueror*, but *Conquered*. This Condition then, which the Apostle plainly testified, he with some others had obtained, could not consist with continual remaining and abiding in *Sin*.

*Whom Sin has Conquered, he is no Conqueror.*

*Fourthly*; They Object the *Faults and Sins of several Eminent Saints*, as *Noah, David, &c.*

I answer; That doth not at all prove the Case: *Ans.* For the Question is not, *Whether good Men may not fall into sin*, which is not denied; but, *Whether it be not possible for them not to sin*? It will not fol-

Can they  
that sin, be  
never freed  
from sin?

low, because these Men *sinned*; that therefore they were never *free of sin*, but always *sinned*: For at this rate of Arguing, it might be urged according to this Rule, *Contrariorum par ratio*, i. e. *The reason of Contraries is alike*: That if, because a good Man hath sinned once or twice, he can never be free from Sin, but must alway be daily and continually a Sinner all his Life long; then by the Rule of *Contraries*, If a wicked Man have done good once or twice, he can never be free from Righteousness, but must always be a righteous Man all his Lifetime: Which as it is most absurd in it self, so it is contrary to the plain Testimony of the Scripture, *Ezek. 33. 12, to 18.*

Object. 5 *Lastly; They Object, That if Perfection, or Freedom from Sin, be attainable, this will render Mortification of Sin useless, and make the Blood of Christ of no service to us; neither need we any more pray for Forgiveness of Sins.*

Answer.

Who fights,  
and not in  
hopes to  
Overcome  
his Foe?

I answer; I had almost omitted this *Objection*, because of the manifest Absurdity of it: For can Mortification of Sin be useless, where the end of it is obtained? seeing there is no attaining of this Perfection, but by Mortification. Doth the hope and belief of Overcoming, render the Fight unnecessary? Let Rational Men judge, which hath most sense in it; to say, as our Adversaries do, *It is necessary that we fight and wrestle, but we must never think of overcoming; we must resolve still to be overcome*: Or to say, *Let us fight, because we may overcome*? Whether do such as believe they may be cleansed by it, or those that believe they can never be cleansed by it, render the *Blood of Christ* most Effectual? If two Men were both grievously diseased, and applied themselves to a Physician for remedy; which of those do most commend the Physician and his Cure, he that believeth he may be cured by him, and as he feels himself cured, confesseth that he is so, and so can say, *This is a skilful Physician,*

Physician, this is a good Medicine, behold I am made whole by it? Or he that never is cured, nor ever believes that he can, so long as he lives? As for praying for *Forgiveness*, we deny it not; for that *all have sinned*; and therefore all need to pray that their *sins past* may be blotted out, and that they may be daily preserved from sinning. And if hoping or believing to be made *free from Sin*, hinders praying for *forgiveness of Sin*; it would follow, by the same inference, that Men ought not to forsake Murther, Adultery, or any of these gross Evils; seeing the more Men are Sinful, the more plentiful occasion there would be of asking Forgiveness of Sin, and the more work for Mortification. But the Apostle hath sufficiently refuted such Sin-pleasing Cavils in these words, *Rom. 6. 1, 2. Shall we continue in Sin, that Grace may abound? God forbid.*

Praying for  
Forgiveness  
of Sin.

But *lastly*; It may be easily answered by a Retortion to those that press this, from the words of the Lord's Prayer, *Forgive us our debts*, That this militates no less against perfect Justification, than against perfect Sanctification. For if all the Saints, the least as well as the greatest, be perfectly Justified in that very hour wherein they are Converted, as our Adversaries will have it, then they have Remission of Sins long before they die. May it not then be said to them, What need have ye to pray for Remission of Sin, who are already Justified, whose Sins are long ago forgiven, both past and to come?

§. X. But this may suffice: Concerning this possibility *Jerom* speaks clearly enough, *lib. 3. adver. Pelagium*; *This we also say, that a Man may not sin, if he will, for a time and place, according to his bodily weakness, so long as his Mind is intent, so long as the Cords of the Cythar relax not by any Vice*; and again in the same Book, *Which is that, that I said, that it is put in our power (to wit, being helped by the Grace*

Testimonies  
of the Fa-  
thers, con-  
cerning Per-  
fection, or  
Freedom  
from Sin  
Jerom.

of God) either to sin, or not to sin. For this was the Error of *Pelagius*, which we indeed reject and abhor, and which the *Fathers* deservedly withstood, That Man by his natural strength, without the help of God's Grace, could attain to that state, so as not to sin.

Augustine.

And *Augustine* himself, a great Opposer of the *Pelagian Heresie*, did not deny this Possibility, as attainable by the help of God's Grace; as in his Book *de Spiritu & Litera*, cap. 2. and his Book *de Naturâ & Gratiâ* against *Pelagius*, cap. 42, 50, 60, and 63. *de Gestis Concilii Palastini*, cap. 7. & 2. and *de Peccato Originali*, lib. 2. cap. 2.

Gelasius.

*Gelasius* also, in his Disputation against *Pelagius*, saith; But if any affirm, that this may be given to some Saints in this life, not by the power of Man's strength, but by the Grace of God, he doth well to think so confidently, and hope it faithfully;

That by the Gift of God all things are possible.

for by this Gift of God all things are possible. That this was the common Opinion of the *Fathers*, appears from the words of the *Aszansik Council*, Canon last, We believe also this, according to the Catholick Faith, that all that are baptized through Grace by Baptism received, and Christ helping them, and co-working, may and ought to do whatsoever belongs to Salvation, if they will faithfully labour.

Conclusion.

§. XI. Blessed then are they that believe in him, who is both able and willing to deliver as many as come to him through true Repentance from all Sin, and do not resolve, as these Men do, to be the Devil's Servants all their Life-time; but daily go on forsaking Unrighteousness, and forgetting those things that are behind, press forward towards the Mark, for the Prize of the high Calling of God in Christ Jesus: Such shall not find their Faith and Confidence to be in vain; but in due time shall be made Conquerors through him, in whom they have believed; and so overcoming, shall be established as Pillars in the House of God, so as they shall go no more out, Rev. 3. 12.

Phil. 3. 14.

Press forward to the Mark, the Prize, and overcoming.



## PROPOSITION IX.

*Concerning Perseverance, and the Possibility of falling from Grace.*

*Altho' this Gift, and inward Grace of God, be sufficient to work out Salvation; yet in those, in whom it is resisted, it both may and doth become their Condemnation. Moreover They, in whose Hearts it hath wrought in part to purifie and sanctifie them, in order to their further Perfection, may by disobedience fall from it, turn it to wantonness, Jude 4. make Shipwrack of Faith, 1 Tim. 1. 19. and after having tasted the heavenly Gift, and been made partakers of the Holy Ghost, again fall away, Heb. 6. 4, 5, 6. Yet such an increase and stability in the Truth may, in this Life, be attained, from which there can be no total Apostasie.*

§. I. **T**HE first sentence of this Proposition hath already been treated of in the *fifth* and *sixth* Propositions, where it hath been shewn, that that *Light*, which is given for *Life* and *Salvation*, becomes the *Condemnation* of those that refuse it; and therefore is already proved in those places, where I did demonstrate the possibility of Man's resisting the Grace and Spirit of God: And indeed it is so apparent in the Scriptures, that it cannot be denied, by such as will but seriously consider these Testimonies, *Prov. 1. 24, 25, 25. John 3. 18, 19. 2 Thess. 2. 11, 12. Acts 7. 51. & 13. 46. Rom. 1. 18.* As for the other part of it, That *they, in whom this Grace may have wrought in a good measure, in order to purifie and sanctifie them, tending to their further Perfection, may afterwards through disobedience fall away, &c.* The Testimonies of the Scripture, included in the Proposition it self, are sufficient to

prove it to Men of unbyass'd Judgment: But because, as to this part, our cause is common with many other *Protestants*, I shall be the more brief in it. For it is not my design to do that which is done already, neither do I covet to appear *knowing*, by writing much; but simply purpose to present to the World a faithful account of our Principles; and briefly to let them understand, what we have to say for our selves.

## I.

*A falling from Grace by Disobedience, Evinc'd.*

§. II. From these Scriptures then, included in the Proposition (not to mention many more, which might be urg'd) I Argue thus:

Arg. 1.

*If Men may turn the Grace of God into Wantonness, then they must once have had it:*

*But the First is true: Therefore also the Second.*

Arg. 2.

*If Men may make Shipwrack of Faith, they must once have had it; neither could they ever have had true Faith without the Grace of God:*

*But the First is true: Therefore also the Last.*

Arg. 3.

*If Men may have tasted of the Heavenly Gift, and been made partakers of the Holy Spirit, and afterwards fall away; they must needs have known in measure the Operation of God's Saving Grace and Spirit, without which no Man could taste the heavenly Gift, nor yet partake of the Holy Spirit:*

*But the First is true: Therefore also the Last.*

## II.

*The Doctrine of Election and Reprobation is inconsistent with Preaching, and daily Exhortation.*

Secondly; Seeing the contrary Doctrine is built upon this false Hypothesis, That Grace is not given for Salvation to any, but to a certain Elect Number, which cannot lose it; and that all the rest of Mankind, by an absolute Decree, are debarred from Grace and Salvation, that being destroy'd, this falls to the ground. Now as that Doctrine of theirs is wholly inconsistent with the daily Practice of those, that preach it; in that they exhort People to believe and be saved, while in the mean time, if they belong to the Decree of Reprobation, it is simply impossible for them so to do; and if to the Decree of Election, it is needless: seeing it is as impossible to them to miss of

it, as hath been before demonstrated. So also in this matter of *Perseverance*, their Practice and Principle are no less inconsistent and contradictory. For while they daily exhort People to be *Faithful to the end*, shewing them, if they continue not, they shall be *Cut-off*, and fall short of the *Reward*; which is very true: but no less inconsistent with that Doctrine, that affirms, *There is no hazard, because no possibility of departing from the least measure of true Grace*: Which if true, it is to no purpose to beseech them to *stand*, to whom God hath made it impossible to *fall*. I shall not longer insist upon the Probation of this; seeing what is said, may suffice to answer my design; and that the thing is also abundantly proved by many of the same Judgment. That this was the Doctrine of the *Primitive Protestants*, thence appears, that the *Augustane Confession* condemns it as an *Error of the Anabaptists*, to say, *That who once are Justified, they cannot lose the Holy Spirit*: Many such like Sayings are to be found in the common places of *Philip Melancthon*. *Vossius* in his *Pelagian History*, lib. 6. testifies, *That this was the common Opinion of the Fathers*: In the Confirmation of the *Twelfth Thesis*, pag. 587. he hath these words; *That this, which we have said, was the common Sentiment of Antiquity, those at present can only deny, who otherways perhaps are Men not unlearned, but nevertheless in Antiquity altogether strangers, &c.* These things thus observed, I come to the *Objections* of our Opposers.

*The Opinion of the Fathers concerning falling from Grace.*

§. III. First they Alledge, *That those places mentioned of making Shipwreck of Faith, is only understood of seeming Faith, and not of a real true Faith.* Object.

This *Objection* is very weak, and apparently contrary to the Text, 1 Tim. 1. 19. where the Apostle addeth to *Faith* a *good Conscience*, by way of Complaint: Whereas, if their *Faith* had been only seeming and hypocritical, the Men had been better without it, than with it; neither had they been worthy

*Answer.*

*A good and evil Conscience.*

worthy of blame, for losing that, which in it self was evil. But the Apostle expresly adds [*and of a good Conscience,*] which shews it was Real; neither can it be supposed, that Men could truly attain a *good Conscience*, without the Operation of *God's Saving Grace*; far less, that a *good Conscience* doth consist with a seeming, false and hypocritical Faith. Again, These places of the Apostle being spoken by way of Regret, clearly import, that these Attainments they had fallen from, were good and real, not false and deceitful; else he would not have Regretted their falling from them: And so he saith positively, *They tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, &c.* not that they seem'd to be so; which sheweth this *Objection* is very frivolous.

Object.2. Secondly; They Alledge, *Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jesus Christ, &c.* and *1 Pet. 1. 5. Who are kept by the Power of God through Faith unto Salvation.*

Ans. These Scriptures, as they do not affirm any thing positively contrary to us, so they cannot be understood otherwise, than as the Condition is performed upon our part; seeing *Salvation* is no other ways proposed there, but upon certain necessary Conditions to be performed by us; as hath been above proved, and as our Adversaries also acknowledge, as *Rom. 8. 13. For if ye live after the Flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the Body, ye shall live.* And *Heb. 3. 14. We are made partakers of Christ, if we hold the beginning of our Confidence stedfast unto the end.* For if these places of the Scripture, upon which they build their *Objection*, were to be admitted without these Conditions, it would manifestly overturn the whole Tenor of their Exhortations throughout all their Writings. Some other *Objections* there are, of the same nature, which are solved by the same Answers; which

Salvation is  
proposed  
upon cer-  
tain Condi-  
tions by us  
to be per-  
formed.

which also, because largely treated of by others, I omit; to come to that Testimony of the Truth, which is more especially ours in this matter, and is contained in the latter part of the Proposition, in these words; *Yet such an increase and stability in the Truth may in this Life be attained, from which there cannot be a total Apostasie.*

§. IV. As in the Explanation of the *fifth* and *sixth Propositions* I observed, that some, that had denied the Errors of others concerning *Reprobation*, and affirmed the *Universality of Christ's Death*, did notwithstanding fall short in sufficiently holding forth the Truth; and so gave the contrary party occasion, by their defects, to be strengthened in their Errors: So may it be said in this Case. As upon the one hand they Err, that affirm, *That the least degree of true and saving Grace cannot be fallen from*; so do they Err upon the other hand, that deny any such *stability* to be attained, *from which there cannot be a total and final Apostasie.* And betwixt these two Extrems lieth the Truth apparent in the Scriptures, which God hath revealed unto us by the Testimony of his Spirit, and which also we are made sensible of, by our own sensible Experience. And even as in the former Controversie was observed, so also in this, the defence of Truth will readily appear to such, as seriously weigh the matter: For the Arguments upon both hands, rightly applied, will as to this hold good; and the Objections, which are strong, as they are respectively urged against the two opposite *false Opinions*, are here easily solved, by the establishing of this *Truth*. For all the Arguments, which these alledge that affirm, *There can be no falling away*, may well be received upon the one part, as of those, who have attained to this Stability and Establishment, and their Objections solved by this Confession; so upon the other hand, the Arguments alledged from Scripture-Testimonies, by those that affirm

*The two Extrems some run into, by Asserting a final falling or not falling from Grace impossible.*

affirm *the possibility of falling away*, may well be received of such, as are not come to this Establishment, tho' having attained a measure of true Grace. Thus then the contrary Batterings of our Adversaries, who miss the Truth, do concur the more strongly to establish it, while they are destroying each other. But lest this may not seem to suffice to satisfy such as judge it *always possible for the best of Men, before they die, to fall away*; I shall add, for the proof of it, some brief Considerations, from some few Testimonies of the Scripture.

I. §. V. And *first*; I freely acknowledge, that it is good for all to be Humble, and in this respect not over-Confident, so as to lean to this, to foster themselves in Iniquity; or lie down in Security, as if they had attained this Condition; seeing *Watchfulness and Diligence is of indispensable necessity to all*. Watchfulness and Diligence is of indispensable necessity to all. *Watchfulness and Diligence is of indispensable necessity to all.* Here the Apostle supposeth it possible for him to be a *Cast-away*; and yet it may be judged, he was far more advanced in the Inward Work of *Regeneration*, when he wrote that *Epistle*, than many who now a-days too presumptuously suppose they cannot *fall away*; because they feel themselves to have attained some small degree of true *Grace*. But the Apostle makes use of this supposition, or possibility of his being a *Cast-away* (as I before observed) as an Inducement to him to be Watchful; *I keep under my Body, lest, &c.* Nevertheless the same Apostle, at another

another time, in the sense and feeling of *God's Holy Power*, and in the *Dominion* thereof, finding himself a Conqueror there-through over Sin and his Souls Enemies, maketh no difficulty to affirm, *Rom. 8. 38. For I am perswaded, that neither Death nor Life, &c.* which clearly sheweth, that he had attained a Condition, from which he knew he could not fall away.

But *secondly*; It appears such a Condition is attainable, because we are exhorted to it; and as hath been proved before, the Scripture never proposeth to us things impossible. Such an Exhortation we have from the Apostle, *2 Pet. 1. 10. Wherefore the rather, Brethren, give diligence to make your Calling and Election sure.* And tho' there be a Condition here proposed; yet since we have already proved, that it is possible to fulfil this Condition, then also the Promise annexed thereunto may be attained. And since, where assurance is wanting, there is still a place left for doubtings and despairs; if we would affirm it never attainable, then should there never be a place known by the Saints in this World, wherein they might be free of doubting and despair: Which as it is most absurd in it self, so it is contrary to the manifest Experience of Thousands.

*Thirdly*; God hath given to many of his Saints and Children, and is ready to give unto *All*, a full and certain Assurance, that they are his, and that no Power shall be able to pluck them out of his hand. But this Assurance would be no Assurance, if those, who are so Assured, were not Established and Confirmed, beyond all doubt and hesitation: If so, then surely there is no possibility for such to miss of that which God hath assured them of. And that there is such Assurance attainable in this Life, the Scripture abundantly declareth, both in general, and as to particular Persons. As first; *Rev. 3. 12. Him that overcometh, will I make a Pillar*

## II.

*A Condition attainable in this life, from which there is no falling away.*

## III.

*A certain Assurance and Establishment given of God to many of his Saints and children.*

*in the Temple of my God, and he shall go no more out, &c. which containeth a General Promise unto All. Hence the Apostle speaks of some that are sealed, 2 Cor. 1. 22. Who hath also sealed us, and given the Earnest of the Spirit in our Hearts: Wherefore the Spirit so sealing, is called the Earnest or Pledge of our Inheritance, Eph. 1. 13. In whom ye were sealed by the Holy Spirit of Promise. And therefore the Apostle Paul, not only in that of the Romans above-noted, declareth himself to have attained that Condition; but 2 Tim. 4. 7. he affirmeth in these words, I have fought a good fight, &c. which also many good Men have and do witness. And therefore, as there can be nothing more manifest, than that which the manifest Experience of this Time sheweth, and therein is found agreeable to the Experience of former Times; so we see, there have been both of old and of late, that have turned the Grace of God into Wantonness, and have fallen from their Faith and Integrity; thence we may safely conclude such a falling away possible. We also see, that some of old and of late have attained a certain Assurance, some time before they departed, that they should Inherit Eternal Life; and have accordingly died in that good hope: Of and concerning whom, the Spirit of God testified, That they are saved. Wherefore we also see, such a State is attainable in this Life, from which there is not a falling away: For seeing the Spirit of God did so testify, it was not possible, that they should perish; concerning whom He, who cannot lye, thus bare witness.*



## PROPOSITION. X.

*Concerning the Ministry.*

*As by the Light or Gift of God all true Knowledge in things Spiritual is received and revealed, so by the same, as it is manifested and received in the Heart, by the strength and power thereof, every true Minister of the Gospel is ordained, prepared, and supplied in the Work of the Ministry; and by the leading, moving, and drawing hereof, ought every Evangelist and Christian Pastor to be led and ordered in his labour and work of the Gospel, both as to the place where, as to the persons to whom, and as to the time wherein he is to Minister. Moreover they, who have this Authority, may and ought to preach the Gospel, tho' without Humane Commission or Literature; as on the other hand they, who want the Authority of this Divine Gift, however Learned or Authorized by the Commission of Men and Churches, are to be esteemed but as Deceivers, and not true Ministers of the Gospel. Also they who have receiv'd this holy and unspotted Gift, as they have freely received it, so are they freely to give it, without hire or bargaining, far less to use it as a Trade to get Money by: Yet if God hath called any one from their Employment or Trades, by which they acquire their Livelihood; it may be lawful for such, according to the liberty which they feel given them in the Lord, to receive such Temporals (to wit, what may be needful for them for Meat and Clothing) as are given them freely and cordially by those, to whom they have communicated Spirituals.*

The Gospel to be preach'd freely.  
Mat. 10. 8.

§. I. **H**itherto I have treated of those things which relate to the *Christian Faith and Christians*, as they stand each in his private and particular Condition; and how and what way every Man may be a  
*Christian*

The Church  
of God is  
the Spiritual  
Body of  
Christ.

*Christian* indeed, and so abide. Now I come in order to speak of those things that relate to *Christians*, as they are stated in a *Joint-Fellowship* and *Communion*, and come under a visible and outward *Society*; which *Society* is called the *Church of God*, and in Scripture compared to a *Body*; and therefore named the *Body of Christ*. As then in the Natural Body there be divers Members, all concurring to the common end of preserving and confirming the whole Body; so in this *Spiritual* and *Mystical Body*, there are also divers Members, according to the different Measures of *Grace* and of the *Spirit*, diversly administered unto *each Member*; and from this *Diversity* ariseth that *Distinction* of Persons in the *Visible Society of Christians*, as of *Apostles*, *Pastors*, *Evangelists*, *Ministers*, &c. That which in this Proposition is proposed, is, *What makes or constitutes any a Minister of the Church, what his Qualifications ought to be, and how he ought to behave himself?* But because it may seem somewhat preposterous, to speak of the *distinct Offices* of the *Church*, until something be said of the *Church* in general, tho' nothing positively be said of it in the Proposition; yet as here implied, I shall briefly premise something thereof, and then proceed to the particular Members of it.

§. II. It is not in the least my design to meddle with those tedious and many Controversies, wherewith the *Papists* and *Protestants* do tear one another concerning this thing; but only according to the Truth manifested to me, and revealed in me by the Testimony of the Spirit, according to that proportion of Wisdom given me, briefly to hold forth, as a necessary Introduction both to this matter of the *Ministry* and of *Worship*, which followeth, those things which I, together with my *Brethren*, do believe concerning the *Church*.

- I. The [*Church*] then, according to the Grammatical Signification of the word, as it is used in the Holy Scripture, signifies an *Assembly*, or *Gathering of*

of many into one place; for the Substantive ἐκκλησία comes from the word ἐκκαλέω *I call out of*, and originally from καλέω *I call*; and indeed, as this is the Grammatical sense of the Word, so also it is the Real and Proper signification of the Thing; the Church being no other thing, but the *Society, Gathering, or Company of such as God hath called out of the World, and Worldly spirit, to walk in his Light and Life.* The Church then so defined, is to be considered, as it comprehends all that are thus Called and Gathered truly by God, both such as are yet in this Inferiour World, and such as having already laid down the Earthly Tabernacle, are passed into their Heavenly Mansions; which together do make up the one *Catholick Church*, (concerning which there is so much Controversie.) Out of which Church, we freely acknowledge, there can be no Salvation; because under this Church, and its Denomination, are comprehended all, and as many, of whatsoever Nation, Kindred, Tongue or People they be (tho' outwardly strangers, and remote from those who profess *Christ and Christianity* in words, and have the benefit of the Scriptures) as become Obedient to the *holy Light, and Testimony of God* in their Hearts, so as to become sanctified by it, and cleansed from the evils of their ways. For this is the *Universal or Catholick Spirit*, by which many are called from all the *four corners of the Earth, and shall sit down with Abraham, Isaac and Jacob*: By this the *secret Life and Virtue* of Jesus is conveyed into many that are afar off; even as by the Blood that runs into the Veins and Arteries of the Natural Body, the Life is conveyed from the Head and Heart unto the extreamest parts. There may be Members therefore of this *Catholick Church* both among Heathens, Turks, Jews, and all the several sorts of Christians, Men and Women of Integrity and Simplicity of Heart, who tho' blinded in something in their Understanding, and perhaps burthened with the

The Etymology of the word ἐκκλησία (the Church) and signification of it.

No Salvation without the Church.

What the Church is?

Turks and Jews may become Members of this Church.

Superstitions and Formality of the several Sects, in which they are ingrossed; yet being upright in their Hearts before the Lord, chiefly aiming and labouring to be delivered from Iniquity, and loving to follow Righteousness, are by the secrets Touches of this *Holy Light* in their Souls, invivified and quickened, thereby secretly united to God, and there-through become true Members of this *Catholick Church*. Now the *Church*, in this respect, hath been in being in all Generations; for God never wanted some such Witnesses for him, tho' many times slighted, and not much observed by this World: And therefore this *Church*, tho' still in being, hath been oftentimes, as it were Invisible, in that it hath not come under the Observation of the Men of this World, being, as saith the Scripture, *Jer. 3. 14. One of a City, and two of a Family*. And yet, tho' the *Church* thus considered, may be as it were hid from wicked Men, as not then gathered into a *Visible Fellowship*, yea, and not observed even by some that are Members of it; yet may there notwithstanding many belong to it: As when *Elias* complained, he was *left alone*, *1 Kings 19. 18*. God answered unto him; *I have reserved to my self seven thousand Men, who have not bowed their knees to the Image of Baal*; whence the Apostle argues, *Rom. 11. the being of a Remnant* in his day.

## II.

§. III. *Secondly*; The *Church* is to be considered,

*The Definition of the Church of God, as Gathered into a Visible Fellowship.*

as it signifies a certain Number of Persons, gathered by God's Spirit, and by the Testimony of some of his Servants (raised up for that end) unto the Belief of the true Principles and Doctrines of the Christian Faith; who, through their Hearts being united by the same Love, and their Understanding informed in the same Truths, gather, meet, and assemble together to wait upon God, to worship him, and to bear a Joint-Testimony for the *Truth* against *Error*, suffering for the same, and so becoming, through this Fellowship, as one Family and

and Household in certain respects, do each of them watch over, teach, instruct, and care for one another, according to their several Measures and Attainments: Such were the *Churches* of the Primitive Times, gathered by the Apostles; whereof we have divers mentioned in the Holy Scriptures. And as to the *Visibility* of the *Church*, in this respect, there hath been a great Interruption since the Apostles days, by reason of the *Apostasie*; as shall hereafter appear.

§. IV. To be a *Member* then of the *Catholick Church*, there is need of the *Inward Calling* of God by his *Light in their Heart*, and a being leavened into the Nature and Spirit of it, so as to forsake Unrighteousness, and be turn'd to Righteousness, and in the inwardness of the Mind to be cut out of the *wild Olive-Tree* of our own first fallen Nature, and ingrafted into *Christ* by his *Word* and *Spirit in the Heart*. And this may be done in those, who are strangers to the History, (God not having pleased to make them partakers thereof) as in the *fifth* and *sixth Propositions* hath already been proved.

*How to become a Member of that Church?*

To be a *Member* of a particular *Church of Christ*, as this Inward Work is indispensibly necessary, so is also the Outward Profession of, and Belief in Jesus Christ, and those holy Truths delivered by his Spirit in the Scriptures; seeing the Testimony of the Spirit recorded in the Scriptures, doth answer the Testimony of the same Spirit in the Heart, even as *face answereth face in a glass*. Hence it follows, that the inward Work of Holiness, and forsaking Iniquity, is necessary in every respect to the being a Member in the *Church of Christ*; and that the outward Profession is necessary to be a Member of a particular gathered *Church*, but not to the being a Member of the *Catholick Church*; yet it is absolutely necessary, where God affords the opportunity of knowing it: And the outward

*The outward Profession of the Members of the true Church.*

Testimony is to be believed, where it is presented and revealed; the Sum whereof hath upon other occasions been already proved.

*The Members  
of the Anti-  
christian  
Church in  
the Apostasy  
their Empty  
Profession.*

§. V. But contrary hereunto, the Devil, that worketh and hath wrought in the *Mystery of Iniquity*, hath taught his Followers to affirm, *That no Man, however holy, is a Member of the Church of Christ, without the outward Profession; and that he be initiated thereunto by some outward Ceremonies.* And again, *That Men who have this outward Profession, tho' inwardly unholy, may be Members of the true Church of Christ, yea, and ought to be so esteemed.* This is plainly to put *Light for Darknes*, and *Darknes for Light*; as if God had a greater regard to Words than Actions, and were more pleased with vain Professions, than with real Holiness: But these things I have sufficiently refuted heretofore. Only from hence let it be observed, that upon this false and rotten Foundation *Antichrist* hath builded his *Babylonish Structure*, and the *Antichristian Church* in the *Apostasie* hath hereby reared her self up to that Heighth and Grandeur she hath attained; so as to exalt her self above all, that is called God, and sit in the Temple of God, as God.

*The Decay  
of the  
Church.*

For the particular *Churches of Christ*, gathered in the Apostle's days, soon after beginning to decay, as to the *inward Life*, came to be over-grown with several Errors, and the Hearts of the Professors of *Christianity* to be leavened with the Old spirit and Conversation of the World. Yet it pleased God for some *Centuries* to preserve that *Life* in many, whom he emboldened with Zeal to stand and suffer for his Name through the *Ten Persecutions*: But these being over, the meekness, gentleness, love, long-suffering, goodness and temperance of *Christianity* came to be lost. For after that the Princes of the Earth came to take upon them that Profession, and that it ceased to a Reproach to be a *Christian*, but rather became a means to Preferment;

*When Men  
became Chri-  
stians by  
Birth, and  
not by Con-  
version,  
Christianity  
came to be  
lost.*

Men

Men became such by Birth and Education, and not by Conversion and Renovation of Spirit: Then there was none so Vile, none so Wicked, none so Profane, who became not a Member of the *Church*. And the *Teachers* and *Pastors* thereof becoming the Companions of Princes, and so being enriched by their Benevolence, and getting vast Treasures and Estates, became puffed up, and as it were drunken with the vain Pomp and Glory of this World: and so Marshalled themselves in manifold Orders and Degrees; not without innumerable Contests and Alterations, who should have the \* *Precedency*. So the Virtue, Life, Substance, and Kernel of *Christian Religion* came to be lost, and nothing remained, but a Shadow and Image; which dead Image, or Carcass of *Christianity* (to make it take the better with the Superstitious Multitude of *Heathens*, that became engrossed in it, not by any inward Conversion of their Hearts, or by becoming less Wicked or Superstitious; but by a little change in the object of their Superstition) not having the inward Ornament and Life of the Spirit, became decked with many outward and visible Orders, and beautified with the Gold, Silver, precious Stones, and the other splendid Ornaments of this perishing World: So that this was no more to be accounted the *Christian Religion*, and *Christian Church*, notwithstanding the outward Profession, than the *dead Body* of Man is to be accounted a *living Man*; which, however cunningly embalmed, and adorned with ever so much Gold or Silver, or most precious Stones, or sweet Ointments, is but a dead Body still, without Sense, Life or Motion. For that *Apostate Church* of *Rome* has introduced no less Ceremonies and Superstitions into the *Christian Profession*, than was either among *Jews* or *Heathens*; and that there is and hath been as much, yea, and more Pride, Covetousness, unclean Lust, Luxury, Fornication, Profanity and Atheism among her Teachers and chief Bishops, than

\* As was betwixt the Bishop of *Rome* and the Bishop of *Constantinople*.

In the *Church* of *Rome* are no less Superstitions and Ceremonies introduced, than were either among *Jews* or *Heathens*.

ever was among any sort of People, none need doubt, that have read their own Authors, to wit, *Platina*, and others.

*Whether, and what difference there is between the Protestants and Papists in Superstitions?*

Now, tho' *Protestants* have reformed from her in some of the most gross Points, and absurd Doctrines, relating to the *Church* and *Ministry*; yet (which is to be regretted) they have but lop'd the Branches, but retain and plead earnestly for the same Root, from which these abuses have sprung. So that even among them, tho' all that Mass of Superstition, Ceremonies and Orders, be not again established; yet the same Pride, Covetousness and Sensuality is found to have overspread and leavened their *Churches* and *Ministry*; and the Life, Power and Virtue of *true Religion* is lost among them; and the very same Death, Barrenness, Driness and Emptiness, is found in their *Ministry*. So that in effect they differ from *Papists*, but in Form and some Ceremonies; being with them Apostatized from the Life and Power the true *Primitive Church* and her *Pastors* were in: So that of both it may be said truly (without breach of Charity) that having only a *form of Godliness* (and many of them not so much as that) they are *Deniers* of, yea, *Enemies* to the power of it. And this proceeds not simply from their not walking answerable to their own Principles, and so degenerating that way, (which also is true;) but which is worse, their setting down to themselves, and adhering to certain Principles, which naturally, as a cursed Root, bring forth these bitter Fruits: These therefore shall afterwards be examined and refuted, as the contrary Positions of Truth in the Proposition are explained and proved.

\* i. e. National.

The Protestant Church how they i. e. come Members thereof.

For as to the Nature and Constitution of a *Church*\* (abstract from their Disputes concerning its constant Visibility, Infallibility, and the Primacy of the *Church of Rome*) the *Protestants*, as in Practice, so in Principles, differ not from *Papists*; for they ingross within the compass of their *Church* whole Nations,



Nations, making their Infants Members of it, by sprinkling a little Water upon them; so that there is none so Wicked or Profane, who is not a Fellow-Member; no evidence of Holiness being required to constitute a Member of the Church. And look through the *Protestant Nations*, and there shall no difference appear in the Lives of the generality of the one, more than of the other; but he, who *ruleth in the Children of Disobedience*, reigning in both: So that the *Reformation*, through this defect, is but in holding some less gross Errors in the Notion; but not in having the Heart reformed and renewed, in which mainly the *Life of Christianity* consisteth.

*Christianity chiefly consists in the Renewing of the heart.*

§. VI. But the *Popish Errors* concerning the *Ministry*, which they have retained, are most of all to be Regretted, by which chiefly the Life and Power of *Christianity* is barred out among them, and they kept in Death, Barrenness and Driness: There being nothing more hurtful than an Error in this respect. For where a false and corrupt Ministry entereth, all other manner of Evils follows upon it, according to that Scripture-Adage, *Like People, like Priest*: For by their influence, instead of ministring Life and Righteousness, they minister Death and Iniquity. The whole *Backslidings* of the *Jewish Congregation* of Old are hereto ascribed: *The Leaders of my People have caused them to Err.* The whole Writings of the Prophets are full of such Complaints; and for this cause under the *New Testament*, we are so often warned and guarded to *beware of false Prophets, and false Teachers, &c.* What may be thought then, where all, as to this, is out of order; where both the Foundation, Call, Qualifications, Maintenance, and whole Discipline are different from, and opposite to the *Ministry* of the *Primitive Church*; yea, and necessarily tend to the shutting out of a *Spiritual Ministry*, and the bringing in and establishing of a *Carnal*? This shall appear by parts.

*A Popish, corrupt Ministry all Evils follow.*

*Like Priest, like People.*

*Hosai 4.*

Quest. I. §. VII. That then, which comes first to be questioned in this matter, is, concerning the *Call of a Minister*; to wit, *What maketh, or how cometh a Man to be a Minister, Pastor, or Teacher in the Church of Christ?*

Ans. We answer; By the *inward Power and Virtue of the Spirit of God*. For, as saith our Proposition, *Having*

*The Call of a Minister, and wherein it consisteth.*

*received the true Knowledge of things Spiritual by the Spirit of God, (without which they cannot be known) and being by the same in measure purified and sanctified, he comes thereby to be called and moved to minister to others;* being able to speak from a Living Experience, of what he himself is a witness; and therefore *knowing the Terror of the Lord, he is fit to persuade Men, &c.* 2 Cor. 5. 11. and his Words and Ministry, proceeding from the inward Power and Virtue, reach to the Heart of his Hearers, and make them approve of him, and be subject unto him. Our Adversaries are forced to confess, that this were indeed desirable, and best; but this they will not have to be absolutely necessary. I shall first prove the necessity of it; and then shew how much they Err in that, which they make more necessary than this Divine and Heavenly Call.

Arg. *First*: That which is necessary to make a Man a *Christian*, so as without it he cannot be truly one, must be much more necessary to make a Man a *Minister of Christianity*; seeing the one is a degree above the other, and has it included in it: Nothing less than he, that supposeth a *Master*, supposeth him first to have attained the Knowledge and Capacity of a *Scholar*. They that are not *Christians*, cannot be Teachers and Ministers among *Christians*:

1. *The necessity of an Inward Call to make a Man a Christian.*

But this Inward Call, Power and Virtue of the Spirit of God, is necessary to make a Man a *Christian*; as we have abundantly proved before in the Second Proposition, according to these Scriptures, *He that hath not the Spirit of Christ, is none of his. As many as are led by the Spirit of God, are the Sons of God.* Therefore

Therefore this Call, Moving and Drawing of the Spirit, must be much more necessary to make a Minister.

Secondly; All *Ministers* of the *New Testament* ought to be *Ministers* of the Spirit, and not of the Letter, according to that 2 Cor. 3. 6. and as the old Latin hath it, *Not by the Letter, but by the Spirit*: But how can a Man be a Minister of the Spirit, who is not inwardly Called by it? And who looks not upon the Operation and Testimony of the Spirit, as Essential to his Call? As he could not be a Minister of the Letter, who had thence no ground for his Call, yea, that were altogether a stranger to, and unacquainted with it; so neither can he be a Minister of the Spirit, who is a stranger to it, and unacquainted with the Motions thereof, and knows it not to draw, act, and move him, and go before him in the work of the *Ministry*. I would willingly know, how those that take upon them to be Ministers (as they suppose) of the Gospel, meerly from an outward Vocation, without so much as being any ways sensible of the Work of the Spirit, or any Inward Call therefrom, can either satisfy themselves or others, that they are *Ministers of the Spirit*, or wherein they differ from the *Ministers of the Letter*? For,

2. *The Ministry of the Spirit requires the Operation and Testimony of the Spirit.*

Thirdly; If this Inward Call, or Testimony of the Spirit, were not essential and necessary to a Minister, then the *Ministry* of the *New Testament* should not only be no ways preferable to, but in divers respects far worse than that of the *Law*. For under the *Law*, there was a certain Tribe allotted for the *Ministry*, and of that Tribe certain Families set apart for the *Priesthood* and other Offices, by the immediate Command of God to *Moses*; so that the People needed not be in any doubt, who should be Priests and Ministers of the holy things: yea, and besides this, God called forth, by the immediate Testimony of his Spirit, several at divers times to teach,

3. *Under the Law the People needed not to doubt, who should be Priests and Ministers.*

teach, instruct, and reprove his People, as *Samuel, Nathan, Elias, Elisha, Jeremiah, Amos*, and many more of the Prophets: But now under the *New Covenant*, where the *Ministry* ought to be more *spiritual*, the *Way* more *certain*, and the *Access* more *easy* unto the Lord, our Adversaries, by denying the necessity of this Inward and Spiritual Vocation, make it quite other ways. For there being now no certain Family, or Tribe, to which the *Ministry* is limited, we are left in uncertainty, to choose and have *Pastors* at a venture, without all certain Assent of the Will of God; having neither an outward Rule, nor Certainty in this affair, to walk by: For that the Scripture cannot give any certain Rule in this matter, hath in the *Third Proposition* concerning it, been already shewn.

A. Christ  
the Door.

John 10. 1.

*Fourthly*; Christ proclaims them all *Thieves and Robbers*, that enter not by him the Door into the *Sheep-fold*, but climb up some other way; whom the *Sheep* ought not to hear: But such as come in without the Call, Movings and Leadings of the Spirit of Christ, wherewith he leads his Children into all Truth, come in certainly not by Christ, who is the Door, but some other way; and therefore are not true *Shepherds*.

Succession  
pleaded by  
the false  
Church from  
Christ and  
his Apostles.

§. VIII. To all this they Object the *Succession of the Church*; alledging, That since Christ gave a Call to his *Apostles and Disciples*, they have conveyed that Call to their *Successors*, having power to ordain *Pastors and Teachers*; by which power the Authority of *Ordaining and making Ministers and Pastors* is successively conveyed to us; so that such, who are *Ordained and Called by the Pastors of the Church*, are therefore true and lawful *Ministers*; and others, who are not so Called, are to be accounted but *Intruders*. Hereunto also some *Protestants* add a *Necessity*, tho' they make it not a thing *Essential*; That besides this Calling of the Church, every one being Called, ought to have the *Inward Call of the Spirit*, inclining him so chosen to his Work: But this

this they say is *subjective*, and not *objective*; of which before.

As to what is subjoined of the Inward Call of the Spirit, in that they make it not Essential to a true Call, but a Supererrogation, as it were; it sheweth, how little they set by it: since those, they admit to the Ministry, are not so much as questioned in their Trials, whether they have this or not. Yet, in that it hath been often mentioned, especially by the *Primitive Protestants* in their Treatises of this Subject, it sheweth how much they were secretly Convinced in their Minds, that this Inward Call of the Spirit was most Excellent, and preferable to any other; and therefore in the most Noble and Heroick Acts of the *Reformation*, they laid claim unto it; so that many of the *Primitive Protestants* did not scruple both to despise and disown this *Outward \* Call*, when urged by the *Papists* against them. But now *Protestants*, having gone from the Testimony of the Spirit, plead for the same *Succession*; and being pressed (by those, whom God now raiseth up by his Spirit, to reform those Abuses that are among them) with the Example of their Fore-fathers Practice against *Rome*, they are not at all ashamed utterly to deny, that their Fathers were call'd to their Work by the inward and immediate Vocation of the Spirit; clothing themselves with that Call, which they say their Fore-fathers had, as Pastors of the *Roman Church*. For thus (not to go further) affirmeth *Nicolaus Arnoldus* \* in a Pamphlet written against the same Propositions, called, *A Theologicke Exercitation*, Sect. 40. averring; That they pretended not to an Immediate Act of the Holy Spirit; but Reformed by the Virtue of the Ordinary Vocation, which they had in the Church, as it then was, to wit, that of *Rome*, &c.

*Answ.*

*The Call of the Spirit preferred to any other by Primitive Protestants.*

*\* Succession.*

*Modern Protestants denying the Call of the Spirit.*

*\* Who gives himself our Doctor and Professor of Sacred Theology at Franquefort*

§. IX. Many Absurdities do *Protestants* fall into, by deriding their Ministry thus through the Church of

*Absurdities  
Protestants  
fall into, by  
deriving  
their Mini-  
stry through  
the Church  
of Rome.*

of Rome. As first, They must acknowledge her to be a true *Church of Christ*, tho' only Erroneous in some things; which contradicts their *Fore-fathers* so frequently, and yet truly, calling her *Antichrist*. Secondly; They must needs acknowledge, that the *Priests* and *Bishops* of the *Romish Church*, are true *Ministers* and *Pastors* of the *Church of Christ*, as to the Essential part; else they could not be fit Subjects for that Power and Authority to have resided in; neither could they have been Vessels capable to receive that Power, and again transmit it to their Successors. Thirdly; It would follow from this, that the *Priests* and *Bishops* of the *Romish Church*, are yet really true *Pastors* and *Teachers*: For if *Protestant Ministers* have no Authority, but what they received from them; and since the *Church of Rome* is the same, she was at that time of the Reformation, in Doctrine and Manners; and she has the same Power now, she had then; and if the Power lie in the *Succession*, then these *Priests* of the *Romish Church* now, which derive their Ordination from those *Bishops* that Ordained the first *Reformers*, have the same Authority, which the Successors of the Reformed have; and consequently are no less *Ministers* of the *Church*, than they are. But how shall this agree with that Opinion, which the *Primitive Protestants* had of the *Romish Priests* and *Clergy*, to whom *Luther* did not only deny any Power or Authority; but contrarywise affirmed, *That it was wickedly done of them, to assume to themselves only this Authority to Teach, and be Priests and Ministers, &c.* For he himself affirmed, *That every good Christian (not only Men, but even Women also) is a Preacher.*

*Luther affirmed, that  
a Woman  
might be a  
Preacher.*

*The pre-  
tended Suc-  
cession of  
Papists and  
Protestants  
explained.*

§. X. But against this vain Succession, as asserted either by the *Papists* and *Protestants*, as a necessary thing to the Call of a Minister, I Answer; That such as plead for it, as a sufficient or necessary thing to the Call of a Minister, do there-  
by

by sufficiently declare their Ignorance of the Nature of *Christianity*, and how much they are strangers to the Life and Power of a *Christian Ministry*, which is not entail'd to Succession, as an outward Inheritance; and herein, as hath been often before observed, they not only make the *Gospel* not better than the *Law*, but even far short of it. For *Jesus Christ*, as he regardeth not any distinct particular Family, or Nation, in the gathering of his Children; but only such, as are joined to, and leavened with his own pure and righteous Seed: So neither regards he a bare outward Succession, where his pure, immaculate and righteous Life is wanting; for that were all one. He took not the Nations into the *New Covenant*, that he might suffer them to fall into the old Errors of the *Jews*; or to approve them in their Errors: but that he might gather unto himself, a pure People out of the Earth. Now this was the great Error of the *Jews*, to think they were the Church and People of God, because they could derive their outward Succession from *Abraham*; whereby they reckoned themselves the *Children of God*, as being the Off-spring of *Abraham*, who was the *Father of the Faithful*. But how severely doth the Scripture rebuke this vain and frivolous Pretence? Telling them, *That God is able of the stones to raise Children unto Abraham*; and that not the outward Seed, but those that were found in the Faith of *Abraham*, are the true *Children of faithful Abraham*. Far less then can this pretence hold among *Christians*, seeing Christ rejects all outward Affinity of that kind: *These*, saith he, *are my Mother, Brethren and Sisters, who do the Will of my Father, which is in Heaven*: And again; *He looked round about him, and said, Who shall do the Will of God, these* (saith he) *are my Brethren*. So then, such as do not the Commands of Christ, are not found clothed with his Righteousness, are not his Disciples; and that which a Man hath not, he cannot give to another:

*The Jews Error of Abraham's outward Succession.*

Mat. 12. 48,  
&c.  
Mark 3. 33,  
&c.

*The Form  
(of Godli-  
ness) is en-  
tail'd to the  
Power and  
Substance,  
and not the  
Substance to  
the Form.*

ther : And it's clear, that no Man nor Church, tho' truly Called of God, and as such having the Authority of a Church and Minister, can any longer retain that Authority, than they retain the Power, Life and Righteousness of *Christianity* : For the Form is entail'd to the Power and Substance ; and not the Substance to the Form. So that when a Man ceaseth inwardly in his Heart to be a *Christian* (where his Christianity must lie) by turning to Satan, and becoming a Reprobate, he is no more a *Christian*, tho' he retain the Name and Form ; than a dead Man is a Man, tho' he hath the Image and Representation of one ; or than the Picture or Statue of a Man is a Man : And tho' a dead Man may serve to a Painter to retain some imperfect Representation of the Man, that sometimes was alive, and so one Picture may serve to make another by ; yet none of those can serve to make a true Living Man again, neither can they convey the Life and Spirit of the Man ; it must be God, that made the Man at first, that alone can revive him. As Death then makes such Interruption of an outward natural Succession, that no Art nor outward Form can uphold ; and as a dead Man, after he is dead, can have no Issue ; neither can dead Images of Men, make living Men : So that it is the Living that are only capable to succeed one another ; and such as die, so soon as they die, cease to succeed, or to transmit Succession. So it is in Spiritual things ; it is the Life of Christianity, taking place in the Heart, that makes a Christian ; and so it is a number of such, being alive, joined together in the Life of Christianity, that make a Church of Christ ; and it is all those, that are thus alive and quickened, considered together, that make the Catholick Church of Christ : Therefore where this Life ceaseth in one, then that one ceaseth to be a Christian ; and all Power, Virne and Authority, which he had as a Christian, ceaseth with it ; so that if he hath been

*Succession  
interrupted.*

*The Living  
Members  
make the  
Church :  
Life lost,  
the Church  
is ceasing.*



been a Minister or Teacher, he ceaseth to be so any more: And tho' he retain the Form, and hold to the Authority in words, yet that signifies no more, nor is it of any more real Virtue and Authority, than the meer Image of a dead Man. And as this is most agreeable to Reason, so it is the Scriptures Testimony; for it is said of *Judas*, Acts 1. 25. *That Judas fell from his Ministry and Apostleship by Transgression*; so his Transgression caused him to cease to be an Apostle any more: Whereas, had the Apostleship been entailed to his Person, so that Transgression could not cause him to lose it, until he had been formally degraded by the Church (which *Judas* never was, so long as he lived) *Judas* had been as really an Apostle, after he betrayed Christ, as before. And as it is of one, so of many, yea, of a whole Church: For seeing nothing makes a Man truly a Christian, but the Life of Christianity, inwardly Ruling in his Heart; so nothing makes a Church, but the gathering of several true Christians into one Body. Now where all these Members lose this Life, there the Church ceaseth to be, tho' they still uphold the Form, and retain the Name: For when that which made them a Church, and for which they were a Church, ceaseth; then they cease also to be a Church: And therefore the Spirit, speaking to the Church of *Laodicea*, because of her *Luke-warmness*, Rev. 3. 16. threatneth to *Spue her out of his Mouth*. Now, suppose the Church of *Laodicea* had continued in that *Luke-warmness*, and had come under that Condemnation and Judgment, tho' she had retained the Name and Form of a Church, and had had her Pastors and Ministers, as no doubt she had at that time; yet surely she had been no true Church of Christ, nor had the Authority of her Pastors and Teachers been to be regarded, because of an outward Succession, tho' perhaps some of them had it immediately from the Apostles. From all which I infer, That since the

*Judas fell from his Ministry by Transgression.*

*The Luke-warmness of the Church of Laodicea.*

Authority

Authority of the Christian Church and her Pastors is always united, and never separated from the inward Power, Virtue, and righteous Life of Christianity; where this ceaseth, that ceaseth also. But our Adversaries acknowledge, *That many, if not most of those, by and through whom they derive this Authority, were altogether destitute of this Life and Virtue of Christianity: Therefore they could neither receive, have, nor transmit any Christian Authority.*

**Object.** But if it be Objected, *That tho' the generality of the Bishops and Priests of Rome, during the Apostasie, were such wicked Men; yet Protestants affirm, and thou thy self seemest to acknowledge, that there were some good Men among them, whom the Lord regarded, and who were true Members of the Catholick Church of Christ; might not they then have transmitted this Authority?*

**Ansiv.** I answer; This saith nothing, in respect *Protestants* do not at all lay claim to their Ministry, as transmitted to them by a direct Line of good Men; which they can never shew, nor yet pretend to: but generally place this Succession as inherent in the whole Pastors of the Apostate Church. Neither do they plead their Call to be good and valid, because they can derive it through a Line of good Men, separate and observably distinguishable from the rest of the Bishops and Clergy of the *Romish Church*; but they derive it as an Authority residing in the whole: For they think it *Heresie* to judge, that the Quality or Condition of the *Administrator* doth any ways invalidate or prejudice his work.

*The Protestants plead for a Succession in heresy.*

This vain and pretended Succession not only militates against, and fights with the very manifest purpose and intent of Christ, in the gathering and calling of his Church; but makes him (so to speak) more blind and less prudent, than natural Men are in conveying and establishing their outward Inheritances. For where an Estate is entailed

tailed to a certain Name and Family, when that Family weareth out, and there is no lawful Successor found of it, that can make a just Title appear, as being really of Blood and Affinity to the Family; it is not lawful for any one of another Race or Blood, because he assumes the Name or Arms of that Family, to possess the Estate, and claim the Superiorities and Priviledges of the Family: but by the Law of Nations the Inheritance devolves into the Prince, as being *Ultimus Heres*; and so he giveth it again immediately to whom he sees meet, and makes them bear the Name and Arms of the Family, who then are entitled to the Priviledges and Revenues thereof. So in like manner, the true Name and Title of a *Christian*, by which he hath Right to the *Heavenly Inheritance*; and is a Member of *Jesus Christ*, is inward *Righteousness* and *Holiness*, and the Mind redeemed from the *Vanities*, *Lusts*, and *Iniquities* of this World: and a Gathering or Company, made up of such Members, makes a Church. Where this is lost, the Title is lost; and so the true Seed, to which the Promise is, and to which the Inheritance is due, becomes extinguished in them, and they become dead as to it: and so it retires, and devolves it self again into Christ, who is the *Righteous Heir of Life*; and he gives the Title and true Right again immediately, to whom it pleaseth him, even to as many as being turned to his *pure Light* in their *Consciences*, come again to walk in his *Righteous and Innocent Life*, and so become true Members of his *Body*, which is the *Church*. So the Authority, Power and Heirship are not annexed to Persons, as they bear the meer Names, or retain a Form, holding the bare Shell or Shadow of *Christianity*: But the Promise is to *Christ*, and to the *Seed*, in whom the Authority is inherent, and in as many as are one with him, and united unto him by Purity and Holiness, and by the Inward Renovation and Regeneration of their Minds.

An Estate  
void of  
Heirship  
devolves to  
the Prince,  
none claims  
it, but whom  
he sees meet  
to give it;  
so the Heir-  
ship of Life  
is enjoyed  
from Christ,  
the true  
Heir.

1.  
The House  
of God is  
no polluted  
Nest; no A-  
theist nor  
Pretender  
there can  
rest.

Moreover, this pretended Succession is contrary to Scripture-definitions, and the nature of the Church of Christ, and of the true Members. For *first*; *The Church is the House of God, the Pillar and Ground of Truth*, 1 Tim. 3. 15. But according to this Doctrine, the *House of God* is a polluted Nest of all sort of Wickedness and Abominations, made up of the most ugly, defiled and perverse Stones that are in the Earth; where the Devil rules in all manner of Unrighteousness. For so our Adversaries confess, and History informs, the *Church of Rome* to have been, as some of their *Historians* acknowledge; and if that be truly the *House of God*, what may we call the *House of Satan*? Or may we call it therefore the *House of God*, notwithstanding all this Impiety, because they had a bare Form, and that vitiated many ways also; and because they pretended to the name of *Christianity*, tho' they were *Antichristian*, *Devillish* and *Atheistical* in their whole Practice and Spirit, and also in many of their Principles? Would not this infer yet a greater Absurdity, as if they had been something to be accounted of, because of their Hypocrisie and Deceit, and false Pretences? Whereas the Scripture looks upon that as an Aggravation of Guilt, and calls it *Blasphemy*, Rev. 2. 9. Of two wicked Men, he is most to be abhorred, who covereth his Wickedness with a vain Pretence of God and Righteousness: Even so these *abominable Beasts*, and *fearful Monsters*, who look upon themselves to be *Bishops* in the *Apostate Church*, were never a whit the better, that they falsely pretended to be the Successors of the Holy Apostles; unless to Lye be commendable, and that Hypocrisie be the way to Heaven. Yea, were not this to fall into that Evil condemned among the Jews, Jer. 7. 4. *Trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these; throughly amend your ways, &c.* as if such outward Names and Things were the thing the Lord regard-

ed, and not inward Holiness? Or can that then be the Pillar and Ground of Truth, which is the very Sink and Pit of Wickedness; from which so much Error, Superstition, Idolatry, and all Abomination spring? Can there be any thing more contrary both to Scripture and Reason?

*Secondly; The Church is defined to be the Kingdom of the dear Son of God, into which the Saints are translated; being delivered from the Power of Darkness. It is called the Body of Christ, which from him by Joins and Bands having nourishment ministred, and knit together, increaseth with the increase of God, Col. 2. 19. But can such Members, such a Gathering, as we have demonstrated that Church and Members to be, among whom they alledge their pretended Authority to have been preserved, and through which they derive their Call; can such, I say, be the Body of Christ, or Members thereof? Or is Christ the Head of such a corrupt, dead, dark, abominable stinking Carcase? If so, then might we not as well affirm against the Apostle, 2 Cor. 6. 14. That Righteousness hath fellowship with Unrighteousness, that Light hath communion with Darkness, that Christ hath concord with Belial, that a Believer hath part with an Infidel, and that the Temple of God hath agreement with Idols? Moreover, no Man is called the Temple of God, nor of the Holy Ghost, but as his Vessel is purified, and so he fitted and prepared for God to dwell in: And many, thus fitted by Christ, become his Body, in and among whom he dwells and walks; according as it is written, I will dwell in them, and walk in them, and I will be their God, and they shall be my People. It is therefore that we may become the Temple of Christ, and People of God, that the Apostle in the following verse exhorts, saying out of the Prophet, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my Sons and Daughters,*

2.  
Christ is the  
Head, his  
Body un-  
defiled.

What Fel-  
lowship hath  
Christ with  
Belial?

2 Cor. 6.  
17, 18.

*saith the Lord Almighty.* But to what purpose is all this Exhortation? And why should we separate from the Unclean, if a meer outward Profession and Name be enough to make the true Church; and if the Unclean and Polluted were both the Church and lawful Successors of the Apostles, inheriting their Authority, and transmitting it to others? Yea, how can the Church be the *Kingdom of the Son of God*, as contra-distinguished from the *Kingdom and Power of Darkness*? And what need, yea, what possibility of being Translated out of the one into the other, if those, that make up the Kingdom and Power of Darkness, be real Members of the true Church of Christ; and not simply Members only, but the very Pastors and Teachers of it? But how do they *increase in the Increase of God, and receive Spiritual Nourishment from Christ the Head*, that are Enemies of him in their Hearts by wicked works, and openly go into Perdition? Verily, as no Metaphysical and nice Distinctions, (that tho' they were practically, as to their own private States, Enemies to God and Christ, and so Servants of Satan; yet they were, by virtue of their Office, Members and Ministers of the Church, and so able to transmit the Succession) I say, as such invented and frivolous Distinctions will not please the Lord God, neither will he be deluded by such, nor make up the glorious Body of his Church with such meer outside Hypocritical Shews, nor be beholden to such painted Sepulchres, for to be Members of his Body, which is sound, pure, and undefiled (and therefore he needs not such false and corrupt Members to make up the defects of it:) So neither will such Distinctions satisfie truly Tender and Christian Consciences: especially considering, the Apostle is so far from desiring us to regard that, as that we are expressly commanded, to *turn away from such as have a form of Godliness, but deny the Power of it.*

Priests frivolous Distinction of Enemies to God by Practice, and Members of his Church by Office.

For we may well Object against these, as the Poor Man did against the Proud Prelate, that went about to cover his vain and unchristian-like Sumptuousness, by distinguishing, that it was *not as Bishop, but as Prince, he had all that Splendor* : To which the poor Rustick wisely is said to have answered; *When the Prince goeth to Hell, what shall become of the Prelate?* And indeed this were to suppose the Body of Christ to be defective, and that to fill up these defective places, he puts counterfeit and dead stuff, instead of real Living Members; like such as lose their Eyes, Arms or Legs, who make counterfeit ones of Timber or Glass instead of them. But we cannot think so of Christ; neither can we believe, for the Reasons above adduced, that either we are to account, or that Christ doth account, any Man or Men a whit the more Members of his Body, because, tho' they be really wicked, they hypocritically and deceitfully cloath themselves with his Name pretended to it; for this is contrary to his own Doctrine, where he saith expressly, *John 15. 1, 2, 3, 4, 5, 6, &c.* That *he is the Vine, and his Disciples are the Branches; that except they abide in him, they cannot bear fruit; and if they be unfruitful, they shall be cast forth as a Branch, and wither.* Now I suppose these cut and withered Branches, are no more true Branches, nor Members of the Vine; they can no more draw Sap nor Nourishment from it, after that they are cut off, and so have no more Virtue, Sap, nor Life: What have they then to Boast or Glory of any Authority, seeing they want that Life, Virtue and Nourishment, from which all Authority comes? So such Members of Christ, as are become dead to him through Unrighteousness, and so derive no more Virtue nor Life from him, are cut off by their Sins, and wither, and have no more any true or real Authority; and their boasting of any, is but an Aggravation of their Iniquity by hypocrisy and deceit. But further, would not this

*The Answer of a poor Rustick to a proud Prelate.*

*A Wither'd Branch can draw no Nourishment; so has no Life nor Virtue.*

*A Living  
Head upon  
a Lifeless  
Body, what  
a Monster  
would that  
be?*

make Christ's Body a meer shadow and phantasm? Yea, would it not make him the Head of a lifeless, rotten, stinking Carcase, having only some little outward false shew, while inwardly full of rottenness and dirt? And what a Monster would these Men make of Christ's Body, by assigning it a real, pure, living, quick Head, full of Virtue and Life; and yet tied to such a dead lifeless Body, as we have already described these Members to be, which they alledge to have been the Church of Christ? Again, The Members of the *Church of Christ* are specified by this Definition, to wit, as being the *Sanctified in Christ Jesus*, 1 Cor. 1. 2. But this Notion of *Succession* supposeth not only some Unsanctified Members to be of the *Church of Christ*, but even the whole to consist of Unsanctified Members; yea, that such as were professed *Necromancers*, and open Servants of *Satan*, were the true Successors of the Apostles, and in whom the Apostolick Authority resided, these being the Vessels, through whom this Succession is transmitted; tho' many of them, as all *Protestants*, and also some *Papists* confess, attained these Offices in the (so called) *Church*, not only by such means as *Simon Magus* sought it; but by much worse, even by Witchcraft, Murther, Traditions, Money and Treachery, which *Platina* himself confesseth \* of divers Bishops of *Rome*.

\* In the  
Life of Be-  
nedict. 4.  
of Joh. 16.  
of Sylvester  
3. of Boni-  
face 8. of  
Steph. 6.  
of Joan 8.  
Als Onu-  
phrius An-  
notations  
upon this  
Papefs (or  
Popes) to-  
wards the  
end.

§. XI. But such as Object not this Succession of the Church (which yet most *Protestants* begin now to do) distinguish in this matter, affirming, *That in a great Apostasie, such as was that of the Church of Rome, God may raise up some singularly by his Spirit, who from the Testimony of the Scriptures, perceiving the Errors into which, such as bear the name of Christians, are fallen, may instruct and teach them; and then become Authorized by the People's joining with, and accepting of their Ministry only. Most of them also will affirm, That the Spirit herein is subjective, and not objective.*



But they say; That where a Church is Reformed, Object. (such as they pretend the Protestant-Churches are) there an ordinary, orderly Call is necessary; and that of the Spirit, as extraordinary, is not to be sought after: Alledging, That *Res aliter se habet in Ecclesiâ Constituendâ, quàm in Ecclesiâ Constitutâ*; that is, There is a difference in the Constituting of a Church, and after it is Constituted.

I answer; This Objection as to us saith nothing; *Ans.* seeing we accuse, and are ready from the Scriptures to prove the Protestants guilty of gross Errors, and needing Reformation, as well as they did, and do the Papists; and therefore we may justly lay claim, if we would, to the same Extraordinary Call, having the same Reason for it, and as good Evidence to prove ours, as they had for theirs. As for that Maxim, viz. That the case is different in a constituting Church, and a Church constituted, I do not deny it; and therefore there may be a greater measure of Power required to the one, than to the other; and God in his Wisdom distributes the same as he sees meet. But that the same Immediate Assistance of the Spirit is not necessary for Ministers in a Gathered Church, as well as in Gathering One, I see no solid Reason alledged for it. For sure Christ's Promise was, *To be with his Children to the end of the World*; and they need him no less to preserve and guide his Church and Children, than to gather and beget them. Nature taught the Gentiles this Maxim,

*A difference  
Objected be-  
tween a  
Constituting  
Church, and  
one as Con-  
stituted.*

*Non minor est Virtus, quam quærere, parva tueri.*  
Englised thus,

For to Defend what ye attain,  
Requires no less Strength than to gain.

For it is by this Inward and Immediate Operation of the Spirit (which Christ hath promised to lead his Children with into all Truth, and to teach them all things) that Christians are to be led in all steps (as well last as first) which relates to God's Glory,

*'Tis a De-  
vice of Sa-  
tan for Men  
to put the  
Spirit's lead-  
ings far off  
to former  
times.*

and their own *Salvation*; as we have heretofore sufficiently proved, and therefore need not now repeat it. And truly this Device of *Satan*, whereby he has got People to put the Immediate Guidings and Leadings of God's Spirit, as an extraordinary thing, afar off, which their *Fore-fathers* had, but which they now are neither to wait for, nor expect, is a great cause of the growing *Apostasie* upon the many gathered Churches; and is one great Reason why a dry, dead, barren, lifeless, spiritless Ministry, which leavens the People into the same Death, doth so much abound, and is so much overspreading even the *Protestant Nations*, that their Preachings and Worships, as well as whole Conversation, is not to be discerned from *Popish*, by any fresh living Zeal, or lively Power of the Spirit accompanying it; but meerly by the difference of some Notions and Opinions.

Object. §. XII. Some unwise and unwary *Protestants* do sometimes Object to us, *That if we have such an Im-  
mediate Call, as we lay claim to, we ought to confirm it  
by Miracles.*

Answer.

*Whether  
Miracles be  
now necessa-  
ry to confirm  
the Gospel?  
John Baptist  
and divers  
Prophets  
did none.*

But this being an Objection once and again urg-  
ed against the *Primitive Protestants* by the *Papists*, we  
need but in short return the Answer to it, that  
they did to the *Papists*; to wit, *That we need nat  
Miracles, because we preach no new Gospel, but that  
which is already confirmed by all the Miracles of Christ  
and his Apostles; and that we offer nothing, but that  
which we are ready and able to confirm by the Testimony  
of the Scriptures, which both already acknowledge to be  
true: And that John the Baptist, and divers of the  
Prophets did none, that we hear of, and yet were  
both Immediately and Extraordinarily sent. This  
is the common Protestant Answer, therefore may  
suffice in this place; tho', if need were, I could  
say more to this purpose, but that I study Bre-  
vity.*

§. XIII. There is also another sort of *Protestants*, to wit, the *English Independents*; who differing from the *Calvinistical Presbyterians*, and denying the Necessity of this *Succession*, or the Authority of any *National Church*, take another way; affirming, That such as have the benefit of the *Scriptures*, any Company of People, agreeing in the Principles of Truth, as they find them there declared, may constitute among themselves a Church, without the Authority of any other; and may choose to themselves a Pastor, who by the Church thus constituted and consenting, is Authorized; requiring only the Assistance and Concurrence of the *Pastors* of the Neighbouring Churches, (if any be) not so much as absolutely necessary to Authorize, as decent for Orders sake. Also they go so far, as to affirm, That in a Church so constituted, any *gifted Brother* (as they call them) if he find himself qualified thereto, may instruct, exhort, and preach in the Church; tho' as not having the Pastoral Office, he cannot administer that which they call their Sacraments.

*The Constitution of the Independent Church.*

*Gifted Brethren.*

To this I answer, That this was a good step out of the *Babylonish Darkness*, and no doubt did proceed from a real Discovery of the Truth, and from the sense of a great Abuse of the promiscuous *National Gatherings*. Also this Preaching of the *Gifted Brethren* (as they called them) did proceed at first from certain lively Touches and Movings of the Spirit of God upon many: But (alas!) because they went not forward, that is much decayed among them; and the *Motions* of God's Spirit begin to be denied and rejected among them now, as much as by others.

*Their Loss and Decay.*

But as to their pretended Call from the Scripture, I answer: The Scripture gives a meer Declaration of true things, but no Call to particular Person; so that tho' I believe the things there written to be true, and deny the Errors which I find there testified against; yet as to those things, which may

*The Scripture gives no Call to Persons individual.*

may be my particular Duty, I am still to seek; and therefore I can never be resolved in the Scripture, whether I (such a one by name) ought to be a Minister? And for the resolving this Doubt, I must needs recur to the Inward and Immediate Testimony of the Spirit; as in the Proposition concerning the *Scriptures* more at large is shewn.

§. XIV. From all this then we do firmly conclude, that not only in a general *Apostasie* it is needful, Men be extraordinarily Called, and raised up by the Spirit of God; but that even when several Assemblies or Churches are gathered by the Power of God, (not only into the Belief of the Principles of Truth, so as to deny Errors and Heresies, but also into the Life, Spirit and Power of Christianity, so as to be the Body and House of Christ indeed, and a fit Spouse for him) that he who gathers them, doth also, for the preserving them in a lively, fresh and powerful Condition, raise up, and move among them by the inward immediate Operation of his own Spirit, *Ministers* and *Teachers* to instruct, and teach, and watch over them: who being thus called, are manifest in the Hearts of their *Brethren*, and their Call is thus verified in them; who by the feeling of that Life and Power that passeth through them, being inwardly builded up by them daily in the *most holy Faith*, become the Seals of their *Apostleship*. And this is answerable to another saying of the same Apostle Paul, 2 Cor. 13. 3. *Since ye seek a proof of Christ's speaking in me, which to you-wards is not weak, but is mighty in you.* So this is that which gives a *true substantial Call and Title* to a *Minister*, whereby he is a real Successor of the Virtue, Life and Power that was in the Apostles, and not of the bare Name: And to such Ministers, we think the outward Ceremony of *Ordination*, or *Laying on of Hands*, not necessary; neither can we see the use of it: Seeing our Adversaries, who use it, acknowledge, that the Virtue and Power of

*True Ministers Qualifications, Call and Title.*

*Their laying on of hands, a Mock to God and Man; a keeping the Shadow, whilst the Substance is wanting.*

com-

communicating the *Holy Ghost* by it is ceased among them. And is it not then foolish and ridiculous for them, by an *apish Imitation*, to keep up the Shadow, where the Substance is wanting? And may not they, by the same Rule, where they see Blind and Lame Men, in imitation of Christ and his Apostles, bid them *see and walk*? Yea, is it not in them a Mocking of God and Men, to put on their hands, and bid Men *Receive the Holy Ghost*, while they believe the thing impossible, and confess that that *Ceremony* hath no real Effect? Having thus far spoken of the *Call*, I shall proceed next to treat of the *Qualifications* and *Work* of a true Minister.

§. XV. As I have placed the true *Call* of a Minister in the *Motion* of this *Holy Spirit*; so is the *Power*, *Life* and *Virtue* thereof, and the pure *Grace of God* that comes therefrom, the *chief* and *most necessary* *Qualification*; without which he can no ways perform his Duty, neither acceptably to God, nor beneficially to Men. Our Adversaries in this case affirm, that *three things* go to the making up of a Minister, *viz.* 1. *Natural Parts*, that he be not a fool. 2. *Acquired Parts*, that he be learned in the Languages, in Philosophy and School-Divinity. 3. *The Grace of God*.

Quest. II.

The Qualifications of a Minister.

Philosophy and School-Divinity will never make a Gospel-Ministry

The *two first* they reckon necessary to the being of a Minister, so as a Man cannot be one without them; the *third* they say goeth to the well-being of one, but not to the being; so that a Man may truly be a lawful Minister without it, and ought to be heard and received as such. But we (supposing a Natural Capacity, that one be not an Idiot) judge the *Grace of God* indispensibly necessary to the very being of a Minister, as that without which any can neither be a true, nor lawful, nor good Minister. As for *Letter-Learning*, we judge it not so much necessary to the well-being of one, tho' accidentally sometimes in certain respects it may concur, but more frequently it is hurtful than helpful; as appeared

A poor Laick  
instructed  
the Learned  
Taulerus.

in the Example of *Taulerus*, who being a Learned Man, and who could make an Eloquent Preaching, needed nevertheless to be instructed in the way of the Lord by a poor *Laick*. I shall first speak of the necessity of *Grace*, and then proceed to say something of that Literature which they judge so needful.

**Proof I.** First then, as we said in the *Call*, so may we much more here. If the *Grace of God* be a necessary *Qualification* to make one a true *Christian*, it must be a *Qualification* much more necessary to constitute a true *Minister of Christianity*. That *Grace* is necessary to make up a true *Christian*, I think will not be questioned; since it is by *Grace* we are saved, Eph. 2. 8. It is the *Grace of God* that teacheth us to deny *Un-godliness*, and the *Lusts of this World*, and to live *God-lily and Righteously*, Tit. 2. 11. yea, Christ saith expressly, *That without him we can do nothing*, John 15. 5. and the way whereby Christ helpeth, assisteth, and worketh with us, is by his *Grace*: Hence he saith to Paul, *My Grace is sufficient for thee*. A Christian without *Grace*, is indeed no Christian, but an Hypocrite, and a false Pretender. Then I say, *If Grace be necessary to a private Christian, far more to a Teacher among Christians, who must be as a Father and Instructor of others; seeing this Dignity is bestowed upon such, as have attained a greater Measure than their Brethren. Even Nature it self may teach us, that there is more required in a Teacher, than in those, that are Taught; and that the Master must be above and before the Scholar, in that Art or Science, which he teacheth others. Since then Christianity cannot be truly enjoyed, neither any Man denominated a Christian without the true Grace of God; therefore neither can any Man be a true and lawful Teacher of Christianity without it.*

\* Proof 2.  
A g.  
Who first  
must be a  
Member of  
the Body,  
and then Life  
is received,  
and Virtue  
from the  
Head.

\* Secondly; No Man can be a *Minister of the Church of Christ*, which is his *Body*, unless he be a Member of the *Body*, and receive of the *Virtue and Life of the Head*:

But

But he that hath not *true Grace*, can neither be a Member of the *Body*, neither receive of that Life and Nourishment, which comes from the *Head*:

Therefore far less can he be a *Minister* to Edifie the *Body*.

That he cannot be a Minister, who is not a Member, is evident; because he who is not a Member, is shut out and cut off, and hath no place in the *Body*; whereas the Ministers are counted among the most eminent Members of the *Body*: But no Man can be a Member, unless he receive of the Virtue, Life and Nourishment of the *Head*: For the Members that receive not this Life and Nourishment, Decay and Wither, and then are cut off. And that every true Member doth thus receive Nourishment and Life from the *Head*, the Apostle expressly affirmeth, *Eph. 4. 16. From whom the whole Body being fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, makes increase of the Body, unto the edifying of it self in Love.* Now this that thus is communicated, and which thus uniteth the whole, is no other than the *Grace of God*; and therefore the Apostle in the same Chapter, *ver. 7. saith, But unto every one of us is given Grace according to the measure of the Gift of Christ*; and *vers. 11. he sheweth how that by this Grace and Gift, both Apostles, Prophets, Evangelists, Pastors and Teachers, are given for the Work of the Ministry, and Edifying of the Body of Christ.* And certainly then, no Man destitute of Grace, is fit for this Work, seeing that all that Christ gives, are so *qualified*; and these that are not so *qualified*, are not given, nor sent of Christ; are not to be heard, nor received, nor acknowledged as *Ministers of the Gospel*; because his *Sheep* neither ought, nor will hear the *Voice of a Stranger*. This is also clear from *1 Cor. 12. throughout*; for the Apostle in that Chapter, treating of the *diversity of Gifts, and Members of the Body*, sheweth how by the

*The Sheep of christ, neither ought, nor will hear the Stranger's Voice.*

the.

the working of the same Spirit, in different manifestations or measures, in the several Members of the Body, the whole Body is edified; saying, *vers.* 13. That we are all Baptized by the One Spirit, into One Body; and then *vers.* 28. he numbers up the several Dispositions thereof, which by God are set in the Church through the various working of his Spirit, for the Edification of the whole. Then, if there be no true Member of the Body, which is not thus baptized by this Spirit, neither any thing, that worketh to the Edifying of it, but according to a Measure of Grace received from the Spirit; surely without Grace none ought to be admitted to work or labour in the Body; because their labour and work without this Grace and Spirit, would be but ineffectual.

§. XVI. Thirdly; That this Grace and Gift is a necessary Qualification to a Minister, is clear from that of the Apostle Peter, 1 Pet. 4. 10, 11. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any Man speak, let him speak as the Oracles of God: If any Man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be Praise and Dominion for ever. Amen.* From which it appears, That those that minister, must minister according to the Gift and Grace received; but they that have not such a Gift, cannot minister thereunto. Secondly, *As good Stewards of the manifold Grace of God:* But how can a Man be a good Steward of that which he hath not? Can ungodly Men, that are not gracious themselves, be good Stewards of the manifold Grace of God? And therefore in the following Verses he makes an exclusive limitation of such, that are not thus furnished; saying, *If any Man speak, let him speak as the Oracles of God; and if any Man minister, let him do it as of the ability that God giveth:* which is as much

The ministering must be by the Gift and Grace received.

Good Stewardship, of what? Of God's abounding Grace, which is the Ability and Stewardship received.



as if he had said, They that cannot thus *Speak*, and thus *minister*, ought not to do it: For this [*If*] denotes a necessary Condition. Now what this *ability* is, is manifest by the former words, to wit, the *Gift* received, and the *Grace* whereof they are *Stewards*; as by the immediate Context and dependency of the Words doth appear: Neither can it be understood of a meer natural Ability; because Man in this Condition is said, *not to know the things of God*, and so he cannot *minister* them to others. And the following words shew this also, in that he immediately subjoyneth, *That God in all things may be glorified*: But surely God is not glorified, but greatly dishonoured, when natural Men from their meer natural Ability meddle in Spiritual Things, which they neither know nor understand.

Fourthly; That *Grace* is a most necessary *Qualification* for a *Minister*, appears by those Qualifications, which the Apostle expressly requires, 1 Tim. 3. 2. Tit. 1. &c. where he saith, *A Bishop must be Blameless, Vigilant, Sober, of good Behaviour, apt to Teach, Patient, a lover of good Men; Just, Holy, Temperate, as the Steward of God, holding fast the faithful Word, as he hath been Taught*. Upon the other hand, *He must neither be given to Wine, nor a Striker, nor Covetous, nor Proud, nor Self-willed, nor soon Angry*. Now I ask, If it be not impossible that a Man can have all these above-named Vertues, and be free of all these Evils, without the *Grace of God*? If then these Vertues (for the producing of which in a Man, Grace is absolutely necessary) be necessary to make a true *Minister* of the Church of Christ, according to the Apostle's Judgment; surely Grace must be necessary also.

How can a Bishop have these Vertues without the Grace of God?

Concerning this thing, a learned Man, and well skilled in *Antiquity*, about the time of the *Reformation*, writeth thus; *Whatsoever is done in the Church,*  
either

*Whatsoever is done in the Church without the Ministry of God's Spirit, is vain and wicked.*

*Who is Judas Iscariot's Vicar?*

*\* Franciscus Lambertus Aventonen-  
sis, in his Book concerning  
Prophecy, Learning,  
Tongues, and the Spirit of  
Prophecy. Argentorat.  
excus. anno. 1516. de  
prov. cap. 24.*

*either for Ornament or Edification of Religion, whether in choosing Magistrates, or instituting Ministers of the Church; except it be done by the Ministry of God's Spirit, which is as it were the Soul of the Church, it is vain and wicked. For whoever hath not been called by the Spirit of God, to the great Office of God and Dignity of Apostleship, as Aaron was, and hath not entred in by the Door, which is Christ; but hath otherways risen in the Church by the Window, by the favours of Men, &c. truly such a one is not the Vicar of Christ and his Apostles, but a Thief and Robber, and the Vicar of Judas Iscariot, and Simon the Samaritan. Hence it was so strictly appointed, concerning the Election of Prelates (which holy Dionysius calls the Sacrament of Nomination) that the Bishops and Apostles, who should oversee the Service of the Church, should be Men of most intire Manners and Life, Powerful in sound Doctrine, to give a Reason for all things. So also \* another, about the same time, writeth thus; Therefore it can never be, that by the Tongues or Learning any can give a sound Judgment concerning the Holy Scriptures, and the Truth of God. Lastly (saith he) the Sheep of Christ seek nothing but the Voice of Christ, which he knoweth by the Holy Spirit, wherewith he is filled: He regards not Learning, Tongues, or any outward thing, so as therefore to believe this or that to be the Voice of Christ, his true Shepherd; he knoweth, that there is need of no other thing, but the Testimony of the Spirit of God.*

**Object. 1**

*§. XVII. Against this absolute necessity of Grace, they Object, That if all Ministers had the saving Grace of God, then all Ministers should be saved; seeing none can fall away from, or lose Saving Grace.*

**Ans.**

*But this Objection is built upon a false Hypothesis, purely denied by us; and we have in the former Proposition, concerning Perseverance, already refuted it.*

**Object. 2**

*Secondly; It may be Objected to us, That since we affirm, that every Man hath a measure of true and saving*

*saving Grace, there needs no singular Qualification either to a Christian, or Minister; for seeing every Man hath this Grace, then no Man needs forbear to be a Minister for want of Grace.*

I answer; We have above shewn, that there is *Answ.*

necessary, to the making a Minister, a *special* and *particular* Call from the Spirit of God; which is something besides the Universal Dispensation of Grace to All; according to that of the Apostle: *No Man taketh this honour unto himself, but he that is called of God, as was Aaron.* Moreover, we understand by Grace, as a *Qualification* to a Minister, not the meer Measure of *Light*, as it is given to reprove, and call him to Righteousness: but we understand Grace, as it hath Converted the Soul, and Operateth Powerfully in it; as hereafter, concerning the *Work of Ministers*, will further appear. So we understand not Men simply, as having Grace in them, as a *Seed*, (which we indeed affirm *All* have in a measure) but we understand *Men* that are *Gracious*, leavened by it into the Nature thereof; so as thereby to bring forth those good Fruits of a blameless Conversation, and of Justice, Holiness, Patience and Temperance, which the Apostle requires as necessary in a true *Christian Bishop* and *Minister*.

Heb. 5. 4.

*All have Gods Grace, which calls to Righteousness, but all are not so leaven'd into its Nature, to bring forth Fruits, a blameless, holy Life.*

*Thirdly; They \* Object the Example of the false Object. 3*  
*Prophets, of the Pharisees, and of Judas.*

But *first*; As to the false *Prophets*, there can nothing be more foolish and ridiculous; as if because there were *false Prophets*, really *false* without the Grace of God, therefore Grace is not necessary to a true Christian Minister. Indeed if they had proved, that *true Prophets* wanted this Grace, they had said something: But what have *false Prophets* common with *true Ministers*, but that they pretend falsely that, which they have not? And because *false Prophets* want true Grace, will it therefore follow, that *true Prophets* ought not to have it,

\*So Nic. Arnoldus Sect. 32. upon Thess 4.

*Answ.*

*The false, not the true Prophets want the Grace of God.*

The Service under the Law was not purely Spiritual, but figurative; for the performance of which, as they behov'd so be purify'd from their outward Pollutions: so the Ministers of the Gospel must be inwardly without blemish.

The Ministry of the Disciples of Christ before the Work was finished, was more Legal than Evangelical.

that they may be *true*, and not *false*? The Example of the *Pharisees* and *Priests* under the *Law* will not answer to the *Gospel-Times*; because God set apart a particular *Tribe* for that Service, and particular *Families*, to whom it belonged by a *lineal Succession*; and also their Service and Work was not purely Spiritual, but only the performance of some outward and carnal Observations and Ceremonies, which were but a Shadow of the Substance that was to come: and therefore their Work made not the *Comers thereunto* perfect, as appertaining to the *Conscience*; seeing they were appointed only according to the *Law of a carnal Commandment*, and not according to the *Power of an endless Life*. Notwithstanding, as in the Figure they behoved to be *without blemish*, as to their outward Man, and in the performance of their Work, they behoved to be washed and purified from their outward Pollutions; so now under the *Gospel-times*, the *Ministers* in the Antitype must be inwardly *without blemish in their Souls and Spirits*; being, as the Apostle requires, *blameless*, and in their Work and Service must be *pure and undefiled* from their inward Pollutions, and so *clean and holy, that they may offer up Spiritual Sacrifices, acceptable to God by Jesus Christ*, 1 Pet. 2. 5. As to *Judas*, the Season of his Ministry was not wholly Evangelical, as being before the Work was finished, and while Christ himself and his Disciples were yet subject to the *Jewish Observances and Constitutions*; and therefore his Commission, as well as that which the rest received with him at that time, was *only to the House of Israel*, Mat. 10. 5, 6. which made, that by virtue of that Commission the rest of the Apostles were not impowered to go forth and preach after the Resurrection, until they had waited at *Jerusalem* for the pouring forth of the Spirit: So that it appears, *Judas's Ministry* was more *Legal* than *Evangelical*. Secondly: *Judas's Case*, as all will acknowledge, was singular and

and extraordinary, he being *immediately Called* by Christ himself, and accordingly furnished and *im-* Judas was immediately Called of Christ, and preached freely, which our Adversaries will not do; altho' they make him a Pattern of it in Graceless Ministry, saying, he had not the least Measure of God's Grace at that time. powered by him to Preach, and do Miracles; which *immediate Commission* our Adversaries do not so much as pretend to, and so fall short of *Judas*, who trusted in Christ's Words, and therefore went forth and preached, *without Gold or Silver, or Scrip for his Journey*; giving freely as he had freely received; which our Adversaries will not do, as hereafter shall be observed: Also that *Judas* at that time had not the least measure of God's Grace, I have not as yet heard proved. But is it not sad, that even *Protestants* should lay aside the Eleven good and faithful Apostles, and all the rest of the holy Disciples and Ministers of Christ, and betake them to that one, of whom it was testified, that he was a *Devil*, for a Pattern and Example to their *Ministry*? Alas! it is to be Regretted, that too many of them resemble this Pattern over-much.

Another *Objection* is usually made against the Necessity of Grace, *\* That in case it were necessary, then such as wanted it could not truly administer the Sacraments; and consequently the People would be left in doubts and infinite scruples, as not knowing certainly whether they had truly received them, because not knowing infallibly whether the Administrators were truly Gracious Men.* Object.

But this *Objection* hitteth not us at all, because the nature of that *Spiritual* and *Christian Worship*, Ans. which we according to the Truth plead for, is such as is not necessarily attended with these carnal and outward Institutions; from the administering of which the *Objection* ariseth, and so hath not any such Absurdity following upon It; as will afterwards more clearly appear.

§. XVIII. Tho' then we make not *Humane Learning* necessary, yet we are far from excluding true *Learning*; to wit, that *Learning* which proceedeth from the Inward Teachings and Instructions of the What true Learning?

Spirit, whereby the Soul learneth the secret Ways of the Lord, becomes acquainted with many inward Travels and Exercises of the Mind; and learneth by a living Experience how to overcome Evil, and the Temptations of it, by *following the Lord, and walking in his Light, and waiting daily for Wisdom and Knowledge immediately from the Revelation thereof*; and so *layeth up* these Heavenly and Divine Lessons in the good Treasure of the Heart; as honest Mary did the Sayings which she heard, and Things which she observed: And also out of this Treasure of the Soul, as the good Scribe, brings forth things *new and old*; according as the same Spirit moves, and gives a true liberty, and as need is for the Lord's Glory, whose the Soul is, and for whom; and with an Eye to whose Glory, she, which is the *Temple of God*, learneth to do all things. This is that good *Learning* which we think necessary to a true Minister; by and through which *Learning* a Man can well instruct, teach, and admonish in due season; and testify for God from a certain Experience; as did David, Solomon, and the holy Prophets of old, and the blessed Apostles of our Lord Jesus Christ, *Who testified of what they had seen, heard, felt, and handled of the Word of Life*, 1 John 1. 1. *Ministering the Gift according as they had received the same, as good Stewards of the manifold Grace of God*; and preached not the uncertain Rumors of Men by *hearsay*, which they had gathered meerly in the Comprehension, while they were strangers to the thing in their own Experience in themselves: as to teach People how to believe, while themselves were unbelieving; or how to overcome sin, while themselves are slaves to it, as all ungracious Men are; or to believe and hope for an Eternal Reward, which themselves have not as yet arrived at, &c.

The good Learning which is necessary to a true Minister.

Literature is first the Knowledge of Latin, Greek and Hebrew.

§. XIX. But let us examine this *Literature*, which they make so necessary to the being of a Minister; as in the first place, the knowledge of the

Tongues,

*Tongues*, at least of the *Latin*, *Greek* and *Hebrew*. The Reason for this is, That they may read the Scriptures, which is their only Rule, in the *Original Languages*, and thereby be the more capable to Comment upon it, and Interpret it, &c. That also, which made this Knowledge be the more prized by the *Primitive Protestants*, was indeed that dark Barbarity that was over the World, in the *Centuries* immediately preceding the Reformation; the knowledge of the *Tongues* being about that time, (until it was even then Restored by *Erasmus* and some others) almost lost and extinct. And this Barbarity was so much the more abominable, that the whole Worship and Prayers of the People was in the *Latin Tongue*; and among that vast number of *Priests*, *Monks* and *Friars*, scarce one of a thousand understood his Breviary, or that Mass that he daily read and repeated: The Scriptures being, not only to the People, but to the greater part of the Clergy, even as to the Literal Knowledge of it, as a sealed Book. I shall not at all discommend the Zeal, that the *first Reformers* had against this *Babylonish Darknes*, nor their pious Endeavours to translate the *Holy Scriptures*; but I do truly believe, according to their knowledge, that they did it candidly: And therefore to answer the just desires of those, that desire to read them, and for other very good Reasons, as maintaining a Commerce and Understanding among divers Nations by these common Languages, and other of that kind; we judge it necessary and commendable, that there be *publick Schools*, for the teaching and instructing such Youth, as are inclinable thereunto, in the Languages. And altho' that *Papal Ignorance* deserved justly to be abhorred and abominated; we see nevertheless, that the true *Reformation* consists not in that Knowledge: Because altho' since that time the *Papists*, stirred up through Emulation of the *Protestants*, have more applied themselves to Literature, and it now more flourisheth

*Before the Reformation the Prayers of the People were performed in the Latin Tongue.*

*The Zeal and Endeavours of the first Reformers commended.*

*The Knowledge of Languages commendable, and School's necessity.*

*The Papists Literature and Knowledge, especially the Jesuits.*

risheth in their *Universities* and *Cloysters*, than before, (especially in the *Ignatian* or *Jesuitick Sect*) they are as far now as ever from a true *Reformation*, and more obdured in their pernicious *Doctrines*. But all this will not make it a necessary Qualification to a Minister, far less a more necessary Qualification than the Grace of God, and his Spirit; because the Spirit and Grace of God can make up this want in the most Rustick and Ignorant; but this Knowledge can no ways make up the want of the Spirit in the most Learned and Eloquent. For all that which Man by his own Industry, Learning and Knowledge in the *Languages*, can interpret of the Scriptures, or find out, is nothing without the Spirit; he cannot be certain, but may still miss of the sense of it; whereas a poor Man, that knoweth not a Letter; when he heareth the Scriptures read, by the same Spirit he can say, *This is true*; and by the same Spirit he can understand, open and interpret it, if need be: Yea, he finding his Condition to answer the Condition and Experience of the Saints of old, knoweth and possesseth the Truths there delivered, because they are sealed and witnessed in his own Heart by the same Spirit. And this we have plentiful Experience of, in many of those Illiterate Men, whom God hath raised up to be *Ministers* in his Church in this day; so that some such, by his Spirit, have corrected some of the Errors of the *Translators*, as in the Third Proposition concerning the *Scriptures*, I before observed. Yea, I know my self a poor Shoe-maker, that cannot read a word, who being assaulted with a false Citation of Scripture; from a publick Professor of *Divinity*, before the *Magistrate* of a City, when he had been Preaching to some few that came to hear him; I say, I know such a one (and he yet liveth) who tho' the Professor (who also is esteemed a Learned Man) constantly asserted his saying to be a Scripture-Sentence, yet affirmed, not through any certain Letter-  
Knowledge

The Spirit  
is the truest  
Interpreter  
of the Scrip-  
tures, whe-  
ther from  
the Original  
Languages,  
or without  
them.

A poor shoe-  
maker, that  
could not  
read, re-  
futes a Pro-  
fessor of Di-  
vinity's  
false Affir-  
mations from  
Scripture.



Knowledge he had of it, but from the most *certain Evidence of the Spirit in himself*, that the *Professor* lied; and that the *Spirit of God* never said any such thing, as the other affirmed: and the *Bible* being brought, it was found as the poor *Shoe-maker* had said.

§. XX. The second part of their *Literature*, is *Logick* and *Philosophy*, an Art so little needful to a true Minister, that if one, that comes to be a true Minister, hath had it, it is safest for him to forget and lose it; for it is the Root and Ground of all Contention and Debate, and the way to make a thing a great deal Darker, than Clearer. For under the pretence of Regulating Man's Reason, into a certain Order and Rules, that he may find out (as they pretend) the Truth, it leads into such a Labyrinth of Contention, as is far more fit to make a *Sceptick*, than a *Christian*, far less a Minister of Christ; yea, it often hinders Man from a clear Understanding of things, that his own Reason would give him; and therefore, through its manifold Rules and divers Inventions, it often gives occasion for a Man, that hath little Reason, Foolishly to speak much to no purpose. Seeing a Man, that is not very Wise, may notwithstanding be a perfect *Logician*; and then, if ye would make a Man a Fool to purpose, that is not very Wise, do but teach him *Logick* and *Philosophy*, and whereas before he might have been fit for something, he shall then be good for nothing, but to speak Non-sense; for these Notions will so swim in his Head, that they will make him extreamly Busic about nothing. The use that wise Men and solid make of it, is, to see the emptiness thereof; therefore saith one, *It is an Art of Contention and Darknes*, by which all other Sciences are rendered more obscure, and harder to be understood.

2. Logick and philosophy not needful to a Preacher.

The use of Logick is to see its emptiness.

If it be urged, That thereby the Truth may be maintained and confirmed, and Hereticks confuted.

*Ans.*

I answer, The Truth, in Men truly Rational, needeth not the help thereof; and such as are Obstinate, this will not Convince; for by this they may learn twenty Tricks and Distinctions, how to shut out the Truth: And the Truth proceeding from an honest Heart, and spoken forth from the Virtue and Spirit of God, will have more Influence, and take soever, and more effectually, than by a Thousand Demonstrations of *Logick*, as that \* *Heathen Philosopher* acknowledged, who, Disputing with the *Christian Bishops*, in the *Council of Nice*, was so Subtile, that he could not be overcome by them; but yet by a few words spoken by a simple old *Rustick*, was presently convinced by him, and converted to the Christian Faith; and being inquired how he came to yield to that ignorant old Man, and not to the Bishops; he said, *That they contended with him in his own way, and he could still give Words for Words; but there came from the old Man that Virtue, which he was not able to resist.* This secret Virtue and Power ought to be the *Logick* and *Philosophy* wherewith a true Christian Minister ought to be furnished; and for which they need not be beholden to *Aristotle*. As to *natural Logick*, by which rational Men, without that Art and Rules, or Sophistical Learning, deduce a certain Conclusion out of true Propositions, which scarce any Man of Reason wants; we deny not the use of it, and I have sometimes used it in this Treatise, which also may serve without that *Dialectick Art*. As for the other part of *Philosophy*, which is called, *Moral*, or *Ethicks*, it is not so necessary to Christians, who have the Rules of the Holy Scriptures, and the Gift of the Holy Spirit, by which they can be much better instructed. The *Physical* and *Metaphysical* part may be reduced to the Arts of *Medicine* and the *Mathematicks*, which have nothing to do with the Essence of a *Christian Minister*. And therefore  
the

\* *Luce Off-andri Epist. Hist. Eccles. lib. 2. cap. 5. Cent. 4.*

*An Heathen Philoth, her disputing with the Bishops in the Council of Nice, was converted to the Christian Faith by an ignorant old Man, whom they could not.*

*Natural Logick useful.*

*3 Ethicks, or the Manner-Rules to Christians not needful.*

*4. Physicks, and the Metaphysicks make no Preachers of the Truth.*

the Apostle *Paul*, who well understood what was good for Christian Ministers, and what hurtful, thus exhorted the *Colossians*, Col. 2. 8. *Beware lest any Man spoil you through Philosophy and vain Deceit.* And to his beloved Disciple *Timothy*, he writes also thus, 1 *Tim.* 6. 20. *O Timothy, keep that which is committed to thy Trust, avoiding profane and vain Babblings, and oppositions of Science, falsely so called.*

§. XXI. The third and main part of their Literature is *School-Divinity*, a Monster made up of some *Scriptural Notions* of Truth, and the *Heathenish Terms* and *Maxims*; being, as it were, the *Heathenish Philosophy Christianized*, or rather, the *literal external Knowledge of Christ Heathenized*. It is Man in his first, fallen, natural State, with his devilish Wisdom, pleasing himself with some Notions of Truth, and adorning them with his own serpentine and worldly Wisdom; because he thinks the Simplicity of the Truth too low and mean a thing for him: and so despiseth that Simplicity, wheresoever it is found, that he may set up, and exalt himself, puffed up with this his monstrous Birth. It is the Devil, darkening, obscuring, and vailing the Knowledge of God, with his sensual and carnal Wisdom; that so he may the more securely deceive the Hearts of the Simple, and make the Truth, as it is in it self, despicable and hard to be known and understood, by multiplying a Thousand hard and needless Questions, and endless Contentions and Debates. All which, who so perfectly knoweth, he is not a whit less the Servant of Sin, than he was; but ten times more, in that he is exalted, and proud of Iniquity, and so much the further from receiving, understanding, or learning the Truth, as it is in its own naked Simplicity; because he is full, learned, rich, and wise, in his own Conceit: and so those, that are most skilled in it, wear out their Day, and spend their

III. *The Learned School-Divinity obnoxious, a Monster. A Letter-Knowledge Heatheniz'd.*

their precious Time about the infinite and innumerable Questions they have feigned and invented concerning it. A certain learned Man called it, *A two-fold Discipline, as of the Race of the Centaurs, partly proceeding from divine Sayings, partly from philosophical Reasons.* A Thousand of their Questions they confess themselves to be no ways necessary to Salvation; and yet many more of them they could never agree upon, but are, and still will be, in endless Janglings about them. The Volumes that have been written about it, a Man in his whole Age, tho' he lived very Old, could scarce read; and when he has read them all, he has but wrought himself a great deal more Vexation and Trouble of Spirit, than he had before. These certainly are the *Words multiplied without Knowledge, by which Counsel hath been darkned,* Job. 38. 2. They make the Scripture the Text of all this Mass; and it's concerning the Sense of it that their voluminous Debates arise. But a Man of a good upright Heart, may learn more in half an hour, and be more certain of it, by waiting upon God and his Spirit in the Heart, than by reading a Thousand of their Volumes; which by filling his Head with many needless Imaginations, may well stagger his Faith, but never confirm it: and indeed those that give themselves most to it, are most capable to fall into Error, as appeareth by the Example of *Origen*, who, by his Learning, was one of the first, that, falling into this way of Interpreting the Scriptures, wrote so many Volumes, and in them so many Errors, as very much troubled the Church. Also *Arrius* led by this Curiosity and humane Scrutiny, despising the Simplicity of the Gospel, fell into his Error, which was the cause of that horrible Heresie, which so much troubled the Church; methinks the Simplicity, Plainness, and Brevity of the Scriptures themselves, should be a sufficient Reproof for such a Science;

*Its needless  
Questions  
and endless  
Janglings.*

*Whereby Arrius  
fell into  
Error and  
Schism.*

and the Apostles being Honest, Plain, Illiterate Men, may be better understood by such kind of Men now, than with all that Mass of Scholastick Stuff, which neither *Peter*, nor *Paul*, nor *John*, ever thought of.

§. XXII. But this Invention of Satan, where-  
 with he began the *Apostasie*, hath been of dangerous Consequence; for thereby he at first spoiled the Simplicity of Truth, by keeping up the *Heathenish Learning*, which occasioned such uncertainty, even among those called *Fathers*, and such Debate, that there are few of them to be found, who by reason of this mixture, do not only frequently Contradict one another, but themselves also. And therefore, when the *Apostasie* grew greater, he, as it were, buried the Truth with this vail of Darknes, wholly shutting out People from true Knowledge, and making the Learned (so accounted) busie themselves with idle and needless Questions; while the weighty Truths of God were neglected, and, as it were, went into Desuetude. Now, tho' the grossest of these Abuses be swept away by *Protestants*; yet the evil Root still remains, and is nourished and upheld, and upon the growing hand, that this Science is kept up, and deemed necessary for a Minister: for, while the pure Learning of the *Spirit of Truth* is despised, and neglected, and made ineffectual, Man's fallen earthly Wisdom is upheld; and so in that he labours and works with the *Scriptures*, being out of the *Life and Spirit* those that wrote them were in, by which they are rightly understood, and made use of. And so he that is to be a Minister, must learn this *Art or Trade*, of *Merchandizing* with the *Scriptures*, and be that, which the Apostle would not be, to wit, a *Trader with them*, 2 Cor. 2. 17. That he may acquire a Trick from a verse of Scripture, by adding his own barren Notions and Conceptions to it, and his uncertain

*The Apostasie and its dangerous Consequence.*

*Many of the Fathers do not only contradict each other, but themselves also, and why?*

*Merchandizing with the Scriptures: What it is. See also 2 Pet. 2. 3.*

Con-

And this  
they call  
the Preach-  
ing of the  
Word.

Thus Anti-  
christ is  
Established  
above the  
Seed of the  
Kingdom.

How the  
Devil may  
be a Minister  
of the Priests  
Gospel.

Conjectures, and what he hath stollen out of Books, (for which end he must have of necessity a good many by him) and may each *Sabbath-day* (as they call it) or oftner, make a Discourse for an Hour long; and this is called the *Preaching of the Word*: Whereas the Gift, Grace, and Spirit of God, to teach, open and instruct, and to preach a word in season, is neglected; and so Man's *Arts and Parts*, and *Knowledge and Wisdom*, which is *from below*, set up and established in the Temple of God, yea, and above the little *Seed*; which in effect is *Antichrist*, working in the Mystery. And so the Devil may be as good and able a Minister, as the best of them; for he has better skill in *Languages*, and more *Logick, Philosophy* and *School-Divinity*, than any of them; and knows the Truth in the Notion, better than they all, and talks more Eloquently than all these Preachers. But what availeth all this? Is it not all but as Death, as a painted Sepulchre, and dead Carcase, without the Power, Life and Spirit of Christianity, which is the Marrow and Substance of a *Christian Ministry*? And he that hath this, and can speak from it, tho' he be a poor Shepherd, or a Fisherman, and ignorant of all that Learning, and of all those Questions and Notions; yet speaking from the Spirit, his Ministry will have more Influence towards the Converting of a Sinner unto God, than all of them who are Learned after the Flesh; as in that Example of the old Man, at the *Council of Nice*, did appear.

The Power  
of God by  
weak In-  
struments  
restoring the  
Simplicity  
of Truth.

§. XXIII. And if in any Age, since the Apostles days, God hath purposed to shew his Power by *weak Instruments*, for the battering down of that *Carnal and Heathenish Wisdom*, and restoring again the *ancient Simplicity of Truth*, this is it. For in our Day, God hath raised up Witnesses for himself, as he did Fisher-men of old; many, yea, most of whom, are Labouring and Mechanick Men; who altogether without that Learning, have, by the  
Power

Power and Spirit of God, struck at the very Root and Ground of *Babylon*; and in the Strength and Might of this Power, have gathered Thousands (by reaching their Consciences) into the same Power and Life, who, as to the outward part, have been far more knowing than they, yet not able to resist the Virtue that proceeded from them. Of which I my self am a true Witness; and can declare from a certain Experience, because my Heart hath been often greatly broken and tender'd by that Virtuous Life, that proceeded from the powerful Ministry of those Illiterate Men: So that by their very Countenance, as well as Words, I have felt the Evil in me often chained down; and the Good reached to and raised. What shall I then say to you, who are Lovers of Learning, and Admirers of Knowledge? Was not I also a Lover and Admirer of it, who also sought after it, according to my Age and Capacity? But it pleased God, in his unutterable Love, early to withstand my vain Endeavours, while I was yet but Eighteen Years of Age; and made me seriously to consider (which I wish also may befall others) That *without Holiness and Regeneration, no Man can see God*; and that *the Fear of the Lord is the beginning of Wisdom, and to depart from Iniquity, a good Understanding*; and how much *Knowledge puffeth up*, and leadeth away from that *inward Quietness, Stillness and Humility of Mind*, where the Lord appears, and his heavenly Wisdom is revealed. If ye consider these things, then will ye say with me, that all this Learning, Wisdom and Knowledge, gathered in this fallen Nature, is but as *Dross and Dung*, in comparison of the *Cross of Christ*; especially being destitute of that Power, Life and Virtue, which I perceived these Excellent (tho' Despised, because Illiterate) Witnesses of God to be filled with: And therefore seeing, that in and among them, I, with many others, have found the *Heavenly Food*,  
that

*The Powerful Ministry of Illiterate Men.*

*The Time of the Author's first Convincement.*

*Job 28. 28.*

that gives *Contentment*, let my Soul seek after this *Learning*, and wait for it for ever.

Quest. III. §. XXIV. Having thus spoken of the *Call* and *Qualifications* of a *Gospel-Minister*; that which comes next to be considered, is, *What his proper Work is, how, and by what Rule he is to be ordered?* Our Adversaries do all along go upon *Outwards*, and therefore have certain prescribed Rules and Methods, contrived according to their Humane and Earthly Wisdom: We, on the contrary, walk still upon the same *Foundation*, and lean always upon the immediate Assistance and Influence of that *Holy Spirit*, which God hath given his *Children*, to teach them all things, and lead them in all things: Which *Spirit*, being the *Spirit of Order*, and not of *Confusion*, leads us, and as many as follow it, into such a *comely* and *decent Order*, as becometh the Church of God. But our Adversaries, having shut themselves out from this immediate Counsel and Influence of the Spirit, have run themselves into many Confusions and Disorders, seeking to establish an Order in this matter. For some will have *first* a *Chief Bishop*, or *Pope*, to Rule and be Prince over all; and under him, by degrees, *Cardinals*, *Patriarchs*, *Arch-Bishops*, *Priests*, *Deacons*, *Sub-deacons*; and besides these, *Acoluthi*, *Tonsorati*, *Ostiarii*, &c. And in their *Theology* (as they call it) *Professors*, *Batchlors*, *Docters*, &c. And others are to have every Nation *Independent* of another, having its own *Metropolitan* or *Patriarch*; and the rest in order subject to him, as before. Others again are against all *Precedency* amongst *Pastors*, and constitute their *Subordination* not of Persons, but of Power: as first the *Consistory*, or *Session*; then the *Class*, or *Presbytery*; then the *Provincial*; and then the *National Synod* or *Assembly*. Thus they *Tear one another*, and contend among themselves, concerning the Ordering, Distinguishing, and making their several Orders and Offices; concerning which there hath been no less Contest,

not

The Work of  
a Minister.

The Holy  
Spirit, a  
Spirit of  
Order, and  
not of Con-  
fusion.

Papish Or-  
ders and  
Offices, &c.



not only by way of Verbal Dispute; but even by Fighting, Tumults, Wars, Devastations, and Bloodshed, than about the Conquering, Overturning and Establishing of Kingdoms. And the *Histories* of late times are as full of the various *Tragedies*, acted upon the account of this *Spiritual* and *Ecclesiastical* *Monarchy* and *Common-Wealth*, as the *Histories* of old times, that gave account of the Wars and Contests, that fell out both in the *Assyrian*, *Persian*, *Greek* and *Roman* Empires: These last upon this account, tho' among those that are called *Christians*, have been no less Bloody and Monstrous, than the former among *Heathens*, concerning their outward Empires and Governments. Now all this, both among *Papists* and *Protestants*, proceedeth, in that they seek in Imitation to uphold a Form and Shadow of things, tho' they want the Power, Virtue and Substance; tho' for many of their Orders and Forms, they have not so much as the Name in the Scripture. But in opposition to all this Mass of Formality, and heap of Orders, Rules and Governments, we say, *the Substance is chiefly to be sought after, and the Power, Virtue and Spirit, is to be known and waited for, which is One* in all the different Names and Offices the Scripture makes use of; as appears by 1 Cor. 12. 4. (often before-mentioned) *There are diversities of Gifts, but the same Spirit.* And after the Apostle, throughout the whole Chapter, hath shewn how one and the self-same Spirit worketh in, and quickneth each Member; then in verse 28. he sheweth, how thereby God hath set in the Church, first *Apostles*, secondly *Prophets*, *Teachers*, &c. And likewise to the same purpose, Eph. 4. 11. he sheweth, how by these Gifts *he hath given some Apostles, some Prophets, some Evangelists, some Pastors, some Teachers*, &c. Now it was never Christ's purpose nor the Apostles, that *Christians* should without this Spirit and Heavenly Gift, set up a Shadow and Form of these Orders, and so make several Ranks

*Wars and Bloodshed; about Church Government.*

*The Ground and Cause thereof.*

and

*The Work of  
Antichrist  
and Mystery  
of Iniquity.*

*Such as the  
Spirit sets  
apart to the  
Ministry,  
their Bre-  
thren hear  
them.*

*The Clergy  
and Laicks.*

*Women may  
preach.*

**Object.**

and Degrees, to establish a *Carnal Ministry* of Men's making, without the Life, Power and Spirit of Christ: This is that *Work of Antichrist*, and *Mystery of Iniquity*, that hath got up in the dark Night of Apostasie. But in a true *Church of Christ*, gathered together by God, not only into the Belief of the *Principles of Truth*; but also into the Power, Life and Spirit of *Christ*, the Spirit of God is the Orderer, Ruler and Governour; as in each particular, so in the general. And when they Assemble together, to Wait upon God, and to Worship and Adore him; then such as the Spirit sets apart for the *Ministry*, by its Divine Power and Influence, opening their Mouths, and giving them to Exhort, Reprove and Instruct with Virtue and Power; these are thus of God ordained and admitted into the *Ministry*, and their Brethren cannot but hear them, receive them, and also honour them for their works sake. And so this is not *Monopolized* to a certain kind of Men, as the Clergy (who are to that purpose Educated and brought up, as other carnal *Artists*) and the rest to be despised as *Laicks*; but it is left to the *free Gift of God*, to choose any, whom he seeth meet thereunto, whether Rich or Poor, Servant or Master, Young or Old, yea, Male or Female. And such as have this Call, verifie the Gospel, by *preaching not in Speech only, but also in Power, and in the Holy Ghost, and in much fulness*, 1 Thess. 1. 5. and cannot but be received and heard by the *Sheep of Christ*.

§. XXV. But if it be Objected here; *That I seem hereby to make no distinction at all betwixt Ministers and others; which is contrary to the Apostle, saying; 1 Cor. 12. 29. Are all Apostles? Are all Prophets? Are all Teachers? &c.* From thence they insinuate; *That I also contradict his Comparison in that Chapter, of the Church of Christ with a Humane Body; as where he saith, verse 27. If the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where*

*were*

were the Smelling? &c. Also the Apostle not only thus distinguisheth the Ministers of the Church in general from the rest of the Members, but also from themselves; as naming them distinctly and separately, Apostles, Prophets, Evangelists, Pastors and Teachers, &c.

As to the last part of this Objection, to which *Ans. 1.* I shall first answer; it is apparent, that this diversity of Names is not for to distinguish separate Offices, but to denote the different and various Operations of the Spirit; a manner of Speech frequent with the Apostle Paul, wherein he sometimes expatiates to the illustrating of the Glory and Praise of God's Grace: as in particular, *Rom. 12. 6.* *Having then Gifts differing according to the Grace that is given us, whether Prophecy, let us prophesie according to the proportion of Faith; or Ministry, let us wait on our Ministering; or he that Teacheth, on Teaching; or he that Exhorteth, on Exhortation.* Now none will say from all this, that these are distinct Offices, or do not or may not coincide in one person, as may all those other things, mentioned by him in the subsequent verses, *viz. Of Loving, being kindly Affectioned, Fervency of Spirit, Hospitality, Diligence, Blessing, Rejoycing, &c.* which yet he numbers forth as different Gifts of the Spirit, and according to this Objection, might be placed as distinct and separate Offices, which were most absurd.

*Secondly;* In these very places mentioned it is clear, that it is no real Distinction of separate Offices; because all acknowledge, that *Pastors* and *Teachers* (which the Apostle there no less separateth and distinguisheth, than *Pastors* and *Prophets*, or *Apostles*) are one and the same, and coincide in the same Office and Person; and therefore may be said so of the rest. For [*Prophecy*] as it signifies the foretelling of things to come, is indeed a distinct Gift, but no distinct Office; and therefore our Adversaries do not place it among their several Orders: Neither will they deny, but that both may be and have

*Diversity of Names makes no distinct Offices; but which may coincide, or be together in one person.*

*Prophecy and Prophecy, its twofold signification.*

To Prophe-  
sie, a Pri-  
viledge of  
Teachers,  
and of all  
the Saints.

been given of God to some, that not only have been *Pastors* and *Teachers*, and that there it hath coincided in one Person with these other Offices; but also to some of the *Laicks*: and so it hath been found, according to their own Confession, without the Limits of their *Clergy*. *Prophecy* in the other sense, to wit, as it signifies a *Speaking from the Spirit of Truth*, is not only peculiar to *Pastors* and *Teachers*, who ought so to *Prophesie*; but even a common Priviledge to the *Saints*. For tho' to Instruct, Teach and Exhort, be proper to such as are more particularly called to the Work of the *Ministry*; yet it is not so proper to them, as not to be (when the Saints are met together, as any of them are moved by the Spirit) common to others: For some Acts belong to all in such a Relation: but not only to those within that Relation; *Competunt omni, sed non soli*. Thus to see and hear, are proper Acts of a Man; seeing it may be properly predicated of him, that he *heareth* and *seeth*: yet are they common to other Creatures also. So to *Prophesie* in this sense, is indeed proper to *Ministers* and *Teachers*; yet not so, but that it is common and lawful to other *Saints*, when moved thereunto, tho' it be not proper to them by way of Relation: because, notwithstanding that Motion, they are not particularly called to the Work of the *Ministry*; as appears by 1 Cor. 14. where the Apostle at large declaring the Order and ordinary Method of the Church, saith; vers. 30, 31. *But if any thing be revealed to another, that sitteth by, let the first hold his peace; for ye may all prophesie one by one, that all may learn, and all be comforted*: which sheweth, that none is here excluded. But yet that there is *Subordination*, according to the various measures of the Gift received, the next verse sheweth; *And the spirits of the Prophets are subject to the Prophets: For God is not the Author of Confusion, but of Peace*. Now that *Prophesying*, in this sense, may be common to all Saints, appears

appears by verse 39. of the same Chapter; where speaking to [All] in general, he saith; *Wherefore, Brethren, covet to Propheſie*: and verse 1. he exhorts them, ſaying; *Deſire Spiritual Gifts, but rather that ye may Propheſie.*

Secondly; As to *Evangelists*, the ſame may be ſaid. *Who are Evangelists? and whether any may term themſelves ſo now a-days.* For whoever preacheth the *Gospel* is really an *Evangelist*, and ſo conſequently every true *Minister* of the *Gospel* is one: elſe what proper Office can they aſſign to it, unleſs they ſhould be ſo fooliſh as to aſſirm, that none were *Evangelists*, but *Matthew, Mark, Luke* and *John*, who wrote the Account of Chriſt's Life and Sufferings? And then it were neither a particular Office, ſeeing *John* and *Matthew* were *Apoſtles*, *Mark* and *Luke* *Paſtors* and *Teachers*; ſo that there they coincided in one. And indeed it is abſurd to think, that upon that particular account the *Apoſtle* uſed the word [*Evangelist*.] *Calvin* acknowledgeth, That ſuch as preach the *Gospel* in purity, after ſome time of *Apoſtaſie*, may be truly called *Evangelists*; and therefore ſaith, That there were *Apoſtles* in his time; and hence the *Proteſtants*, at their firſt coming forth, termed themſelves *Evangelici*, or *Evangelicks*.

Laſtly; An *Apoſtle*, if we look to the Etymology of the word, ſignifies *One that is ſent*; and in reſpect *Who is an Apoſtle?* Every true *Minister* is ſent of *God*, in ſo far he is an *Apoſtle*: Tho' the *Twelve*, becauſe of their being ſpecially ſent of *Chriſt*, were therefore called *Apoſtles*, καὶ ἑξουσίαν, or per *Eminentiam*, i. e. by way of *Excellency*. And yet that there was no *Limitation* to ſuch a Number, as ſome fooliſhly imagine, it appears, *They were not Limited to ſuch a Number.* becauſe after that Number was filled up, the *Apoſtle Paul* was afterwards ſo called: therefore we judge, that theſe are no diſtinct ſeparate Offices, but only Names uſed upon occaſion, to expreſs the more *Eminent* Ariſing and Shining forth of *God's Grace*. As if any *Minister* of *Chriſt* ſhould now *Proſelyte* or turn a whole Nation to the *Chriſtian* Faith,

*Whether a-ny Man be called an Apostle this Day.* *Faith*, tho' he had no distinct Office; yet I doubt not but both *Papists* and *Protestants* would judge it tolerable, to call such an one an *Apostle*, or an *Evangelist*. For some of the *Jesuits* call of their Sect *Apostles* of *India*, and of *Japan*, upon this alledged account; And *Calvin* testifies, that there were *Apostles* and *Evangelists* in his time, upon the account of the *Reformation*: Upon which account we have known *John Knox* often called the *Apostle* of *Scotland*. So that we conclude, that *Ministers*, *Pastors* or *Teachers*, do comprehend *All*; and that the Office is but *One*. And therefore in that respect we judge, there ought to be no *Precedency* among them: To prove which, I shall not insist, seeing it is shewn largely, and treated of by such as have denied the *Diocesan Episcopacy*, as they call it.

*Upon what Account John Knox was call'd the Apostle of Scotland.*

*Answ. 2.* §. XXVI. As to the first part of the *Objection*, viz. *That I seem to make no distinction betwixt the Minister and People*; I Answer: If it be understood of a *Liberty to Speak or Prophecie* by the *Spirit*, I say, all may do that, when moved thereunto, as above is shewn. But we do believe and affirm, that some are more particularly called to the *Work* of the *Ministry*; and therefore are fitted of the Lord for that purpose: whose *Work* is more constantly and particularly to instruct, exhort, admonish, oversee, and watch over their Brethren; and that as there is something more incumbent upon them in that respect, than upon every common Believer; so also, as in that relation, there is due to them from the Flock such Obedience and Subjection; as is mentioned in these Testimonies of the Scripture, *Heb. 13. 17.* *1 Thess. 5. 12, 13.* *1 Tim. 5. 17.* *1 Pet. 5. 5.* Also besides these, who are thus particularly called

*The Elders take care for the Widows, the Poor and Fatherless.*

to the *Ministry*, and constant labour in the Word and Doctrine, there are also the *Elders*; who, tho' they be not moved to a frequent Testimony, by way of Declaration in Words; yet as such as are grown

grown up in the Experience of the blessed Work of Truth in their Hearts, watch over and privately admonish the Young, care for the Widows, the Poor and Fatherless; and care and look, that nothing be wanting, but that Peace, Love, Unity, Concord and Soundness be preserved in the *Church of Christ*; and this answers to the *Deacons* mentioned *Acts 6*.

That which we oppose, is, the distinction of *Laity* and *Clergy* (which in the Scripture is not to be found) whereby none are admitted unto the Work of the *Ministry*, but such as are Educated at *Schools* on purpose, and instructed in *Logick* and *Philosophy*, &c. and so are at their Apprenticeship to learn the *Art* and *Trade* of *Preaching*, even as a Man learns any other *Art*; whereby all other honest *Mechanick Men*, who have not got this *Heathenish Art*, are excluded from having this Priviledge. And so he that is a *Scholar*, thus bred up, must not have any honest Trade, whereby to get him a Livelihood, if he once intend for the *Ministry*; but he must see to get him a Place, and then he hath his *set hire* for a *Livelihood* to him. He must also be distinguished from the rest, by the Colour of his Clothes; for he must only wear *Black*, and must be a *Master of Arts*: But more of this hereafter.

*The distinction of Clergy and Laity not to be found in Scripture*

*Their Garb.*

§. XXVII. As this manner of separating Men for the *Ministry* is nothing like the Church in the Apostles days, so great Evils have and do follow upon it. For *first*; Parents, seeing both the Honour and Profit that attends the *Clergy*, do allot their Children sometimes from their Infancy to it; and so breed them up on purpose. And others come to Age, upon the same account, betake them to the same Trade; and having these Natural and Acquired Parts, that are judged the necessary Qualifications of a *Minister*, are thereby admitted; and so are bred up in Idleness and Pleasure, thinking

*The Clergy's  
Study out of  
Books; the  
Gift of God  
neglected.*

it a disgrace for them to work with their hands; only if they study a little out of their Books, to make a Discourse once or twice a Week, during the running of an Hour-Glass: Whereas the Gift, Grace and Spirit of God, to call, gift and qualifie for the *Ministry*, is neglected and overlooked. And many *Covetous, Corrupt, Earthly, Carnal Men*, having a meer Shew and Form, but strangers to, and utterly ignorant of the inward Work of Grace upon their Hearts, are brought in and intrude themselves; and so through them Death, Barrenness and Darkeness, and by consequence Superstition, Error and Idolatry, have entered and leavened the *Church*. And they that will narrowly observe, shall find, that it was thus the *Apostasie* came to take place; of the Truth of which I could give many Examples, which for Brevity's sake I omit. For so the Office, Reverence and Respect due to it, were annexed to the meer Name; so that when once a Man was ordained a *Bishop* or a *Priest*, he was heard and believed, tho' he had nothing of the Spirit, Power and Life, that the true *Apostles* and *Ministers* were in; that in a short time the Succession came to be of the Name and Title, and the Office was thereto annexed, and not of the Nature, Virtue and Life. Which in effect made them to cease to be the *Ministry* and *Ministers* of *Christ*, but only a Shadow and vain Image of it: which also decaying, was in some Ages so metamorphosed, that not only the Substance was lost; but the very Form wholly vitiated, altered and marred; that it may be far better said of the pretended *Christian Church*, as was disputed of *Theses's* Boat, (which by the piecing of many new pieces of Timber, was wholly altered) *whether indeed it were the same or another?* But in case that the first had been of *Oak*, and the last pieces put in but of rotten *Fir*, and that also the Form had been so far changed, as to be nothing like the first; I think it would have suffered

*The Marred  
Church compar'd to  
Theses's  
pieced Boat.*



ferred no dispute, but might have easily been concluded to be quite another, retaining nothing but the Name, and that also unjustly. *Secondly*; From this distinction, of *Laitie* and *Clergy*, this abuse also follows, that *good, honest, mechanick Men*, and others, who have not learned the Art and Trade of Preaching, and so are not Licentiated according to these Rules they prescribe unto themselves; such, I say, being possessed with a false Opinion, that it is not lawful for them to meddle with the *Ministry*, nor that they are any ways fit for it, because of the defect of that Literature; do thereby neglect the Gift in themselves, and quench many times the *pure Breathings* of the *Spirit of God* in their Hearts: which, if given way to, might prove much more for the Edification of the Church, than many of the *conned Sermons* of the Learned. And so by this means, the Apostle's Command and Advice is slighted, who exhorteth, *1 Thess. 5. 19, 20. Not to quench the Spirit, nor despise Propheying.* And all this is done by Men pretending to be *Christians*, who glory, that the first *Preachers* and *Propagators* of their Religion were such kind of plain mechanick Men, and illiterate. And even *Protestants* do, no less than *Papists*, exclude such kind of Men from being *Ministers* among them; and thus limit the Spirit and Gift of God, tho' their *Fathers*, in opposition to *Papists*, asserted the contrary; and also their own *Histories* declare, how that kind of Illiterate Men did, without Learning, by the Spirit of God, greatly contribute in divers places to the *Reformation*.

*The Abuse following the Distinction of Laity and Clergy.*

*Both Protestants and Papists exclude Mechanick Men from preaching, who greatly contributed to Reformation.*

By this it may appear, that as in *Calling* and *Qualifying*, so in *Preaching* and *Praying*, and the other particular steps of the *Ministry*; every true *Minister* is to know the Spirit of God, by its Virtue and Life, to accompany and assist him: But because this relates to *Worship*, I shall speak of it more largely in the next Proposition; which is concerning *Worship*.

The last thing to be considered, and inquired into, is, concerning the *Maintenance of a Gospel-Minister*: But before I proceed, I judge it fit to speak something in short concerning the *Preaching of Women*; and to declare, what we hold in that matter.

*Women's  
publick  
Preaching  
and Praying  
Asserted.*

Seeing *Male and Female are one in Christ Jesus*, and that he hath given his Spirit no less to *one*, than to the *other*; when God moveth by his Spirit in a *Woman*, we judge it no ways unlawful for her to Preach in the Assemblies of God's People. Neither think we that of *Paul*, 1 Cor. 14. 34. to reprove the *Inconsiderate and Talkative Women* among the *Corinthians*, who troubled the Church of Christ with their *unprofitable Questions*: Or that 1 Tim. 2. 11, 12. That *Women ought to learn in silence, not usurping Authority over the Man*, any ways Repugnant to this Doctrine; because it's clear, that *Women have Prophesied and Preached in the Church*, else had that saying of *Joel* been badly applied by *Peter*, Acts 2. 17. And seeing *Paul* himself in the same *Epistle* to the *Corinthians*, giveth Rules how *Women* should behave themselves in their publick *Preaching and Praying*, it would be a manifest Contradiction, if that place were otherwise taken in a larger sense: And the same *Paul* speaks of a *Woman* that laboured with him in the *Work of the Gospel*; and it is written, that *Philip* had *four Daughters* that Prophesied. And lastly, It hath been observed, that God hath Effectually in this day *Converted many Souls* by the *Ministry of Women*; and by them also frequently comforted the Souls of his Children: Which manifest Experience puts the thing beyond all Controversie. But now I shall proceed to speak of the *Maintenance of Ministers*.

Acts 21. 9.

Quest. IV.

*Ministers  
Maintenance.*

*The Ministers Food  
and their  
Maintenance  
stated.*

§. XXVIII. We freely acknowledge, as the *Proposition* holds forth, that there is an Obligation upon such, to whom God sends, or among whom he raiseth up a *Minister*, that (if need be) they minister to his *Necessities*. Secondly; That it is lawful for him

him to receive, what is necessary and convenient. To prove this, I need not insist, for our Adversaries will readily grant it to us; for the thing we affirm is, that this is all that these Scripture-Testimonies, relating to this thing, do grant; *Gal. 6. 6. 1 Cor. 9. 11, 12, 13, 14. 1 Tim. 5. 16.* That which we then oppose in this matter, is; *First*, That it should be Constrained and Limited. *Secondly*, That it should be Superfluous, Chargeable and Sumptuous. And *Thirdly*, The manifest Abuse thereof; of which I shall also briefly treat.

As to the *first*, our Adversaries are forced to recur to the Example of the *Law*; a Refuge they use in defending most of their Errors and Superstitions, which are contrary to the Nature and Purity of the *Gospel*. I.   
 Against   
 Constrained   
 Maintenance

They say, *God appointed the Levites the Tithes*; Object. *therefore they belong also to such, as minister in Holy Things under the Gospel.*

I answer; All that can be gathered from this is, Answ. that as the *Priests* had a Maintenance allowed them under the *Law*, so also the *Ministers* and *Preachers* under the *Gospel*; which is not denied: But the Comparison will not hold, that they should have the very same; since *first*, there is no express *Gospel-Command* for it, neither by Christ nor his Apostles. Tithes were   
 appointed   
 for the Le-   
 vites, not   
 for Gospel-   
 Preachers. *Secondly*; The Parity doth no ways hold betwixt the *Levites* under the *Law*, and the *Preachers* under the *Gospel*; because the *Levites* were one of the Tribes of *Israel*, and so had a right to a part of the Inheritance of the Land, as well as the rest of their Brethren; and having none, had this allotted to them in lieu of it. Next, the Tenth of the *Tithes* was only allowed to the *Priests* that served at the Altar, the rest being for the *Levites*; and also to be put up in Store-Houses, for entertaining of Widows and Strangers. But these *Preachers*, notwithstanding they inherit what they have by their Parents, as well as other Men; yet claim the whole

whole *Tithes*, allowing nothing either to Widow or Stranger. But as to the *Tithes*, I shall not insist; because divers have clearly and learnedly treated of it apart; and also divers *Protestants* do confess them not to be *jure Divino*: and the Parity, as to the *quota*, doth not hold; but only in general, as to the *Obligation* of a *Maintenance*. Which *Maintenance*, tho' the Hearers be obliged to give, and fail of their Duty, if they do not; yet that it ought neither to be received, nor yet forced, I prove; because Christ, when he sent forth his Apostles, said; *Freely ye have received, freely give*, Mat. 10. 8. and they had liberty to receive Meat and Drink, from such as offered them, to supply their need. Which shews, that they were not to seek or require any thing by force, or to stint, or make a bargain before hand; as the *Preachers*, as well among *Papists* as *Protestants*, do in these days; who will not preach to any, until they be sure first of so much a Year: But on the contrary, these were to do their Duty, and freely to communicate (as the Lord should order them) what they had received, without seeking or expecting a Reward.

Reason 1.

The Gospel  
freely to be  
preach'd,  
without so  
much a  
Year.

Nic. Arnol-  
dus his an-  
swer to  
Freely ye  
have re-  
ceived, &c.

The answer of this, given by *Nicolaus Arnoldus*, Exercit. Theolog. Sect. 42, 43. is not to be forgotten; but indeed to be kept upon Record for a Perpetual Remembrance of him and his Brethren: for he frankly answers after this manner; *We have not freely received, and therefore are not bound to give it freely*. The Answer, I confess, is ingenuous and good: For if those that receive freely, are to give freely; it would seem to follow, by the Rule of *Contraries*, that those who receive not freely, ought not to give freely; and I shall grant it. Only they must grant me, that they preach not by and according to the *Gift and Grace of God* received; nor can they be *good Stewards of the manifold Grace of God*, as every true *Minister* ought to be: or then they have

have gotten this *Gift* or *Grace* by Money, as *Simon Magnus* would have been compassing it, since they think themselves not bound to give it without Money again. But to be plain, I believe he intended not, that it was from the *Gift* or *Grace* of God they were to preach; but from their *acquired Arts* and *Studies*, which hath cost them much Labour, and also some Money at the *University*. And therefore, as he that puts his Stock into the publick Bank, expects Interest again; so these *Scholars*, having spent some Money in learning the Art of Preaching, think they may boldly say, *they have it not freely*; for it hath cost them both Money and Pains, and therefore they expect both Money and Ease again. And therefore as *Arnoldus* gets Money for teaching his young Students the *Art* and *Trade* of Preaching; so he intends they should be repayed, before they give it again to others. It was of old said, *Omnia venalia Rome*, i. e. *All things are set to sale at Rome*; but now the same Proverb may be applied to *Ere-nequer*: And therefore *Arnoldus's* Students, when they go about to Preach, may safely seek and require hereby, telling their Hearers their Master's Maxim; *Nos gratis non accepimus, ergo neque gratis dare tenemur*. But then they may answer again, that they find them and their Master to be none of his *Ministers*; who, when he sent forth his Disciples, gave them this Command, *Freely ye have received, freely give*; and therefore we will have none of your teaching, because we perceive you to be of the number of those, *that look for their Gain from their Quarter*.

*Simon Magnus.*

*All things are set to sale at Rome, To Ere-nequer apply'd.*

*Isai. 56. 11.*

§. XXIX. *Secondly*; The Scripture-Testimonies, that urge this, are in the same nature of those, that press *Charity* and *Liberality* towards the Poor, and command *Hospitality*, &c. But these are not, nor can be stinted to a certain quantity, because they are Deeds meerly Voluntary, where the Obedience to the Command lieth in the good will of

*Reason 2.*

*Meer Voluntary Deeds no Man can stint them.*

the

the Giver, and not in the matter of the thing given; as Christ sheweth in the Example of the *Widow's Mite*. So that, tho' there be an Obligation upon *Christians*, to minister of outward things to their Ministers; yet there can be no definition of the quantity, but by the Giver's own consent; and a little from one may more truly fulfil the Obligation, than a great deal from another. And therefore as *Acts of Charity and Hospitality* can neither be limited nor forced; so neither can this.

**Object.** If it be Objected, *That Ministers may and ought to exhort, perswade, yea, and earnestly press Christians (if they find them defective therein) to Acts of Charity and Hospitality, and so may they do also to the giving of Maintenance.*

**Answ.** I Answer; All this saith nothing for a *stinted and forced Maintenance*, for which there cannot so much as the shew of one solid Argument be brought from Scripture. I confess, *Ministers* may use Exhortation in this, as much as in any other case, even as the Apostle did to the *Corinthians*, shewing them their Duty: But it were fit for *Ministers*, that so do, that their Testimony might have the more weight, and be the freer of all suspicion of Covetousness and Self-interest, that they might be able to say truly, in the sight of God, that which the same Apostle subjoyns upon the same occasion; 1 Cor. 9. 15, 16, 17, 18. *But I have used none of these things. Neither have I written these things, that it should be so done unto me: For it were better for me to die, than that any Man should make my Glorifying void. For tho' I preach the Gospel, I having nothing to glory of; for necessity is laid upon me, yea, wo is unto me, if I preach not the Gospel. For if I do this thing willingly, I have a Reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.*

Paul's Labour was, that the Gospel might be without charge.

Thirdly;

*Thirdly* ; As there is neither Precept nor Example for this forced and stinted Maintenance in the Scripture ; so the Apostle, in his solemn farewell to the *Pastors* and *Elders* of the Church of *Ephesus*, guards them against it, *Acts* 20. 33, 34, 35. But, if the thing had been either lawful or practised, he would rather have exhorted them to be content with their stinted Hire, and not to covet more ; whereas he sheweth them, *First*, by his own Example, that they were not to *covet or expect any Man's Silver or Gold*. *Secondly*, that they ought to *work with their Hands* for an honest livelyhood, as he had done. And *Lastly*, he exhorts them so to do from the words of Christ, *Because it is a more blessed thing to give, than to receive* ; shewing that it is so far from a thing that a true Minister ought to aim at, or expect, that it is rather a burthen to a true Minister, and cross to him, to be brought upon necessity so to lack.

§. XXX. *Fourthly*, If a forced and stinted Maintenance were to be supposed, it would make the Ministers of Christ just one with those Hirelings, whom the Prophet cryed out against. For certainly, if a Man make a Bargain to Preach to People for so much a Year, so as to refuse to Preach, unless he have it ; and seek to force the People to give it by Violence ; it cannot be denied, that such a one preached for Hire, and so looks for his Gain from his Quarter ; yea, and prepares War against such as put not into his Mouth : But this is the particular special Mark of a false Prophet, and an Hireling, and therefore can no ways belong to a true Minister of Christ.

Next, that a superfluous Maintenance, that is, more than in reason is needful, ought not to be received by Christian Ministers, will not need much Proof, seeing the more Moderate and Sober, both among *Papists* and *Protestants*, readily confess it, who with one Voice exclaim against the excessive

Reason 3.

Paul coveted  
no Body's  
Silver or  
Gold.

Reason 4.

No Hireling  
fitting the  
Gospel of  
Christ.

Mic. 3. 5.

Moderate  
Protestants  
and Papists  
exclaim a-  
gainst the  
Excess of  
the Clergy's  
Revenues.

*cessive Revenues of the Clergy:* And that it may not want a Proof from Scripture, what can be more plain, than that of the Apostle to *Timothy*? 1 Tim. 6. 7, 8, 9, 10. where he both shews wherewith we ought to be Content, and also the hazzard of such as look after more; and indeed, since that very Obligation of giving Maintenance to a Minister, is founded upon their Need, and such as have opportunity to Work, are commended rather in not Receiving, than in Receiving; it can no ways be supposed lawful for them to receive more then is sufficient. And indeed, were they truly Pious and Right, tho' Necessitous, they would rather incline to take too little, than be gaping after too much.

II. §. XXXI. Now, that there is great excess and abuse hereof among Christians, the vast Revenues which the Bishops and Priests have, both *Papist* and *Protestant*, do declare; since I judge it may be said without any *Hyperbole*, that some particular Persons have more paid them Yearly, than Christ and his Apostles made use of in their whole Lifetime; who yet wanted not what was needful as to the outward Man, and no doubt deserved it far better, than those that enjoy that fulness. But it is manifest, these *Bishops* and *Priests* love their fat Benefices, and the Pleasure and Honour that attends them, so well, that they purpose neither to follow Christ, nor his Apostles Example or Advice in this matter.

Object. But it's usually objected, That Christians are become so hard-hearted, and generalky so little heed spiritual Things, that if Ministers had not a settled and stinted Maintenance, secured them by Law, they and their Families might Starve for want of Bread.

Ans. I Answer; This Objection might have some weight, as to a carnal Ministry, made up of natural Men, who have no Life, Power, nor Virtue with them; and so may insinuate some need of such a Maintenance



tenance for such a Ministry : But it saith nothing as to such as are called and sent of God, *who sends no Man away faring upon his own Charges*; and so go forth in the Authority and Power of God, to turn People from *Darkness to Light*, for such can trust to him that sendeth them, knowing that he requireth nothing of any, but what he giveth Power to perform; and so when they return, if he inquire, can say, *they wanted nothing*. And such also when they stay in a place (being immediately furnished by God, and not needing to Borrow and Steal what they Preach from Books, and take up their time that way) fall a working at their lawful Employments, and labour with their Hands, as *Paul* did, when he gathered the Church at *Corinth*. And indeed, if this Objection had any weight, the Apostles and primitive Pastors should never have gone forth to Convert the Nations, for fear of Want. Doth not the Doctrine of Christ teach us to Venture all, and Part with all, to serve God? Can they then be accounted Ministers of Christ, who are afraid to Preach him, lest they get not Money for it; or will not do it, until they be sure of their Payment? What serves the Ministry for, but to Perfect the Saints, and so to Convert them from that hard-heartedness?

But thou wilt say, *I have laboured and preached to them, and they are hard-hearted still, and will not give me any thing.* Object.

Then surely thou hast either not been sent to them of God, and so thy Ministry and Preaching hath not been among them in the Power, Virtue, and Life of Christ, and so thou deservest nothing; or else they have rejected thy Testimony, and so art not worthy; and from such thou oughtest not to expect, yea nor yet receive any thing, if they would give thee; but thou oughtest to *shake off the Dust from thy Feet*, and leave them. And how frivolous this Objection is, appears, in that in the Answ.

Mat. 10. 14.  
If they reject thy Testimony, shake the Dust from off thy Feet.

darkest and most superstitious Times, the *Priests Revenues* increased most, and they were most richly rewarded, tho' they deserved least. So that he that is truly sent of God, as he needs not, so neither will he be afraid of Want, so long as he serves so good a Master; neither will he ever forbear to do his Work for that Cause. And indeed such as make this Objection, shew truly that they *serve not the Lord Christ*, but their own Belly, and that makes them so anxious for want of Food to it.

III. §. XXXII. But *Lastly*, as to the *Abuses* of this kind of Maintenance; indeed he, that would go through them all, tho' he did it passingly, might make of it alone, an huge Volume, they are so great and numerous. For this Abuse, as others crept in with the *Apostasie*, there being nothing of this in the primitive Times: then the Ministers claimed no *Tithes*, neither sought they a stinted or forced Maintenance; but such as wanted, had their necessity supplied by the Church; and others wrought with their Hands. But the Persecutions being over, and the Emperors and Princes coming under the Name of *Christians*, the Zeal of those great Men was quickly abused by the *Covetousness* of the *Clergy*, who soon learned to change their Cottages with the Palaces of Princes; and rested not, until by Degrees some of them came to be Princes themselves, nothing Inferiour to them in Splendor, Luxury and Magnificence; a method of living, that honest *Peter* and *John*, the *Fisher-men*, and *Paul* the *Tent-maker*, never coveted; and perhaps as little imagined, that Men pretending to be their Successors, should have arrived to these things. And so soon as the Bishops were thus seated and constitute, forgetting the Life and Work of a Christian, they went usually by the Ears together, about the Precedency and Revenues, each coveting the Chiefest and Fattest Benefice.

*The many abuses Priests Maintenance brings.*

It is also to be regretted to think, how soon this Mischief crept in among *Protestants*; who had scarce well appeared, when the *Clergy* among them began to speak at the old rate, and shew, that tho' they had forsaken the Bishop of *Rome*, they were not resolved to part with their old *Benefices*: and therefore so soon, as any Princes or States shook off the *Pope's* Authority, and so demolished the *Abbies*, *Nunneries*, and other *Monuments* of *Superstition*; the reformed *Clergy* began presently to cry out to the Magistrates, to beware of meddling with the Churches *Patrimony*; severely exclaiming against making a lawful Use of those vast Revenues, that had been superstitiously bestowed upon the Church (so called) to the Good and Benefit of the Common-wealth, as no less than *Sacrilege*.

*The Protestants having forsaken the Pope, yet would not forsake the rich Popish Revenues.*

But by keeping up of this kind of Maintenance for the *Ministry*, and *Clergy-men*, so called; there is first a bait laid for *Covetousness*, which is *Idolatry*, and of all things most Hurtful; so that for *Covetousness* sake, many being led by the desire of filthy *Lucre*, do apply themselves to be Ministers, that they may get a Livelyhood by it. If a Man have several Children, he will allot one of them to be a Minister, which if he can get it to be, he reckons it, as good as a *Patrimony*; so that a fat *Benefice* hath always a good many Expectants, and then what Bribing, what Courting, what Industry, and shameful Actions, are used to acquire these things, is too openly known, and needs not to be proved?

*I. The Clergy's covetousness.*

The Scandal that here-through is raised among Christians, is so manifest, that it is become a Proverb, that *the Kirk is always Greedy*. Whereby the Gift and Grace of God being neglected, they have for the most part no other Motive or Rule, in applying themselves to one Church more than another, but the greater *Benefice*. For tho' they

*The Greedy Kirk, a Proverb.*

hypocritically pretend, at their accepting of, and entring unto their Church, that they have nothing before them, but the *Glory of God*, and the *Salvation of Souls*; yet if a richer Benefice offer it self, they presently find it more for God's Glory, to remove from the first, and go thither. And thus they make no difficulty often to change, while notwithstanding they accuse us, that we allow Ministers to go from place to place, and not to be tied to one place; but we allow this, not for the gaining of Money, but as moved of God. For if a Minister be called to Minister in a particular Place, he ought not to leave it, except God call him from it, and then he ought to obey: for we make *the Will of God, inwardly revealed*, and not the *Love of Money*, and more *Gain*, the *Ground of removing*.

*Secondly*; From this Abuse, hath proceeded that *Luxury and Idleness*, that most of the *Clergy* live in, even among *Protestants*, as well as *Papists*, to the great Scandal of Christianity. For not having lawful Trades, to work with their Hands, and being so Superfluously and Sumptuously Provided for, they live in *Idleness* and *Luxury*: And there doth more *Pride, Vanity*, and *worldly Glory* appear in their *Wives* and *Children*, than in most others; which is open and evident to all.

*Thirdly*; They become hereby so *glued* to the *love of Money*, that there is none like them in *Malice, Rage* and *Cruelty*: if they be denied their Hire, they Rage like drunken Men, Fret, Fume, and as it were, go Mad. A Man may sooner satisfie the severest Creditor, than them; the general Voice of the Poor doth confirm this. For indeed they are far more Exact in taking up the Tithes of *Sheep, Geese, Swine* and *Eggs*, &c. and look more narrowly to it, than to the Members of their Flock: they will not miss the least Mite; and

and the poorest Widow cannot escape their avaritious Hands. Twenty Lies they will hear unreproved ; and as many Oaths a Man may Swear in their hearing, without offending them ; and greater Evils than all this, they can overlook. But if thou owest them ought, and refusest to pay it, then nothing but War will they Thunder against thee, and they will stigmatize thee with the horrible Title of *Sacrilege*, and send thee to Hell without Mercy ; as if thou hadst committed the Sin against the Holy Ghost. Of all People we can best bear witness to this ; for God having shewn us this Corrupt and Antichristian Ministry, and called us out from it, and gathered us unto his own Power and Life, to be a *separate People*, so that we dare not joyn with, nor hear these Antichristian Hirelings, neither yet put into their Mouths, or feed them : O ! what Malice, Envy, and Fury hath this raised in their Hearts against us ? That tho' we get none of their Wares, neither will Buy them, as knowing them to be Naught ; yet will they force us to give them Money : and because we cannot for Conscience sake do it, our Sufferings have upon that account been unutterable. Yea, to give account of their Cruelty, and several sorts of Inhumanity used against us, would make no small History. These avaritious Hirelings have come to that degree of Malice and Rage, that several poor labouring Men have been carried Hundreds of Miles from their own Dwellings, and shut up in Prison, some Two, some Three, yea, some Seven Years together, for the value of one Pound Sterling, and less. I know my self a poor Widow, that for the Tithes of her *Geese*, which amounted not to five Shillings, was about four Years kept in Prison, Thirty Miles from her House. Yea, they by Violence for this cause have plundred of Mens Goods, the Hundred-fold ; and prejudiced much

*Poor Widows  
Mite cannot  
escape the  
Priests Greedy  
Hands.*

*The work of  
Anti-christ is  
Fury, Envy,  
Malice.*

*A Widow  
for the Tithes  
of Geese about  
four  
Tears in  
Prison.*

Some lost  
their Lives  
in nasty  
Holes, some  
wounded by  
the Priests,  
&c.

more: yea, Hundreds have hereby spilt their Innocent Blood, by dying in the *filthy noisom Holes* and *Prisons*. And some of the *Priests* have been so Inraged, that Goods thus ravished could not satisfie them; but they must also satisfie their Fury by beating, knocking, and wounding with their hands Innocent Men and Women, for refusing (for Conscience sake) to put into their Mouths.

Who so beap  
Teachers to  
themselves,  
let them pro-  
vide their  
Stipend.

The only way then soundly to Reform and Remove all these Abuses, and take away the ground and occasion of them, is, to take away all *stinted* and *forced Maintenance* and *Stipend*: and seeing those things were anciently given by the People, that they return again into the publick Treasure; and thereby the People may be greatly benefitted by them, for that they may supply for those publick Taxations and Impositions, that are put upon them, and may ease themselves of them. And whoever call or appoint Teachers to themselves, let them accordingly Entertain them: And for such as are called and moved to the *Ministry* by the Spirit of God, those that receive them, and taste of the good of their *Ministry*, will no doubt provide things needful for them, and there will be no need of a Law to force a Hire for them: for he that sends them, will take care for them; and they also, *having Food and Raiment*, will *therewith be content*.

The Difference  
between the  
Ministry of  
the Quakers  
and their  
Adversaries.

§. XXXIII. The Sum then of what is said, is, That the *Ministry* that we have pleaded for, and which also the Lord hath raised up among us, is, in all its parts, like the true Ministry of the *Apostles* and *Primitive Church*. Whereas the *Ministry* our *Adversaries* seek to uphold and plead for, as it doth in all its parts differ from them; so, on the other hand, it is very like the false *Prophets* and *Teachers*, testified against and condemned in the *Scripture*: as may be thus briefly illustrated.

1. *The Ministry and Ministers we plead for, are such as are immediately called and sent forth by Christ and his Spirit unto the Work of the Ministry: So were the holy Apostles and Prophets, as appears by these places, Mat. 10. 1, 5. Eph. 4. 11. Heb. 5. 4.* The True Ministers Call.

1. *But the Ministry and Ministers our Opposers plead for, are such as have no immediate Call from Christ, to whom the Leading and Motion of the Spirit is not reckoned necessary; but who are called, sent forth, and ordained by wicked and ungodly Men: Such were of old the false Prophets and Teachers, as appears by these places, Jer. 14. 14, 15. item. chap. 23. 21. and 27. 15.*

2. *The Ministers we plead for, are such as are acted and led by God's Spirit, and by the Power and Operation of his Grace in their hearts, are in some measure Converted and Regenerate; and so are good, holy, and gracious Men: Such were the holy Prophets and Apostles, as appears from 1 Tim. 3. 2, 3, 4, 5, 6. Tit. 1. 7, 8, 9.* True Ministers Guide.

2. *But the Ministers our Adversaries plead for, are such to whom the Grace of God is no needful Qualification; and so may be true Ministers, according to them, tho' they be ungodly, unholy, and profligate Men: Such were the false Prophets and Apostles, as appears from Mic. 3. 5, 11. 1 Tim. 6. 5, 6, 7, 8, &c. 2 Tim. 3. 2. 2 Pet. 2. 1, 2, 3.*

3. *The Ministers we plead for, are such as act, move, and labour in the Work of the Ministry; not from their own meer natural Strength and Ability, but as they are acted, moved, supported, assisted and influenced by the Spirit of God, and minister according to the Gift received, as good Stewards of the manifold Grace of God: Such were the holy Prophets and Apostles, 1 Pet. 4. 10, 11. 1 Cor. 1. 17. 1 Cor. 2. 3, 4, 5, 13. Acts 2. 4. Mat. 10. 20. Mark 13. 11. Luke 12. 12. 1 Cor. 13. 2.* True Ministers Work.

3. *But the Ministers our Adversaries plead for, are such as wait not for, nor expect, nor need the Spirit of God to act and move them in the Work of the Ministry; but what they do, they do from their own meer natural*

*Strength and Ability, and what they have gathered and stollen from the Letter of the Scripture, and other Books, and so speak it forth in the strength of their own Wisdom and Eloquence, and not in the Evidence and Demonstration of the Spirit and Power: Such were the false Prophets and Apostles, as appears, Jer. 23. 30, 31, 32, 34, &c. 1 Cor. 4. 18. Jude 16.*

True Ministers Humility.

4. *The Ministers we plead for, are such as being holy and humble, contend not for Precedency and Priority; but rather strive to prefer one another, and serve one another in love; neither desire to be distinguish'd from the rest by their Garments and large Phylacteries, nor seek the Greetings in the Market-places, nor uppermost Rooms at Feasts, nor the chief Seats in the Synagogues; nor yet to be called of Men Master, &c. Such were the holy Prophets and Apostles, as appears from Mat. 23. 8, 9, 10. and 20. 25, 26, 27.*

4. *But the Ministers our Adversaries plead for, are such as strive and contend for Superiority, and claim Precedency over one another; affecting and ambitiously seeking after the forementioned things: Such were the false Prophets and Apostles in time past, Mat. 23. 5, 6, 7.*

True Ministers Free Gift.

5. *The Ministers we plead for, are such as having freely received, freely give; who covet no Man's Silver, Gold or Garments; who seek no Man's Goods, but seek them, and the Salvation of their Souls: whose Hands supply their own necessities, working honestly for Bread to themselves and their Families. And if at any time they be called of God, so as the Work of the Lord hinder them from the use of their Trades, take what is freely given them, by such to whom they have communicated Spirituals; and having Food and Raiment, are therewith content: Such were the holy Prophets and Apostles, as appears from Mat. 10. 8. Acts 20. 33, 34, 35. 1 Tim. 6. 8.*

5. *But the Ministers our Adversaries plead for, are such as not having freely received, will not freely give; but are covetous, doing that which they ought not, for filthy*



*filthy Lucres sake; as to Preach for Hire, and Divine for Money, and look for their Gain from their Quarter, and prepare War against such as put not into their Mouths, &c. Greedy Dogs, which can never have enough. Shepherds who feed themselves, and not the Flock; eating the Fat, and clothing themselves with the Wooll; making Merchandise of Souls; and following the way of Balaam, that loved the Wages of Unrighteousness. Such were the false Prophets and Apostles, Isai. 56. 11. Ezek. 34. 2, 3, 8. Mic. 3. 5, 11. Tit. 1. 10, 11. 2 Pet. 2. 1, 2, 3, 14, 15.*

And in a word, We are for a Holy, Spiritual, True Ministers Life and Qualification. Pure and Living *Ministry*, where the *Ministers* are both Called, Qualified and Ordered, Acted and influenced in all the *steps* of their *Ministry* by the Spirit of God; which being wanting, we judge they cease to be the *Ministers of Christ*.

But they judging this *Life, Grace and Spirit*, no Essential Part of their *Ministry*, are therefore for the upholding of an Humane, Carnal, Dry, Barren, Fruitless and Dead *Ministry*; of which (alas!) we have seen the Fruits in the most part of their Churches: Of whom that saying of the Lord is certainly verified, *Jer. 23. 32.—I sent them not, nor commanded them, therefore they shall not profit this People at all, saith the LORD.*

## PROPOSITION XI.

### Concerning Worship.

*All true and acceptable Worship to God is offered in the Inward and Immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor persons. For tho' we are to Worship him always, and continually to Fear before him; yet as to the outward signification thereof in Prayers, Praises or Preachings, we ought not to do* What the true Worship is, that is acceptable to God. How to be performed.

*it in our own will, where and when we will; but where and when we are moved thereunto by the stirring and secret Inspiration of the Spirit of God in our hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when need is; of which he himself is the alone proper Judge. All other Worship then, both Praises, Prayers or Preachings, which Man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do, or leave undone, as himself seeth meet, whether they be a prescribed Form, as a Liturgy, &c. or Prayers conceived extempore by the natural strength and faculty of the Mind, they are all but Superstition, Will-worship, and abominable Idolatry in the sight of God, which are now to be denied and rejected, and separated from, in this day of his Spiritual Arising. However it might have pleased him (who winked at the times of Ignorance, with a respect to the Simplicity and Integrity of some, and of his own innocent Seed, which lay as it were buried in the hearts of Men under that Mass of Superstition) to blow upon the dead and dry Bones, and to raise some Breathings of his own, and answer them; and that until the Day should more clearly dawn and break forth.*

*Superstition  
and Will-  
Worship.*

*Idolatry.*

§. I. **T**HE Duty of Man towards God, lieth chiefly in these Two Generals. 1. *In an holy Conformity to the pure Law and Light of God, so as both to forsake the Evil, and be found in the practice of those perpetual and moral Precepts of Righteousness and Equity. And 2. In rendering that Reverence, Honour and Adoration to God, that he requires and demands of us; which is comprehended under Worship. Of the former we have already spoken, as also of the different Relations of Christians, as they are distinguished by the several Measures of Grace received, and given to every one; and in that respect have their several Offices in the Body of Christ, which is the Church.*  
Now

Now I come to speak of *Worship*, or of those Acts, whether private or publick, general or particular, whereby Man renders to God that part of his Duty, which relates immediately to him : And as *Obedience is better than Sacrifice*, so neither is any Sacrifice acceptable, but that which is done according to the Will of him, to whom it is offered. But Men, finding it easier to *sacrifice* in their own Wills, than obey God's Will, have heaped up *Sacrifices* without *Obedience* ; and thinking to deceive God, as they do one another, give him a shew of Reverence, Honour and Worship, while they are both inwardly estranged and alienated from his Holy and Righteous Life, and wholly strangers to the pure Breathings of his Spirit, in which the acceptable Sacrifice and Worship is only offered up. Hence it is, that there is not any thing relating to Man's Duty towards God, which among all sorts of People hath been more vitiated, and in which the Devil hath more prevailed, than in abusing Man's Mind concerning this thing : And as among many others, so among those called *Christians*, nothing hath been more out of order, and more corrupted, as some *Papists*, and all *Protestants*, do acknowledge. As I freely approve whatsoever the *Protestants* have Reformed from *Papists* in this respect ; so I meddle not at this time with their Controversies about it : Only it suffices me with them to deny, as no part of the true Worship of God, that abominable Superstition and Idolatry, the *Popish Mass*, the *Adoration of Saints and Angels*, the *Veneration of Relicks*, the *Visitation of Sepulchres*, and all those other Superstitious Ceremonies, *Confraternities*, and endless *Pilgrimages* of the *Romish Synagogue*. Which all may suffice to evince to *Protestants*, that *Antichrist* hath wrought more in this, than in any other part of the *Christian Religion* ; and so it concerns them narrowly to consider, whether herein they have made a clear and perfect Reformation ; as to which stands the Con-

True Wor-  
ship and  
Duty to  
God-wards  
corrupted.

The Popish  
Mass (Ido-  
latry) deni-  
ed, with all  
their Tur-  
pery.

If Prote-  
stants have  
made a per-  
fect Refor-  
mation?

troverſie

troverſie betwixt them and us. For we find many of the Branches lop'd off by them, but the Root yet remaining; to wit, a *Worſhip* acted in and from Man's will and ſpirit, and not by and from the Spirit of God: For the true *Chriſtian* and *Spiritual Worſhip of God* hath been ſo early loſt, and Man's wiſdom and will hath ſo quickly and thoroughly mixed it ſelf herein; that both the *Apoſtaſie* in this reſpect hath been greateſt, and the *Reformation* here-from, as to the evil Root, moſt difficult. Therefore let not the *Reader* ſuddenly ſtumble at the account of our *Propoſition* in this matter; but hear us patiently in this reſpect Explain our ſelves, and I hope (by the aſſiſtance of God) to make it appear, that tho' our manner of Speaking and Doctrines ſeem moſt ſingular and different from all other ſorts of *Chriſtians*; yet it is moſt according to the pureſt *Chriſtian Religion*, and indeed moſt needful to be obſerved and followed. And that there be no ground of miſtake (for that I was neceſſitated to ſpeak in few words, and therefore more obſcurely and dubiouſly, in the *Propoſition* it ſelf) it is fit in the firſt place to explain and hold forth our Senſe, and clear the *State of the Controverſie*.

I §. II. And firſt, let it be conſidered, that what is here affirmed, is ſpoken of the *Worſhip of God* in *Gospel-Times*, and not of the *Worſhip* that was under or before the *Law*: For the particular Commands of God to Men *then*, are not ſufficient to Authorize us *now* to do the ſame things; elſe we might be ſuppoſed at preſent acceptably to offer Sacrifice, as they did, which all acknowledge to be ceaſed. So that what might have been both Commendable and Acceptable under the *Law*, may juſtly now be charged with Superſtition, yea, and Idolatry. So that impertinently, in this reſpect, doth *Arnoldus* rage againſt this *Propoſition*, [*Exercit. Theolog. ſect. 44.*] ſaying; *That I deny all publick Worſhip, and that, according to me, ſuch as in Enoch's*  
*time*

What Wor-  
 ſhip here is  
 ſpoken of.

time publickly began to call upon the Name of the Lord; and such as at the Command of God went twice up to Jerusalem to worship; and that Anna, Simeon, Mary, &c. were Idolaters, because they used the publick Worship of those times: Such a Consequence is most impertinent, and no less foolish and absurd, than if I should infer from Paul's Expostulating with the Galatians, for their returning to the Jewish Ceremonies; that he therefore condemned Moses and all the Prophets, as foolish and ignorant, because they used those things: The forward Man, not heeding the different Dispensation of times, ran into this impertinency. Tho' a Spiritual Worship might have been, and no doubt was practised by many under the Law, in great Simplicity; yet will it not follow, that it were no Superstition to use all those Ceremonies that they used, which were by God dispensed to the Jews, not as being Essential to true Worship, or necessary as of themselves for transmitting and entertaining an holy Fellowship betwixt him and his People; but in Condescension to them, who were inclinable to Idolatry. Albeit then in this, as in most other things, the Substance was enjoyed under the Law by such as were Spiritual indeed; yet was it veiled and surrounded with many Rites and Ceremonies, which is no ways lawful for us to use now under the Gospel.

*Ceremonies under the Law were not Essential to true Worship.*

S. III. *Secondly*; Albeit I say, that this Worship is neither limited to Times, Places nor Persons; yet I would not be understood, as if I intended the putting away of all set Times and Places to Worship: God forbid I should think of such an Opinion. Nay, we are none of those that forsake the Assembling of our selves together; but have even certain Times and Places, in which we carefully meet together (nor can we be driven therefrom by the Threats and Persecutions of Men) to wait upon God, and worship him. To meet together we think necessary for the People of God, because, so long as we are

II.

*True Worship is not limited to time, to place or person.*

*Necessity of Meetings.*

are clothed with this outward Tabernacle, there is a necessity to the entertaining of a Joint and Visible Fellowship, and bearing of an outward Testimony for God, and seeing of the Faces of one another, that we concur with our Persons, as well as Spirits: To be accompanied with that inward Love and Unity of Spirit, doth greatly tend to encourage and refresh the Saints.

1. Will-  
Worship  
doth limit  
the Spirit  
of God.

But the *Limitation* we condemn is, that whereas the Spirit of God should be the immediate Actor, Mover, Perswader and Influencer of Man in the particular Acts of Worship, when the Saints are met together, this Spirit is *limited* in its Operations, by setting up a particular Man or Men to preach and pray in Man's will; and all the rest are excluded from so much as believing that they are to wait for God's Spirit to move them in such things: And so they neglecting that, which should quicken them in themselves, and not waiting to feel the pure Breathings of God's Spirit, so as to obey them, are led meerly to depend upon the Preacher, and hear what he will say.

2. True  
Teaching of  
the Word  
of God.

*Secondly*; In that these peculiar Men come not thither to meet with the Lord, and to wait for the inward Motions and Operations of his Spirit; and so to pray as they feel the Spirit to breathe *through* them, and *in* them; and to preach, as they find themselves acted and moved by God's Spirit, and as he gives utterance; so as to speak a word in season to refresh weary Souls, and as the present Condition and State of the People's Hearts require; suffering God by his Spirit both to prepare People's Hearts, and also give the Preacher to speak what may be fit and seasonable for them: But he hath hammered together in his Closet, according to his own Will, by his humane Wisdom and Literature, and by stealing the words of Truth from the Letter of the Scriptures, and patching together other Men's Writings and Observations,

tions, so much as will hold him speaking an hour, while the Glass runs; and without waiting or feeling the inward Influence of the Spirit of God, he declaims that by hap-hazard, whether it be fit or seasonable for the People's Condition, or no; and when he has ended his Sermon, he saith his Prayer also in his own will; and so *there is an end of the business*. Which *Customary Worship*, as it is no ways acceptable to God; so how unfruitful it is, and unprofitable to those that are found in it, the present Condition of the Nations doth sufficiently declare. It appears then, that we are not against *set Times* for Worship, as *Arnoldus* against this Proposition, *Seet. 45.* no less impertinently alledgeth; offering needlessly to prove that which is not denied: Only these Times being appointed for outward Conveniency, we may not therefore think, with the *Papists*, that these days are *holy*, and lead People into a superstitious Observation of them; being perswaded, that *all Days are alike holy in the sight of God*. And albeit it be not my present purpose to make a long Digression concerning the Debates among *Protestants*, about the *First Day of the Week*, commonly called the *Lord's Day*; yet for as much as it comes fitly in here, I shall briefly signify our sense thereof.

§. IV. We, not seeing any ground in Scripture for it, cannot be so Superstitious, as to believe, that either the *Jewish Sabbath* now continues, or that the *First Day of the Week* is the *Anti-type* thereof, or the true *Christian Sabbath*; which, with *Calvin*, we believe to have a more *Spiritual sense*: and therefore we know no Moral Obligation by the *fourth Command*, or elsewhere, to keep the *First Day of the Week* more than any other, or any Holiness inherent in it. But *first*, for as much as it is necessary, that there be some time set apart for the Saints to meet together to wait upon God: And that *secondly*, it is fit at some times they be freed from

*priests  
preach by  
hap-hazard  
their studied  
Sermons.*

*Whether  
Days are  
Holy.*

*of the First  
Day of the  
Week, com-  
monly called  
the Lord's  
Day.*

from their other outward Affairs: And that *thirdly*, Reason and Equity doth allow, that Servants and Beasts have some time allowed them, to be eased from their continual Labour: And that *fourthly*, it appears, that the Apostles and Primitive Christians did use the *First Day of the Week* for these purposes; We find our selves sufficiently moved for these Causes to do so also, without superstitiously straining the Scriptures for another reason: which that it is not to be there found, many *Protestants*, yea, *Calvin* himself, upon the *fourth Command*, hath abundantly evinced. And tho' we therefore meet, and abstain from working upon this *Day*, yet doth not that hinder us from having *Meetings* also for *Worship* at other times.

§. V. *Thirdly*; Tho' according to the Knowledge of God, revealed unto us by the Spirit, through that more *full Dispensation of Light*, which we believe the Lord hath brought about in this day, we judge it our Duty to hold forth that Pure and Spiritual Worship, which is acceptable to God, and answerable to the Testimony of Christ and his Apostles; and likewise to testify against, and deny not only manifest Superstition and Idolatry, but also all formal Will-Worship, which stands not in the Power of God: Yet, I say, we do not deny the whole Worship of all those, that have born the Name of *Christians* even in the Apostasie, as if God had never heard their Prayers, nor accepted any of them: God forbid we should be so void of Charity! The latter part of the Proposition sheweth the contrary. And as we would not be so *absurd* on the one hand to conclude, because of the Errors and Darkness that many were covered and surrounded with in *Babylon*, that none of their Prayers were heard or accepted of God; so will we not be so *unwary* on the other, as to conclude, that because God heard and pitied them, so we ought to continue in these Errors and Darkness, and not  
come

The Wor-  
ship in the  
Apostasie.



come out of *Babylon*, when it is by God discovered unto us. The *Popish Mass* and *Vespers* I do believe to be, as to the matter of them, *abominable Idolatry* and *Superstition*, and so also believe the *Protestants*; yet will neither *I* or *they* affirm, that in the Darknes of *Popery* no upright-hearted Men, tho' zealous in these Abominations, have been heard of God, or accepted of him: Who can deny, but that both *Bernard* and *Bonaventure*, *Taulerus*, *Thomas à Kempis*, and divers others have both known and tasted of the Love of God, and felt the Power and Virtue of God's Spirit working with them for their Salvation? And yet ought we not to forsake and deny those Superstitions, which they were found in? The *Calvinistical Presbyterians* do much upbraid (and I say not without Reason) the Formality and Deadnes of the *Episcopalian* and *Lutheran Liturgies*; and yet, as they will not deny, but there have been some good Men among them; so neither dare they refuse, but that when that good step was brought in by them, of turning the publick Prayers into the vulgar Tongues, tho' continued in a *Liturgy*, it was acceptable to God, and sometimes accompanied with his Power and Presence: Yet will not the *Presbyterians* have it from thence concluded, that the *Common-Prayers* should still continue; so likewise, tho' we should confess, that, through the Mercy and wonderful Condescention of God, there have been upright in Heart, both among *Papists* and *Protestants*; yet can we not therefore approve of their Way in the General, or not go on to the upholding of that *Spiritual Worship*, which the Lord is calling all to, and so to the testifying against whatsoever stands in the way of it.

§. VI. *Fourthly*; To come then to the State of the Controversie, as to the publick Worship, we judge it the Duty of all, to be diligent in the Assembling of themselves together (and what we have been

The *Popish Mass* and *Vespers*.

*Bernard and Bonaventure, Taulerus, Thomas à Kempis, have tasted of the Love of God.*

The *Bishops Liturgy*.

*Assemblies of Worship in publick, described.*

been, and are, in this matter, our Enemies in *Great Britain*, who have used all means to hinder our Assembling together to Worship God, may bear witness) and when Assembled, the great Work of one and all ought to be to wait upon God; and returning out of their own Thoughts and Imaginations, to feel the Lord's Presence, and know a *gathering into his Name* indeed, where he is *in the midst*, according to his Promise. And as every one is thus gathered, and so met together inwardly in their Spirits, as well as outwardly in their Persons; there the secret Power and Virtue of Life is known to refresh the Soul, and the pure Motions and Breathings of God's Spirit are felt to arise; from which, as Words of Declaration, Prayers or Praises arise, the acceptable Worship is known, which Edifies the Church, and is well-pleasing to God. And no Man here limits the Spirit of God, nor bringeth forth his own conned and gathered Stuff; but every one puts that forth, which the Lord puts into their Hearts: and it's uttered forth not in Man's Will and Wisdom, but *in the Evidence and Demonstration of the Spirit, and of Power*. Yea, tho' there be not a word spoken, yet is the true Spiritual Worship performed, and the Body of Christ edified; yea, it may, and hath often fallen out among us, that divers Meetings have past without one word; and yet our Souls have been greatly edified and refreshed, and our Hearts wonderfully overcome with the secret Sense of God's Power and Spirit, which without words hath been ministered from one Vessel to another. This is indeed strange and incredible, to the meer natural and carnally-minded Man, who will be apt to judge all time lost, where there is not something spoken, that's obvious to the outward Senses; and therefore I shall insist a little upon this Subject, as one that can speak from a certain Experience, and not by meer Hear-say, of this wonderful and glorious

*Its glorious  
Dispensation*

glorious Dispensation ; which hath ſo much the more of the Wiſdom and Glory of God in it, as it's contrary to the Nature of Man's Spirit, Will and Wiſdom.

§. VII. As there can be nothing more oppoſite to the natural Will and Wiſdom of Man, than this *ſilent waiting upon God* ; ſo neither can it be obtained, nor rightly comprehended by Man, but as he layeth down his own Wiſdom and Will, ſo as to be content to be thoroughly ſubject to God. And therefore it was not preached, nor can be ſo practiſed, but by ſuch as find no outward Ceremony, no Obſervations, no Words ; yea, not the beſt and pureſt Words, even the words of Scripture, able to ſatiſſie their weary and afflicted Souls : becauſe where all theſe may be, the Life, Power, and Virtue, which make ſuch things effectual, may be wanting. Such, I ſay, were neceſſitated to ceaſe from all outwards, and to be ſilent before the Lord ; and being directed to that inward Principle of *Life and Light* in themſelves, as the moſt excellent Teacher, which *can never be removed into* Iſa. 30. 20, *a Corner*, came thereby to be learned to wait upon God in the meaſure of *Life and Grace* received from him, and to ceaſe from their own forward Words and Actings, in the natural Willing and Comprehension, and feel after this inward Seed of Life ; that as it moveth, they may move with it, and be acted by its Power, and influenced, whether to Pray, Preach or Sing. And ſo from this Principle of Man's being Silent, and not acting in the things of God, of himſelf, until thus acted by God's *Light and Grace in the Heart*, did naturally ſpring that manner of ſitting Silent together, and waiting together upon the Lord. For, many thus principled, meeting together in the pure Fear of the Lord, did not apply themſelves preſently to Speak, Pray or Sing, &c. being afraid to be found acting forwardly in their

*The Silent  
waiting upon  
God obtained.*

*What it is to  
meet in Jesus  
Name.*

own Wills; but each made it their work to retire inwardly to the Measure of Grace in themselves, not being only Silent as to Words, but even abstaining from all their own Thoughts, Imaginations and Desires; so watching in a holy Dependence upon the Lord, and meeting together not only outwardly in one place, but thus inwardly in *One Spirit*, and in *One Name of Jesus*, which is his Power and Virtue; they come thereby to enjoy and feel the arisings of this Life, which as it prevails in each particular, becomes as a Flood of Refreshment, and overspreads the whole Meeting. For Man, and Man's part and Wisdom, being denied and chained down in every individual, and God exalted, and his Grace in Dominion in the Heart; thus his *Name* comes to be *One* in all, and his Glory breaks forth, and covers all; and there is such a holy Awe and Reverence upon every Soul, that if the natural part should arise in any, or the wise part, or what is not one with the Life, it would presently be chained down, and judged out. And when any are through the breaking forth of this Power, constrained to utter a Sentence of Exhortation or Praise, or to Breathe to the Lord in Prayer; then all are sensible of it, for the same Life in them answers to it, *as in Water, Face answereth to Face*. This is that *divine* and *spiritual Worship*, which the World neither knoweth nor understandeth, which the *Vulture's* Eye seeth not into. Yet many and great are the Advantages which my Soul, with many others, hath tasted of hereby, and which would be found of all such, as would seriously apply themselves hereunto. For, when People are gathered thus together, not meerly to hear Men, nor depend upon them; but *all are inwardly taught to stay their Minds upon the Lord, and wait for his Appearance in their Hearts*; thereby the forward working of the Spirit of Man is stayed and hindred from mixing it self with

Prov. 27.  
verf. 19.

*Advantages  
of silent  
Meetings.*

IIa. 10. 20.  
Ec. 26. 3.

with

with the Worship of God; and the Form of this Worship is so naked and void of all outward and worldly Splendor, that all occasion for Man's Wisdom to be exercised in that Superstition and Idolatry, hath no lodging here; and so there being also an inward quietness and retiredness of Mind, the *Witness of God* ariseth in the Heart, and the *Light of Christ* shineth, whereby the Soul cometh to see its own Condition. And there being many joyned together in this same work, there is an inward Travel and Wrestling; and also, as the Measure of Grace is abode in, an overcoming of the Power and Spirit of Darknes. And thus we are often greatly strengthened and *renewed in the Spirits of our Minds*, without a word; and we enjoy and possess the *Holy Fellowship and Communion of the Body and Blood of Christ*, by which our inward Man is nourished and fed: Which makes us not to dote upon outward *Water*, and *Bread*, and *Wine*, in our spiritual Things. Now as many thus gathered together, grow up in the Strength, Power and Virtue of Truth; and as Truth comes thus to have Victory and Dominion in their Souls; then they receive an Utterance, and speak steadily to the Edification of their Brethren, and the *pure Life* hath a free passage through them; and what is thus spoken, edifieth the Body indeed. Such is the evident certainty of that divine Strength, that is communicated by thus meeting together, and waiting in Silence upon God; that sometimes when one hath come in, that hath been unwatchful, and wandering in his Mind, or suddenly out of the hurry of outward business, and so not inwardly gathered with the rest; so soon as he retires himself inwardly, this Power being in a good measure raised in the whole Meeting, will suddenly lay hold upon his Spirit, and wonderfully help to raise up the Good in him, and beget him into the sense of the

Eph. 4. 23.

Speaking to  
Edification.

same Power, to the melting and warming of his Heart: even as the warmth would take hold upon a Man, that is cold, coming into a *Stove*; or as a Flame will lay hold upon some little combustible matter being near unto it. Yea, if it fall out, that several met together be straying in their Minds, tho' outwardly silent, and so wandering from the measure of Grace in themselves (which, through the working of the Enemy, and negligence of some, may fall out) if either one come in, or may be in, who is watchful, and in whom the *Life* is raised in a great measure; as that one keeps his place, he will feel a secret Travel for the rest, in a Sympathy with the *Seed*, which is oppressed in the other, and kept from arising by their Thoughts and Wanderings. And as such a faithful one waits in the *Light*, and keeps in this *Divine Work*, God oftentimes answers the secret Travel and Breathings of his own *Seed*, through such a one; so that the rest will find themselves *secretly smitten*, without words: and that one will be as a *Midwife*, through the secret travel of his Soul, to bring forth the Life in them; just as a little Water thrown into a Pump brings up the rest; whereby Life will come to be raised in all, and the vain Imaginations brought down: and such a one is felt by the rest, to minister Life unto them without words. Yea sometimes, when there is not a word in the Meeting, but all are silently waiting; if one come in, that is rude and wicked, and in whom the Power of Darknes prevaiileth much, perhaps with an intention to mock, or do mischief; if the whole Meeting be gathered into the *Life*, and it be raised in a good measure, it will strike Terror into such an one, and he will feel himself unable to resist; but by the secret strength and virtue thereof, the power of Darknes in him will be chained down: and if the Day of his Visitation be not expired, it will reach to the measure of Grace in him, and raise it

*A secret  
Travel one  
for another  
in Silent  
Meetings.*

*The Mocker  
struck with  
Terror, when  
no word is  
spoken.*

up to the Redeeming of his Soul. And this we often bear witness of; so as we had hereby frequent occasion, in this respect, since God hath gathered us to be a People, to renew this old saying of many, *Is Saul also among the Prophets?* For not a few have come to be Convinced of the Truth after this manner: of which I my self, in a part, am a true Witness; who not by strength of Arguments, or by a particular Disquisition of each Doctrine, and Convincement of my Understanding thereby, came to receive and bear witness of the Truth; but by being secretly Reached by this *Life*. For when I came into the *silent Assemblies* of God's People, I felt a *secret Power* among them, which touched my Heart; and as I gave way unto it, I found the Evil weakning in me, and the Good raised up; and so I became thus knit and united unto them, hungering more and more after the Increase of this Power and Life, whereby I might feel my self perfectly Redeemed. And indeed, this is the surest way to become a *Christian*; to whom afterwards the Knowledge and Understanding of *Principles* will not be wanting; but will grow up, so much as is needful, as the natural Fruit of this good Root: and such a Knowledge will not be *barren* nor *unfruitful*. After this manner, we desire therefore all that come among us to be proselyted; knowing, that tho' Thousands should be Convinced in their Understandings of all the *Truths* we maintain; yet if they were not sensible of this *inward Life*, and their Souls not changed from *Unrighteousness* to *Righteousness*, they could add nothing to us. For this is that *Cement*, whereby we are joyned *as to the Lord*, so to one another; and without this, none can *Worship* with us. Yea, if such should come among us, and from that Understanding and Convincement they have of the *Truth*, speak ever so true things, and utter them forth with ever so much Excellency of Speech, if

1 Sam. 10.  
12.

The true  
Convincement.

1 Cor. 6. 17.

The Life of  
Righteousness  
doth  
joyn us to the  
Lord.

this *Life* were wanting, it would not edifie us at all; but be as *sounding Brass, or a tinkling Cymbal*, 1 Cor. 13. 1.

Our Work  
and Wor-  
ship in our  
Meetings.

§. VIII. Our *Work* then and *Worship* is, when we meet together, for every one to *watch and wait upon God in themselves*, and to be *gathered* from all Vissibles thereinto. And as every one is thus stated, they come to find the *Good* arise over the *Evil*, and the *Pure* over the *Impure*, in which God reveals himself, and draweth near to every Individual; and so he in the midst in the General: Whereby each not only partakes of the particular Refreshment and Strength, which comes from the Good in himself; but is a sharer of the whole Body, as being a living Member of the Body, having a Joint Fellowship and Communion with all. And as this *Worship* is stedfastly preached, and kept to, it becomes easie; tho' it be very hard at first to the Natural Man, whose roving Imaginations, and running Worldly Desires are not so easily brought to silence. And therefore the Lord often-times, when any turn towards him, and have true desires thus to wait upon him, and find great difficulty through the unstayedness of their Minds, doth in condescension and compassion cause his Power to break forth in a more strong and powerful manner. And when the Mind sinks down, and waits for the Appearance of *Life*, and that the Power of Darknes in the Soul wrestles and works against it, then the good Seed, as it ariseth, will be found to work as Physick in the Soul; especially if such a weak one be in the Assembly of divers others, in whom the Life is arisen in greater dominion: and through the contrary workings of the Power of Darknes, there will be found an inward striving in the Soul, as really in the Mystery, as ever *Esa* and *Jacob* strove in *Rebekah's* Womb. And from this Inward Travel, while the *Darknes* seeks to obscure the *Light*, and the *Light* breaks through the *Darknes*, (which always

Esa and Ja-  
cob strove in  
Rebekah's  
Womb.



always it will do, if the Soul give not its strength to the Darknes) there will be such a painful Travel found in the Soul, that will even work upon the outward Man; so that often-times, through the working thereof, the Body will be greatly shaken; and many Groans, and Sighs, and Tears, even as the Pangs of a Woman in Travail, will lay hold upon it. Yea, and this not only as to one: but when the Enemy (who, when the *Children of God* assemble together, is not wanting to be present, to see if he can let their comfort) hath prevailed in any measure in a whole Meeting, and strongly worketh against it, by spreading and propagating his dark Power, and by drawing out the Minds of such as are met, from the Life in them; as they come to be sensible of this Power of his, that works against them, and to wrestle with it by the *Armour of Light*; sometimes the Power of God will break forth into a whole Meeting; and there will be such an Inward Travel, while each is seeking to overcome the Evil in themselves, that by the strong contrary workings of these opposite Powers (like the going of two contrary Tides) every Individual will be strongly exercised, as in a Day of Battle; and thereby Trembling, and a Motion of Body will be upon most, if not upon all: which, as the Power of Truth prevails, will from Pangs and Groans, end with a *sweet sound of Thanksgiving and Praise*. And from this the Name of *Quakers*, i. e. *Tremblers*, was first Reproachfully cast upon us; which, tho' it be none of our choosing, yet in this respect we are not shamed of it; but have rather reason to rejoyce therefore, even that we are sensible of this Power, that hath often-times laid hold upon our Adversaries, and made them yield unto us, and joyn with us, and confess to the Truth, before they had any distinct or discursive Knowledge of our *Doctrines*; so that sometimes many at one Meeting have been thus Convinced: and this Power would sometimes

*The Travel  
crown'd with  
a victorious  
Song.*

*The Name  
of Quakers  
whence it  
sprung.*

also reach to, and wonderfully work even in little Children, to the Admiration and Astonishment of many.

Yet Silence  
is no Law;  
but Words  
may follow.

§. IX. Many are the blessed Experiences, which I could relate of this *Silence*, and manner of *Worship*; yet do I not so much commend and speak of *Silence*, as if we had a Law in it to shut out *Praying* or *Preaching*, or tied our selves thereunto; not at all: For as our *Worship* consisteth not in the *Words*, so neither in *Silence*, as *Silence*; but in *an holy dependence of the Mind upon God*: from which dependence *silence* necessarily follows in the first place, until *words* can be brought forth, which are from God's Spirit. And God is not wanting to move in his *Children*, to bring forth words of Exhortation or Prayer, when it is needful; so that of the many Gatherings and Meetings of such as are convinced of the Truth, there is scarce any, in whom God raiseth not up some or other to minister to his Brethren; that there are few Meetings that are altogether *silent*. For when many are met together in this one Life and Name, it doth most naturally and frequently excite them to *pray* to, and *praise God*, and stir up one another by Mutual Exhortation and Instructions; yet we judge it needful, there be in the first place some time of *silence*; during which, every one may be gathered *inward*, to the Word and Gift of Grace, from which he that ministreth may receive strength to bring forth what he ministreth; and that they that hear, may have a sense to discern betwixt the *precious* and the *vile*, and not to hurry into the Exercise of these things, so soon as the Bell rings, as other *Christians* do. Yea, and we doubt not, but assuredly know, that the Meeting may be good and refreshful, tho' from the sitting down to the rising up thereof, there hath not been a word as outwardly spoken; and yet *Life* may have been known to abound in each particular, and an inward growing up therein and thereby;

yea,

yea, so as words might have been spoken acceptably, and from the Life: yet there being no absolute necessity laid upon any so to do, all might have chosen rather *quietly and silently* to possess and enjoy the Lord in themselves. Which is very sweet and comfortable to the Soul, that hath thus learned to be gathered out of all its own Thoughts and Workings, to feel the Lord to bring forth both the Will and the Deed; which many can declare by a blessed Experience. Tho' indeed it cannot but be hard for the Natural Man to receive or believe this *Doctrine*: and therefore it must be rather by a sensible Experience, and by coming to make Proof of it, than by Arguments, that such can be convinced of this thing; seeing it is not enough to *believe* it, if they come not also to *enjoy* and *possess* it. Yet in Condescension to, and for the sake of such as may be the more willing to apply themselves to the Practice and Experience hereof, that they found their Understandings convinced of it, and that it is founded upon Scripture and Reason; I find a freedom of Mind to add some few Considerations of this kind, for the Confirmation hereof, besides what is before mentioned of our Experience.

*No absolute necessity for words, tho' from the Life, at times.*

§. X. That *to wait upon God*, and *to watch before him*, is a Duty incumbent upon all, I suppose none will deny; and that this also is *a part of Worship*, will not be called in question: since there is scarce any other so frequently commanded in the Holy Scriptures, as may appear from *Psalms* 27. 14. & 37. 7, 34. *Prov.* 20. 22. *Isai.* 30. 18. *Hosea* 12. 6. *Zach.* 3. 8. *Mat.* 24. 42. & 25. 13. & 26. 41. *Mark* 13. 33. & 35. 37. *Luke* 21. 36. *Acts* 1. 4. & 20. 31. *1 Cor.* 16. 13. *Col.* 4. 2. *1 Thess.* 5. 6. *2 Tim.* 4. 5. *1 Pet.* 4. 7. Also this Duty is often recommended with very great and precious Promises, as *Psalms* 25. 3. & 37. 9. & 69. 6. *Isai.* 42. 23. *Lam.* 3. 25, 26. *They that wait upon the Lord, shall renew their strength, &c. Isa.* 40. 31. Now, how is this waiting upon God, or watching before him,

*To Wait and Watch, Commanded in the Scriptures.*

him, but by this *silence*, of which we have spoken? Which, as it is in it self a *great* and *principal Duty*; so it necessarily in order both of *Nature* and *Time* precedeth all other. But that it may be the better and more perfectly understood, as it is not only an *outward Silence* of the Body, but an *inward Silence* of the Mind, from all its own Imaginations and Self-cogitations; let it be considered, according to *Truth*, and to the *Principles* and *Doctrines* heretofore affirmed and proved, that Man is to be considered in a twofold respect, to wit, in his *natural, unregenerate and fallen State*; and in his *spiritual and renewed Condition*: from whence ariseth that distinction of the *Natural* and *Spiritual Man*, so much used by the Apostle, and heretofore spoken of. Also these *two Births* of the Mind, proceed from the *two Seeds* in Man respectively; to wit, the *good Seed* and the *evil*: And from the *evil Seed* doth not only proceed all manner of gross and abominable Wickedness and Profanity; but also Hypocrisie, and those *Wickednesses*, which the Scripture calls *spiritual*: because it is the *Serpent* working in and by the *Natural Man* in things that are *spiritual*, which having a shew and appearance of Good, are so much the more hurtful and dangerous, as it is *Satan transformed and transforming himself into an Angel of Light*. And therefore doth the Scripture so pressingly and frequently (as we have heretofore had *occasion* to observe) shut out and exclude the *Natural Man* from meddling with the *things of God*, denying his endeavours therein; tho' acted and performed by the most eminent of his Parts, as of *Wisdom* and *Utterance*.

Also this *spiritual Wickedness* is of two sorts, tho' both one in kind, as proceeding from one Root; yet differing in their Degrees, and in the Subjects also sometimes. The one is, when as the *Natural Man* is meddling with, and working in the things of *Religion*, doth from his own Conceptions and Divinations affirm or propose wrong and erroneous Notions and

Opinions

Whence  
Wickedness  
arise,  
that are  
spiritual.

Opinions of God and things spiritual, and invent from whence all Heresies did spring? Superstitions, Ceremonies, Observations and Rites in Worship; from whence have sprung all the Heresies and Superstitions, that are among *Christians*. The other is, when as the Natural Man, from a meer Conviction of his Understanding, doth in the forwardness of his own will, and by his own natural strength, without the influence and leading of God's Spirit, go about either in his Understanding to imagine, conceive, or think of the things of God, or actually to perform them by Preaching or Praying. The *first* is a missing both in Matter and Form; The *Second* is a retainig of the Form without the Life and Substance of *Christianity*; because *Christian Religion* consisteth not in a meer Belief of True Christianity, wherein it consists not. true *Doctrines*, or a meer Performance of *Acts* good in themselves; or else the bare Letter of the Scripture, tho' spoken by a *Drunkard*, or a *Devil*, might be said to be *Spirit* and *Life*, which I judge none will be so absurd, as to affirm: And also it would follow, that where the Form of Godliness is, there the Power is also; which is contrary to the express words of the Apostle. For the Form of Godliness cannot be said to be, where either the Notions and Opinions believed are erroneous and ungodly, or the Acts performed evil and wicked; for then it would be the Form of Ungodliness, and not of Godliness: But of this further hereafter, when we shall speak particularly of Preaching and Praying. Now, tho' this last be not so bad as the former; yet it hath made way for it: For Men having first departed from the Life and Substance of true *Religion* and *Worship*, to wit, from the inward Power and Virtue of the Spirit, so as therein to Act, and thereby to have all their Actions enlivened; have only retain'd the Form and Shew, to wit, the true words and appearance: and so acting in their own natural and unrenewed Wills in this Form, the Form could not, but quickly decay, and be vitiated. For the working  
and

Idolatry  
does hug  
its own Con-  
ceivings.

No Form of  
Worship, but  
the Spirit, is  
prescribed  
by Christ.

\* If any Object here, *That the Lord's Prayer is a prescribed Form of Prayer, and therefore of Worship, given by Christ to his Children.*

I answer; First, This cannot be objected by any sort of *Christians*, that I know, because there are none who use not other Prayers, or that limit their Worship to this. Secondly, This was commanded to the Disciples, while yet weak, before they had received the Dispensation of the Gospel; not that they should only use it in Praying, but that he might shew them by one Example how that their Prayers ought to be short, and not like the long Prayers of the *Pharisees*. And that this was the Use of it, appears by all the Prayers, which divers Saints afterwards made use of, whereof the Scripture makes mention: for none made use of this, neither repeated it; but used other words, according as the thing required, and as the Spirit gave utterance. Thirdly, That this ought to be so understood, appears from *Rom. 8. 26.* of which afterwards mention shall be made at greater length, where the Apostle saith, *We know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, &c.* But if this Prayer had been such a prescribed Form of Prayer to the Church, that had not been true; neither had they been ignorant, what to pray, nor should they have needed the help of the Spirit to teach them.

And

And it's especially to be observed, that in the whole *New Testament* there is no order nor command given in this thing, but to follow the Revelation of the Spirit, save only that general, of *Meeting together*; a thing dearly owned, and diligently practised by us, as shall hereafter more appear. True it is, mention is made of the Duties of *Praying, Preaching and Singing*; but what Order or Method should be kept in so doing, or that presently they should be set about so soon as the Saints are gathered, there is not one word to be found: yea, these Duties (as shall afterwards be made appear) are always annexed to the Assistance, Leadings and Motions of God's Spirit. Since then Man in his Natural State, is thus excluded from acting or moving in things *Spiritual*, how or what way shall he exercise this first and previous Duty of *Waiting upon God*, but by *silence*, and by bringing that Natural Part to *silence*? Which is no other ways, but by abstaining from his own Thoughts and Imaginations, and from all the Self-workings and Motions of his own Mind, as well in things materially *good*, as *evil*; that he being *silent*, God may *speak in him*, and the *good Seed* may arise. This, tho' hard to the Natural Man, is so answerable to Reason, and even Natural Experience in other things, that it cannot be denied. He that cometh to learn of a Master, if he expect to hear his Master, and be instructed by him, must not continually be speaking of the matter to be taught, and never be quiet; otherwise how shall his Master have time to instruct him? Yea, tho' the Scholar were never so earnest to learn the *Science*; yet would the Master have reason to reprove him, as untoward and indocile; if he would always be meddling of himself, and still speaking, and not wait in silence patiently to hear his Master instructing and teaching him; who ought not to open his Mouth, until by his Master he were com-

manded

Pray, Preach  
and Sing in  
Spirit.

To Wait on  
God, by  
what it is  
performed?

A Simile of  
a Master  
and his  
Scholar.

manded and allowed so to do. So also, if one were about to attend a great Prince, he would be thought an impertinent and imprudent Servant, who, while he ought patiently and readily to wait, that he might answer the King when he speaks, and have his Eye upon him, to observe the least Motions and Inclinations of his Will, and to do accordingly, would be still deafening him with Discourse, tho' it were in Praises of him; and running to and fro, without any particular and immediate Order to do things, that perhaps might be good in themselves, or might have been commanded at other times to others: Would the Kings of the Earth accept of such Servants or Service? Since then we are commanded to *Wait upon God diligently*; and in so doing it is promised, that our *Strength shall be renewed*; this *Waiting* cannot be performed but by a *Silence*, or *cessation* of the Natural Part on our side: since God manifests himself not to the outward Man or Senses, so much as to the inward, to wit, to the Soul and Spirit. If the Soul be still thinking and working in her own Will, and busily exercised in her own Imaginations, tho' the matters, as in themselves, may be good concerning God; yet thereby she incapacitates her self from discerning the *still, small Voice* of the Spirit, and so hurts her self greatly, in that she neglects her chief Business of *Waiting upon the Lord*: Nothing less, than if I should busie my self, crying out and speaking of a Business, while in the mean time I neglect to hear One, who is quietly whispering into my Ear, and informing me in those things, which are most needful for me to hear and know concerning that Business. And since it is the chief Work of a *Christian* to know the *natural Will* in its own proper Motions *crucified*, that God may both move in the Act and in the Will; the Lord chiefly regards this profound Subjection and Self-denial. For some Men

please

of a Prince  
and his Ser-  
vant.

To Wait  
in Silence.

The think-  
ing busie  
Soul ex-  
cludes the  
Voice of  
God.



please themselves as much, and gratifie their own sensual Wills and Humours in high and curious *Speculations of Religion*, affecting a Name and Reputation that way; or because those things by Custom, or other ways, are become pleasant and habitual to them, tho' not a whit more Regenerated, or inwardly Sanctified in their Spirits; as others gratifie their Lusts in *Actions of Sensuality*: and therefore both are alike hurtful to Men, and sinful in the sight of God; it being nothing but the meer fruit and effect of Man's natural and unrenewed Will and Spirit. Yea, should one (as many no doubt do) from a sense of Sin, and fear of Punishment, seek to terrifie themselves from Sin, by multiplying thoughts of Death, Hell and Judgment, and by presenting to their Imaginations the Happiness and Joys of Heaven, and also by multiplying Prayers and other Religious Performances; as these things could never deliver him from one Iniquity, without the secret and inward Power of God's Spirit and Grace; so would they signifie no more, than the *Fig-leaves*, wherewith *Adam* thought to cover his *Nakedness*. And seeing, it is only the Product of Man's own natural Will, proceeding from a Self-love, and seeking to save himself, and not arising purely from that *Divine Seed of Righteousness*, which is given of God to all for Grace and Salvation, it is rejected of God, and no ways acceptable unto him; since the Natural Man, as Natural, while he stands in that State, is with all his Arts, Parts and Actings, reprobated by him. This great duty then of waiting upon God, must needs be exercised in Man's denying Self, both inwardly and outwardly, in a still and meer dependance upon God, in abstracting from all the Workings, Imaginations and Speculations of his own Mind; that being emptied as it were of himself, and so thoroughly crucified to the natural Products thereof, he may be fit to receive the Lord, who

*Religious  
Speculations.*

*Sensual Re-  
creations.*

*Thoughts of  
Death and  
Hell, to keep  
out sin, are  
Fig-leaves.*

*Denial of  
ones self.*

*The Holy  
Birth.*

who will have no Co-partner, nor Co-rival of his Glory and Power. And Man being thus stated, the little Seed of Righteousness, which God hath planted in his Soul, and Christ hath purchased for him, even the measure of *Grace* and *Life* (which is burthened and crucified by Man's natural *Thoughts* and *Imaginations*) receives a place to arise, and becometh a holy Birth, and Geniture in Man; and is that *Divine Air*, in and by which Man's Soul and Spirit comes to be leavened: And by waiting therein, he comes to be accepted in the sight of God, to stand in his Presence, hear his Voice, and observe the Motions of his holy Spirit. And so Man's place is to wait in this; and as hereby there are any objects presented to his Mind concerning God, or things relating to Religion, his Soul may be exercised in them without hurt, and to the great profit both of himself and others; because those things have their rise not from his own Will, but from God's Spirit. And therefore, as in the arisings and movings of this, his Mind is still to be exercised in Thinking and Meditating; so also in the more obvious acts of Preaching and Praying: And so it may hence appear, we are not against Meditation, as some have sought falsely to infer from our Doctrine; but we are against the *Thoughts* and *Imaginations* of the natural Man, in his own Will, from which all Errors and Heresies concerning the Christian Religion, in the whole World, have proceeded. But if it please God at any time, when one or more are waiting upon him, not to present such objects, as give them occasion to exercise their Minds in *Thoughts* and *Imaginations*, but purely to keep them in this holy Dependence; and as they persist therein, to cause his secret Refreshment, and the pure Incomes of his holy Life, to flow in upon them; then they have good reason to be content, because by this (as we know by good and blessed Experience)

*No Quakers  
are against  
a meditating  
Mind.*

*From Nature's  
Thoughts all  
Errors rise,  
we find.*

rience) the Soul is more strengthened, renewed, and confirmed in the Love of God, and armed against the Power of Sin, than any way else: This being a fore-taste of that real and sensible Enjoyment of God, which the Saints in Heaven daily possess; which God frequently affords to his Children here, for their Comfort and Encouragement, especially when they are assembled together to wait upon him.

*The Soul renewed, by what? The Holy Life of God.*

§. XI. For there are *Two contrary Powers, or Spirits*; to wit, the *Power and Spirit of this World*, in which the Prince of Darkness bears rule, and over as many as are acted by it, and work from it; and the *Power or Spirit of God*, in which God worketh, and beareth rule, and over as many as act in and from it. So whatever be the things that a Man thinketh of, or acteth in, however *Spiritual or Religious*, as to the Notion or Form of them, so long as he acteth and moveth in the natural and corrupt Spirit and Will; and not from, in and by the Power of God, he sinneth in all, and is not accepted of God. For hence both the *plowing and praying of the Wicked is sin*: as also whatever a Man acts in and from the Spirit and Power of God, having his Understanding and Will influenced and moved by it, whether it be *Actions Religious, Civil, or even Natural*, he is accepted in so doing in the sight of God, and is *blessed in them*. From what is said, it doth appear, how frivolous and impertinent their *Objection* is, that say, they wait upon God in praying and preaching; since *Waiting* doth of it self imply a *passive Dependence*, rather than an *Acting*. And since it is, and shall yet be more shewn, that *Preaching and Praying* without the Spirit, is an offending of God, not a waiting upon him; and that *Praying and Preaching* by the Spirit, pre-supposes necessarily a *silent waiting*, for to feel the motions and influence of the Spirit to lead thereunto; and lastly, that in several of these places, where *Praying* is commanded,

*Whatever Man does Act without the Power of God, is not accepted.*

Prov. 21. 4.

Ja. 1. 25.

*To Pray and Preach without the Spirit, is Offence to God.*

ed, as *Mat.* 26. 41. *Mark* 13. 33. *Luke* 21. 36. *1 Pet.* 4. 7. Watching is specially prefixed, as a previous Preparation thereunto; so that we do well and certainly conclude, that since *Waiting* and *Watching* are so particularly commanded and recommended, and cannot be truly performed, but in this *inward Silence* of the Mind from Men's own Thoughts and Imaginations; this *Silence* is, and must necessarily be, a special and principal part of *God's Worship*.

## II.

*This silent  
Waiting the  
Devil can-  
not coun-  
terfeit.*

§. XII. But *Secondly*; The *Excellency* of this *silent waiting upon God*, doth appear, in that it is impossible for the *Enemy*, viz. the *Devil*, to counterfeit it, so as for any Soul to be deceived or deluded by him in the Exercise thereof. Now in all other matters, he may mix himself-in with the natural Mind of Man, and so, by *transforming* himself, he may deceive the Soul, by busying it about things perhaps innocent in themselves, while yet he keeps them from beholding the *pure Light of Christ*; and so from knowing distinctly his Duty, and doing of it. For that Envious Spirit of Man's Eternal Happiness knoweth well, how to accommodate himself, and fit his Snares, for all the several Dispositions and Inclinations of Men: if he find one not fit to be engaged with gross Sins, or Worldly Lusts, but rather averse from them, and Religiously inclined, he can fit himself to beguile such an one, by suffering his Thoughts and Imaginations to run upon *Spiritual matters*, and so hurry him to work, act, and meditate in his own Will. For he well knoweth, that so long as *Self* bears rule, and the *Spirit of God* is not the principal and chief Actor, Man is not put out of his reach: so therefore he can accompany the *Priest* to the *Altar*, the *Preacher* to the *Pulpit*, the *Zealot* to his *Prayers*, yea, the *Doctor* and *Professor of Divinity* to his *Study*; and there he can chearfully suffer him to labour and work among his Books, yea, and help him to find out and invent subtile

*Altar, Prayers,  
Pulpit,  
Study, cannot  
shut the  
Devil out.*

tile Distinctions and Quiddities, by which both his Mind, and others through him, may be kept from heeding *God's Light in the Conscience*, and waiting upon him. There is not any Exercise whatsoever, wherein he cannot enter, and have a chief place, so as the Soul many times cannot discern it, except in this alone: for he can only work in and by the Natural Man, and his Faculties, by secretly acting upon his Imaginations and Desires, &c. and therefore, when he (to wit, the Natural Man) is silent, there he must also stand. And therefore when the Soul comes to this *Silence*, and as it were, is brought to nothingness, as to her own workings, then the Devil is shut out; for the *pure Presence of God*, and *shining* of his *Light* he cannot abide, because so long as a Man is thinking and meditating as of himself, he cannot be sure, but the Devil is influencing him therein; but when he comes wholly to be silent, as the *pure Light of God* shines in upon him, then he is sure that the Devil is shut out; for beyond the Imaginations he cannot go, which we often find by sensible Experience. For he that of Old is said to have come to the *gathering together* of the *Children of God*, is not wanting to come to our *Assemblies*. And indeed he can well enter and work in a Meeting, that's silent only as to words, either by keeping the Minds in various Thoughts and Imaginations, or by stupifying them, so as to overwhelm them with a spirit of heaviness and slothfulness: but when we retire out of all, and are turned in, both by being *diligent* and *watchful* upon the one hand, and also *silent* and *retired* out of all our Thoughts upon the other; as we abide in this sure place, we feel our selves out of his reach. Yea, oftentimes the *Power* and *Glory* of God will break forth and appear, just as the bright Sun through many Clouds and Mists, to the dispelling of that Power of Darkness; which will also be sensibly felt, seeking to cloud and

darken the Mind, and wholly to keep it from *purely waiting upon God.*

III.

*The Worship of the Quakers not stop'd or interrupted by Men or Devils.*

§. XIII. *Thirdly*; The *Excellency* of this *Worship* doth appear, in that it can neither be stopped, nor interrupted by the Malice of Men or Devils, as all others can. Now interruptions and stoppings of *Worship* may be understood in a two-fold respect, either as we are hindered from *Meeting*, as being outwardly by Violence separated one from another; or when permitted to *Meet together*, as we are interrupted by the Tumult, Noise and Confusion, which such as are Malicious may use, to molest or distract us. Now in both these respects, this *Worship* doth greatly overpass all others: For how far so ever People be separate or hinder'd from coming together, yet as every one is inwardly gathered to the measure of *Life* in himself, there is a secret Unity and Fellowship enjoyed, which the Devil and all his Instruments can never break or hinder. But *secondly*; It doth as well appear, as to those Molestations which occur, when we are met together, what advantage this *true* and *spiritual Worship* gives us beyond all others; seeing in despite of a Thousand Interruptions and Abuses, one of which were sufficient to have stopped all other sorts of *Christians*, we have been able, through the Nature of this *Worship*, to keep it uninterrupted as to God; and also, at the same time, to shew forth an Example of our *Christian Patience* towards all, even oftentimes to the reaching and convincing of our Opposers. For there is no sort of *Worship* used by others, which can subsist (tho' they be permitted to meet) unless they be either Authorized and Protected by the Magistrate, or defend themselves with the Arm of Flesh: But we at the same time exercise *Worship* towards God, and also patiently bear the Reproaches and Ignominies, which *Christ prophesied* should be so incident and frequent

to

to Christians. For how can the *Papists* say their *Mass*, if there be any there to disturb and interrupt them? Do but take away the *Mass-Book*, the *Chalice*, the *Host*, or the *Priest's Garments*; yea, do but spill the *Water*, or the *Wine*, or blow out the *Candles* (a thing quickly done) and the whole business is marred, and no Sacrifice can be offered.

*The Worship of the Papists soon interrupted.*

Take from the *Lutherans*, or *Episcopalians*, their *Liturgy*, or *Common-Prayer-Book*, and no service can be said. Remove from the *Calvinists*, *Arminians*, *Socinians*, *Independents*, or *Anabaptists*, the *Pulpit*, the *Bible*, and the *Hour-Glass*; or make but such a noise,

*The Protestants the like, and Anabaptists.*

as the Voice of the *Preacher* cannot be heard; or disturb him but so, before he come; or strip him of his *Bible* or his *Books*, and he must be dumb: for they all think it an Heresie to wait to speak as the Spirit of God giveth utterance; and thus easily their whole Worship may be marred. But when People meet together, and their Worship consisteth not in such outward Acts, and they depend not upon any ones speaking; but meerly sit down to wait upon God, and to be gathered out of all Visibles, and to feel the Lord in Spirit; none of these things can hinder them, of which we may say of a Truth, *We are sensible Witnesses*. For when the *Magistrates*, stirred up by the Malice and Envy of our Opposers, have used all means possible (and yet in vain) to deter us from meeting together, and that openly and publickly in our own hired Houses, for that purpose; both Death, Banishments, Imprisonments, Finings, Beatings, Whippings, and other such Devilish Inventions, have proved ineffectual to terrifie us from our *holy Assemblies*.

*The Sufferings of the Quakers for their Religious Meetings.*

And we having, I say, thus often-times purchased our Liberty to meet, by *deep Sufferings*; our Opposers have then taken another way, by turning in upon us the worst and wickedest People, yea, the very Off-scourings of Men, who by all manner of *inhumane*, *bestly* and *bruitish Behaviour*, have

tought to provoke us, weary us, and molest us; but in vain. It would be almost incredible to declare, and indeed a shame, that among Men pretending to be *Christians*, it should be mentiond, what things of this kind Men's Eyes have seen, and I my self, with others, have shared of in Suffering! There they have often beaten us, and cast water and dirt upon us; there they have danced, leaped, sung, and spoken all manner of profane and ungodly words; offered Violence, and shameful Behaviour, to grave Women and Virgins; jeered, mocked and scoffed, asking us, *If the Spirit was not yet come?* And much more, which were tedious here to relate: and all this while we have been seriously and silently sitting together, and waiting upon the Lord. So that by these things our inward and spiritual Fellowship with God, and one with another, in the *pure Life of Righteousness*, hath not been hindered. But on the contrary, the Lord knowing our Sufferings and Reproaches for his Testimony's sake, hath caused his Power and Glory more to abound among us, and hath mightily refreshed us by the sense of his Love, which hath filled our Souls; and so much the rather, as we found our selves gathered into the *Name of the*

Prov. 18.10.

*Lord*, which is the *strong Tower of the Righteous*; whereby we felt our selves sheltered from receiving any inward hurt through their Malice: and also that he had delivered us from that vain Name and Profession of *Christianity*, under which our Opposers were not ashamed to bring forth those bitter and cursed Fruits. Yea, sometimes in the midst of this Tumult and Opposition, God would *Powerfully move* some or other of us by his Spirit, both to testify of that Joy, which notwithstanding their Malice we enjoyed, and powerfully to declare, in the Evidence and Demonstration of the Spirit, against their *Folly and Wickedness*; so as the Power of Truth hath brought them



to some measure of Quietness and Stillness, and stop'd the impetuous Streams of their *Fury* and *Madness*: that as even of Old *Moses* by his Rod divided the Waves of the Red Sea, that the *Israelites* might pass; so God hath thus by his *Spirit* made a way for us in the midst of this *Raging Wickedness*, peaceably to enjoy and possess him, and accomplish our *Worship* to him: So that sometimes upon such occasions several of our *Opposers* and *Interrupters* have hereby been convinced of the *Truth*, and gathered from being *Persecutors* to be *Sufferers* with us. And let it not be forgotten, but let it be inscribed and abide for a constant Remembrance of the thing, that in these Beastly and Brutish Pranks, used to molest us in our *Spiritual Meetings*, none have been more busie, than the *Young Students* of the *Universities*, who were learning *Philosophy* and *Divinity* (so call'd) and many of them preparing themselves for the *Ministry*. Should we commit to Writing all the *Abominations* committed in this respect by the *young Fry* of the *Clergy*, it would make no small Volume; as the *Churches* of *Christ*, gathered into his Pure Worship in *Oxford* and *Cambridge* in *England*, and *Edinburgh* and *Aberdeen* in *Scotland*, where the *Universities* are, can well bear Witness.

The Rod of *Moses* did Divide the Sea: Thro' Raging Waves the Spirit maketh way.

What Brutish Pranks did not commit that young Fry of the Clergy?

§. XIV. Moreover, in this we know, that we are partakers of the *New Covenant's Dispensation*, and *Disciples of Christ* indeed, sharing with him in that *Spiritual Worship*, which is performed in the *Spirit* and in *Truth*; because as he was, so are we in this World. For the *Old Covenant-Worship* had an outward *Glory*, *Temple*, and *Ceremonies*, and was full of outward *Splendor* and *Majesty*, having an outward *Tabernacle* and *Altar*, beautified with *Gold*, *Silver*, and *Precious Stones*; and their *Sacrifices* were tied to an outward, particular Place, even the outward *Mount Zion*; and those that Prayed, behoved to Pray with their Faces towards that outward *Temple*: And therefore all this behoved to be protected by an outward Arm. Nor could the *Jews* peace-

How the Old Covenant-Worship doth differ from the New.

ably have enjoyed it, but when they were secured from the *Violence* of their outward *Enemies*: and therefore when at any time their *Enemies* prevailed over them, their *Glory* was darkened, and their *Sacrifices* stopped; and the *Face* of their *Worship* marred: Hence they Complain, Lament, and Bewail the destroying of the *Temple*, as a loss irreparable. But *Jesus Christ*, the Author and Instituter of the *New Covenant-Worship*, testifies, that *God* is neither to be *Worshipped* in this, nor that place; but in the *Spirit* and in *Truth*: and forasmuch as his *Kingdom* is not of this *World*, neither doth his *Worship* consist in it, or need either the *Wisdom*, *Glory*, *Riches* or *Splendor* of this *World*, to Beautifie or Adorn it; nor yet the outward *Power* or *Arm* of *Flesh* to maintain, uphold, or protect it; but it is and may be performed by those that are *Spiritually minded*, notwithstanding all *Opposition*, *Violence*, and *Malice* of Men; because it being purely *Spiritual*, it is out of the reach of Natural Men to interrupt or molest it. Even as *Jesus Christ* the Author thereof, did enjoy and possess his *Spiritual Kingdom*, while Oppressed, Persecuted, and Rejected of Men, and as in despite of the Malice and Rage of the *Devil*, he spoiled *Principalities* and *Powers*, triumphing over them, and through *Death* destroyed him, that had the *Power* of *Death*, that is, the *Devil*; so also all his Followers both can and do *Worship* him, not only without the *Arm* of *Flesh* to protect them, but even when Oppressed. For their *Worship* being *Spiritual*; is by the *Power* of the *Spirit* defended and maintained; but such *Worships* as are *Carnal*, and consist in *Carnal* and *Outward Ceremonies* and *Observations*, need a *Carnal* and *Outward Arm* to protect and defend them, else they cannot stand and subsist. And therefore it appears, that the several *Worships* of our *Opposers*, both *Papists* and *Protestants*, are of this kind, and not the true *Spiritual* and *New Covenant-Worship* of *Christ*; because, as hath been observed, they cannot stand without the *Protection* or *Countenance* of the outward *Magistrate*, neither

The New  
Covenant-  
Worship is  
Inward.  
John 18.36.

Col. 2. 15.

Carnal Wor-  
ships cannot  
stand with-  
out the Arm  
of Flesh.

ther can be performed, if there be the least Opposition: For they are not in the patience of *Jesus*, to Serve and Worship him with *Sufferings*, *Ignominies*, *Calumnies*, and *Reproaches*. And from hence have sprung all those *Wars*, *Fightings*, and *Blood-shed* among *Christians*, while each by the Arm of *Flesh* endeavour'd to defend and protect their own *Way* and *Worship*: And from this also sprung up that *Monstrous Opinion of Persecution*; of which we shall speak more at length hereafter.

S. XV. But Fourthly: The Nature of this Wor-  
 ship, which is performed by the Operation of the  
*Spirit*, the Natural Man being silent, doth appear  
 from these words of Christ, *John* 4. 23, 24. *But the*  
*hour cometh, and now is, when the true Worshippers*  
*shall Worship the Father in Spirit and in Truth: For the*  
*Father seeketh such to Worship him. God is a Spirit, and*  
*they that Worship him, must Worship him in Spirit and*  
*in Truth.* This Testimony is the more specially to  
 be observed, for that it is both the *first*, *chiefest*, and  
*most ample Testimony*, which *Christ* gives us of his  
*Christian Worship*, as different and contra-distinguish-  
 ed from that under the *Law*. For First, he shew-  
 eth that the season is now come, wherein the *Wor-*  
*ship must be in Spirit and in Truth*; for the *Father seek-*  
*eth such to Worship him*: So then it is no more a Wor-  
 ship consisting in outward Observations, to be per-  
 formed by Man at set *Times* or *Opportunities*, which  
 he can do in his own Will, and by his own Natu-  
 ral Strength; for else it would not differ in Mat-  
 ter, but only in some Circumstances, from that un-  
 der the *Law*. Next, as for a Reason of this Wor-  
 ship, we need not to give any other, and indeed none  
 can give a better than that which *Christ* giveth, which  
 I think should be sufficient to satisfy every *Christian*,  
 to wit, *GOD is a SPIRIT, and they that Worship*  
*him, must Worship him in Spirit and in Truth.* As this  
 ought to be received, because it is the Words of  
*Christ*; so also it is founded upon so clear a Demon-  
 stration

IV.

True Wor-  
 ship in Spi-  
 rit Establish'd  
 by Christ.

The Reason  
 Christ gives  
 for a Wor-  
 ship in Spi-  
 rit.

monstration of Reason, as sufficiently evidenceth its *Verity*. For Christ excellently argues from the *Analogy* that ought to be betwixt the *Object*, and the *Worship* directed thereunto :

Arg. *God is a Spirit ;  
Therefore he must be worshipped in Spirit.*

This is so certain, that it can suffer no Contradiction ; yea, and this *Analogy* is so necessary to be minded, that under the *Law*, when God instituted and appointed that Ceremonial Worship to the *Jews*, because that Worship was Outward, that there might be an *Analogy* ; he saw it necessary to Condescend to them as in a special manner, to dwell betwixt the *Cherubims* within the *Tabernacle*, and afterwards to make the *Temple* of *Jerusalem* in a sort his habitation, and cause something of an outward *Glory* and *Majesty* to appear, by causing Fire from *Heaven* to consume the *Sacrifices*, and filling the *Temple* with a *Cloud* : Through and by which *Mediums*, Visible to the outward Eye, he manifested himself proportionably to that Outward Worship, which he had Commanded them to perform. So now under the *New Covenant*, he seeing meet in his Heavenly Wisdom to lead his Children in a Path more *Heavenly* and *Spiritual*, and in a Way both more easie and familiar ; and also purposing to disappoint *Carnal* and *Outward Observations*, that his may have an Eye more to an inward *Glory* and *Kingsdom*, than to an outward, he hath given us for an Example hereof, the Appearance of his Beloved Son, the Lord Jesus Christ, who (instead that *Moses* delivered the *Israelites* out of their outward *Bondage*, and by outwardly *Destroying* their Enemies) hath delivered and doth deliver us by Suffering, and Dying by the Hands of his *Enemies* ; thereby Triumphant over the *Devil*, and his, and our inward *Enemies*, and delivering us therefrom. He hath also instituted an *Inward* and *Spiritual Worship* : so that God now tieth not his People to the *Temple* of *Jerusalem*.

The Glory of  
the Outward  
Temple.

As Moses  
did from  
Outward, so  
Christ deli-  
vers his  
from Inward  
Slavery.

*Jerusalem*, nor yet unto outward *Ceremonies* and *Observations*; but taketh the *Heart* of every *Christian* for a *Temple* to dwell in; and there immediately appeareth, and giveth him directions how to serve him in any outward Acts. Since, as *Christ* argueth, *God is a Spirit*, he will now be worshipped in the Spirit, where he reveals himself, and dwelleth with the *contrite in heart*. Now, since it is the *Heart of Man* that now is become the *Temple of God*, in which he will be worshipped, and no more in particular outward Temples, (since as blessed *Stephen* said, out of the Prophet, to the Professing Jews of Old, *The Most High dwelleth not in Temples made with hands*) as before the *Glory of the Lord* descended to fill the outward Temple, it behoved to be purified and cleansed, and all polluted stuff removed out of it; yea, and the place for the Tabernacle was overlaid with Gold, the most precious, clean, and clearest of Metals: So also before God be worshipped in the inward Temple of the Heart, it must also be purged of its own Filth, and all its own Thoughts and Imaginations, that so it may be fit to receive the Spirit of God, and to be acted by it. And doth not this directly lead us to that *inward Silence*, of which we have spoken, and exactly pointed out? And further, This Worship must be in *Truth*; intimating, that this Spiritual Worship, thus acted, is only and properly a true Worship; as being that which, for the Reasons above observed, cannot be counterfeited by the Enemy, nor yet performed by the Hypocrite.

§. XVI. And tho' this *Worship* be indeed very different from the divers established invented *Worships* among *Christians*, and therefore may seem strange to many; yet hath it been testified of, commended and practised, by the most Pious of all sorts, in all Ages, as by many evident Testimonies might be proved. So that from the professing  
and

A certain  
Sect of My-  
sticks among  
the Papists,  
their inward  
Exercise.  
See Sancta  
Sophia,  
Printed An-  
tern. 1657.

The English  
Benedictines  
Testimony  
for the Spi-  
ritual Wor-  
ship, against  
their Masses  
and set De-  
votions.

and practising thereof, the Name of *Mysticks* hath arisen, as of a certain Sect, generally commended by all; whose *Writings* are full both of the Explanation and of the Commendation of this sort of *Worship*; where they plentifully assert this *inward Introversion* and *Abstraction of the Mind*, as they call it, from all Images and Thoughts, and the Prayer of the Will: Yea, they look upon this, as the height of *Christian Perfection*; so that some of them, tho' professed *Papists*, do not doubt to affirm, That such as have attained this method of *Worship*, or are aiming at it, (as in a Book, called *Sancta Sophia*, put out by the *English Benedictines*, Printed at *Doway*, Anno. 1657. Tract. 1. Sect. 2. cap. 5.) need not, nor ought to trouble or busie themselves with frequent and unnecessary Confessions, with exercising Corporal Labours and Austerities, the using of Vocal Voluntary Prayers, the hearing of a number of Masses, or set Devotions, or Exercises to Saints, or Prayers for the Dead, or having solicitous and distracting Cares to gain Indulgences, by going to such and such Churches, or adjoining ones self to Confraternities, or intangling ones self with Vows and Promises; because such kind of things hinder the Soul from observing the Operations of the Divine Spirit in it, and from having liberty to follow the Spirit, whither it would draw her. And yet who knows not, but that in such kind of Observations the very Substance of the *Popish Religion* consisteth? Yet nevertheless, it appears by this, and many other passages, which out of their *Mystick Writers* might be mentioned, how they look upon this *Worship*, as excelling all other; and that such as arrived hereunto, had no absolute need of the others: Yea, (see the Life of *Balthazar Alvarez*, in the same *Sancta Sophia*, Tract. 3. Sect. 1. cap. 7.) such as tasted of this, quickly confessed, that the other Forms and Ceremonies of *Worship* were useless as to them; neither did they perform them, as things necessary, but meerly for Order or Examples sake.

And

And therefore, tho' some of them were so overclouded with the common Darknes of their Profession, yet could they affirm, that this *Spiritual Worship* was still to be retained and sought for, tho' there be a necessity of omitting their outward Ceremonies. Hence *Bernard*, as in many other places, so in his *Epistle* to one *William*, Abbot of the same Order, saith, *Take heed to the Rule of God; the Kingdom of God is within you*: And afterwards, saying, That their outward Orders and Rules should be observed, he adds; *But otherwise when it shall happen, that one of these two must be omitted, in such a case, these are much rather to be omitted, than those former: For by how much the Spirit is more excellent and noble than the Body, by so much are Spiritual Exercises more profitable than Corporal.* Is not that then the best of Worships, which the best of Men in all Ages, and of all Sects, have commended, and which is most suitable to the Doctrine of Christ? I say, Is not that Worship to be followed and performed? And so much the rather, as God hath raised a People to testify for it, and preach it, to their great Refreshment and Strengthening, in the very face of the World, and notwithstanding much opposition; who do not, as these *Mysticks*, make of it a Mystery only to be attained by a few Men or Women in a Cloyster; or, as their mistake was, after wearying themselves with many outward *Ceremonies* and *Observations*, as if it were the consequence of such a labour: But who in the free Love of God (who respects not Persons, and was near to hear and reveal himself, as well to *Cornelius*, a Centurion and a Roman, as to *Simeon* and *Anna*; and who discovered his Glory to *Mary*, a poor Handmaid, and to the poor *Shepherds*, rather than to the *High Priests* and *devout Profelytes* among the *Jews*) in and according to his *free Love*, finding that God is revealing and establishing this Worship, and making many poor

*Bernard preferring the Spirit above Popish Orders.*

*Those Mysticks did confine that Mystery to a cloister.*

Tradef-

Tradesmen, yea, young Boys and Girles, Witnesses of it, do intreat and beseech all, to lay aside their own Will-worships, and voluntary Acts, performed in their own Wills, and by their own meer Natural Strength and Power, without retiring out of their vain Imaginations and Thoughts, or feeling the *pure Spirit of God* to move and stir in them; that they may come to practice this acceptable Worship, which is *in Spirit and in Truth*. But against this Worship they Object;

Object.1 §. XVII. First, *It seems to be an unprofitable Exercise, for a Man to be doing or thinking nothing; and that one might be much better employed, either in meditating upon some good Subject, or otherwise praying to, or praising God.*

Ansiv. I answer; That is not unprofitable, which is of absolute necessity, before any other Duty can be acceptably performed, as we have shewn this *Waiting* to be. Moreover, those have but a carnal and gross Apprehension of God, and of the things of his Kingdom, that imagine, that Men please him by their own Workings and Actings: Whereas, as hath been shewn, the *first step* for a Man to fear God, is to cease from his own Thoughts and Imaginations, and suffer God's Spirit to work in him. For we must *cease to do evil, ere we learn to do well*; and this meddling in things *spiritual*, by Man's own natural Understanding, is one of the greatest and most dangerous Evils that Man is incident to; being that which occasioned our *first Parents* fall, to wit, a forwardness to desire to know things, and a meddling with them, both without and contrary to the Lord's Command.

Object.2 Secondly; Some object, *If your Worship meerly consist in inwardly retiring to the Lord, and feeling of his Spirit arise in you, and then to do outward Acts as ye are led by it; what need ye have publick Meetings at set times and places, since every one may enjoy this at home? Or should not every one stay at home, until they be*

Set times  
and places  
for Meetings.



be particularly moved to go to such a Place at such a Time; since to meet at set Times and Places, seems to be an outward Observation and Ceremony, contrary to what ye at other times assert?

I Answer first: To meet at set Times and Places, *Answ.* is not any Religious Act, or part of Worship in it self; but only an outward Conveniency, necessary for our seeing one another, so long as we are clothed with this outward Tabernacle: and therefore our Meeting at set Times and Places is not a part of our Worship, but a preparatory Accommodation of our outward Man, in order to a publick visible Worship; since we set not about the visible Acts of Worship, when we Meet together, until we be led thereunto by the Spirit of God. Secondly: God hath seen meet, so long as his Children are in this World, to make use of the outward Senses, not only as a means to convey Spiritual Life, as by speaking, praying, praising, &c. which cannot be done to mutual Edification, but when we hear and see one another; but also for to entertain an outward, visible Testimony for his Name in the World: He causeth the Inward Life (which is also many times not conveyed by the outward Senses) the more to abound, when his Children Assemble themselves diligently together to wait upon him; that as Iron Pro. 27. 17. sharpeneth Iron, so the seeing of the Face one of another, when both are inwardly gathered unto the Life, giveth occasion for the Life secretly to rise, and pass from Vessel to Vessel. And as many Candles lighted and put in one Place do greatly augment the Light, and make it more to shine forth; so when many are gathered together into the same Life, there is more of the Glory of God, and his Power appears, to the Refreshment of each Individual; for that he partakes not only of the Light and Life raised in himself, but in all the rest. And therefore Christ hath particularly promised a Blessing to such, as Assemble together in his Name, seeing he will be in the midst of them, Matth. 18.

*Assembling  
of our selves  
is not to be  
neglected.*

20. And the Author to the *Hebrews* doth precisely prohibit the neglect of this Duty, as being of very dangerous and dreadful Consequence, in these words; *Heb. 10. 24. And let us consider one another, to provoke unto love, and to good works; not forsaking the Assembling of our selves together, as the manner of some is;—For if we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for sins.* And therefore the Lord hath shewn, that he hath a particular respect to such, as thus Assemble themselves together, because that thereby a publick Testimony for him is upheld in the Earth, and his Name is thereby Glorified; and therefore such as are right in their *Spirits*, are naturally drawn to keep the *Meetings of God's People*, and never want a *Spiritual influence* to lead them thereunto: And if any do it in a meer customary way, they will no doubt suffer *Condemnation* for it. Yet cannot the appointing of Places and Times be accounted a *Ceremony* and *Observation*, done in man's *Will*, in the *Worship of God*; seeing none can say that it is an *Act of Worship*, but only a meer *presenting* of our *Persons* in order to it, as is above-said. Which that it was practised by the *Primitive Church* and *Saints*, all our *Adversaries* do acknowledge.

Object. 3 *Lastly, some object; That this manner of Worship in Silence, is not to be found in all the Scripture.*

*Ans. I Answer; We make not Silence to be the sole matter of our Worship; since as I have above-said, there are many Meetings, which are seldom (if ever) altogether silent; some or other are still moved either to Preach, Pray, or Praise: and so in this, our Meetings cannot be but like the Meetings of the Primitive Churches recorded in Scripture, since our Adversaries confess, that they did Preach and Pray by the Spirit. And then what Absurdity is it to suppose, that at some times the Spirit did not move them to these outward Acts, and that then they were*

*In Waiting  
for the Spi-  
rit's Gu-  
dance, Si-  
lence is sup-  
posed.*

were silent? since we may well conclude, they did not speak, until they were moved; and so no doubt had sometimes silence, *Act. 2. 1.* before the Spirit came upon them, it is said,—*They were all with one accord in one place*: and then it is said, *The Spirit suddenly came upon them*; but no mention is made of any one speaking at that time; and I would willingly know, what *Absurdity* our *Adversaries* can infer, should we conclude, they were a while silent?

But if it be urged, That a whole Silent Meeting cannot be found in Scripture. Inst.

I Answer: Supposing such a thing were not recorded, it will not therefore follow, that it is not Lawful; seeing it naturally followeth from other Scripture-Precepts, as we have proved this doth. Answ.  
 For seeing the Scripture commands to meet together, and when met, the Scripture prohibits *Prayers* or *Preachings*, but as the Spirit moveth thereunto: Silent Meetings are proved from Scripture & Reason.  
 If People meet together, and the Spirit move not to such Acts, it will necessarily follow, that they must be silent. But further, there might have been many such things among the *Saints* of *Old*, tho' not recorded in Scripture; and yet we have enough in Scripture, signifying, that such things were. For *Job* sat silent *Seven Days with his Friends together*; Here was a long Silent Meeting: See also *Ezra 9. 4.* and *Ezekiel 14. 1.* and *20. 1.* Thus having shewn the Excellency of this *Worship*, proving it from *Scripture* and *Reason*, and answered the Objections, which are commonly made against it; which, tho' it may suffice to the Explanation and Proof of our *Proposition*; yet I shall add something more particularly of *Preaching*, *Praying*, and *Singing*, and so proceed to the following *Proposition*.

§. XVIII. *Preaching*, as it's used both among I.  
*Papists* and *Protestants*, is for one Man to take some What  
 Place or Verse of Scripture, and thereon *Speak* for Preaching is  
 an Hour or Two, what he hath Studied and Pre- with the  
Protestants  
and Papists  
 C c meditated

A Studied  
Talk an hour  
or two.

meditated in his Cloſet, and gathered together from his own Inventions, or from the Writings and Observations of others; and then having got it by Heart, (as a *School-boy* doth his *Lesson*) he brings it forth, and repeats it before the People. And how much the fertilier and stronger a Man's *Invention* is, and the more Industrious and Laborious he is in Collecting such *Observations*, and can utter them with the *Excellency* of *Speech* and *Humane Eloquence*, so much the more is he accounted an Able and Excellent Preacher.

True preach-  
ing by the  
Spirit.

To this we Oppose, that when the *Saints* are met together, and every one gathered to the *Gift* and *Grace* of God in themselves, he that Ministreth, being acted thereunto by the arising of the *Grace* in himself, ought to speak forth what the Spirit of God furnisheth him with; not minding the *Eloquence* and *Wisdom* of *Words*, but the *Demonstration* of the *Spirit* and of *Power*: and that either in the Interpreting some part of *Scripture*, in case the Spirit, which is the good Remembrancer, lead him so to do; or otherwise *Words* of *Exhortation*, *Advice*, *Reproof*, and *Instruction*, or the sense of some *Spiritual Experiences*: all which will still be agreeable to the *Scripture*, tho' perhaps not relative to, nor founded upon any particular *Chapter* or *Verse*, as a *Text*. Now let us Examine and Consider, which of these two sorts of Preaching is most agreeable to the *Precepts* and *Practice* of *Christ* and his *Apostles*, and the *Primitive Church*, recorded in *Scripture*? For *First*, as to their *Preaching* upon a *Text*, if it were not merely Customary or Premeditated, but done by the immediate motion of the *Spirit*, we should not blame it; but to do it as they do, there is neither *Precept* nor *Practice*, that ever I could observe in the *New Testament*, as a part of the *Instituted Worship* thereof.

Object.

But they Alledge, That *Christ* took the *Book* of *Isaiah*, and read out of it, and spake therefrom; and that *Peter* Preached from a sentence of the Prophet *Joel*.

I answer, That *Christ* and *Peter* did it not, but as *Answ.*  
 immediately acted and moved thereunto by the Spirit of God, and that without Premeditation; which *1. Christ's and Peter's speaking was not by Premeditation.*  
 I suppose our Adversaries will not deny: In which case we willingly approve of it. But what is this to their customary conned way, without either waiting for, or expecting the Movings or Leadings of the Spirit? Moreover, that neither *Christ* nor *Peter* did it as a settled Custom or Form, to be constantly practised by all the Ministers of the Church, appears, in that most of all the Sermons recorded of *Christ* and his *Apostles* in Scripture, were without this; as appears from *Christ's* Sermon upon the Mount, *Mat.* 5. 1, &c. *Mark* 4. 1, &c. and *Paul's* Preaching to the *Athenians*, and to the *Jews*, &c. As then it appears, that this method of Preaching is not grounded upon any Scripture-Precept; so the Nature of it is contrary to the Preaching of *Christ* under the *New Covenant*, as exprest and recommended in Scripture. For *Christ* in sending forth his Disciples, expressly mentioneth, that they are not to speak of or from themselves, or to fore-cast before hand; but that which the Spirit in the same hour shall teach them; as is particularly mentioned in the Three Evangelists, *Mat.* 10. 20. *Mark* 13. 11. *Luke.* 12. 12. Now if *Christ* gave this Order to his Disciples, before he departed from them, as that which they were to practise, during his abode outwardly with them; much more were they to do it after his departure, since then they were more especially to receive the Spirit, to lead them in all things, and to bring all things to their remembrance, *John* 14. 26. And if they were to do so, when they appeared before the Magistrates and Princes of the Earth, much more in the Worship of God, when they stand specially before him; seeing, as is above shewn, his Worship is to be performed in Spirit: And therefore, after their receiving of the Holy

*Ghost*, it is said *Acts* 2. 4. *They spake as the Spirit gave them utterance*; not what they had studied, and gathered from Books in their Closets in a premeditated way.

Franciscus  
Lambertus  
his Testimo-  
ny against  
the Priest's  
studied In-  
ventions and  
Figments.

*Franciscus Lambertus* before cited, speaketh well, and sheweth their Hypocrisie; *Traët. 5. of Prophecy; Chap. 3.* saying; *Where are they now, that glory in their Inventions, who say, a brave Invention, a brave Invention! This they call Invention, which themselves have made up; but what have the Faithful to do with such kind of Inventions? It is not Figments, nor yet Inventions, that we will have; but things that are solid, invincible, eternal and heavenly; not which Men have invented, but which God hath revealed: For if we believe the Scripture, our Invention profiteth nothing, but to provoke God to our ruine. And afterwards; Beware (saith he) that thou determine not precisely to speak what before thou hast meditated, whatsoever it be; for tho' it be lawful to determine the Text, which thou art to expound, yet not at all the Interpretation; lest, if thou so dost, thou take from the Holy Spirit that which is his; to wit, to direct thy Speech, that thou may'st Prophesie in the Name of the Lord, void of all Learning, Meditation and Experience, and as if thou hadst studied nothing at all; committing thy Heart, thy Tongue, and thy self wholly unto his Spirit, and trusting nothing to thy former Studying or Meditation; but saying with thy self, in great Confidence of the Divine Promise, The Lord will give a word, with much Power, unto those that preach the Gospel. But above all things, be careful thou follow not the manner of Hypocrites, who have written almost word by word, what they are to say, as if they were to repeat some Verses upon a Theatre, having learned all their Preaching, as they do that act Tragedies. And afterwards, when they are in the place of Prophesying, pray the Lord to direct their Tongue; but in the mean time, shutting up the way of the Holy Spirit, they determine to say nothing, but what they have written. O unhappy kind of Prophets, yea,*  
and

and truly cursed, which depend not upon God's Spirit, but upon their own Writings or Meditation ! Why prayest thou to the Lord, thou false Prophet, to give thee his Holy Spirit, by which thou may'st speak things profitable, and yet thou repellst the Spirit ? Why preferrest thou thy Meditation or Study to the Spirit of God ? Otherwise, why committest thou not thy self to the Spirit ?

§. XIX. Secondly ; This manner of Preaching, as used by them, ( considering that they also affirm, *That it may be, and often is, performed by Men, who are wicked, or void of true Grace* ) cannot only not edifie the Church, beget or nourish true Faith, but is destructive to it ; being directly contrary to the Nature of the *Christian and Apostolick Ministry*, mentioned in the Scriptures : For the *Aposile preached the Gospel not in the wisdom of words, lest the Cross of Christ should be of none effect*, 1 Cor. 1. 17. But this Preaching, not being done by the Actings and Movings of God's Spirit, but by Man's Invention and Eloquence, in his own Will, and through his natural and acquired Parts and Learning, is in the Wisdom of Words ; and therefore the *Cross of Christ* is thereby made of none effect. The Apostles *Speech and Preaching was not with enticing words of Man's Wisdom, but in Demonstration of the Spirit and of Power* ; That the Faith of their Hearers should not stand in the *Wisdom of Men*, but in the *Power of God*, 1 Cor. 2. 3, 4, 5. But this Preaching, having nothing of the Spirit and Power in it, both the Preachers and Hearers confessing they wait for no such thing, nor yet are often-times sensible of it, must needs stand in the enticing words of Man's Wisdom ; since it is by the meer Wisdom of Man it is sought after, and the meer Strength of Man's Eloquence and enticing Words it is uttered ; and therefore no wonder, if the Faith of such as hear and depend upon such Preachers and Preachings, stand in the Wisdom of Men, and not in the

2. The words  
Man's Wis-  
dom brings,  
begets not  
Faith.

Power of God. The Apostles declared, That they *spake not in the words which Man's Wisdom teacheth, but which the Holy Ghost teacheth*, 1 Cor. 2. 13. But these Preachers confess, that they are strangers to the *Holy Ghost* his Motions and Operations, neither do they wait to feel them; and therefore they speak in the words, which their own natural Wisdom and Learning teach them, mixing them in, and adding them to such words, as they steal out of the Scripture, and other Books; and therefore speak not, what the *Holy Ghost* teacheth.

3. *True Church's method was to speak by Revelation.*

*Thirdly*; This is contrary to the Method and Order of the *Primitive Church*, mentioned by the Apostle, 1 Cor. 14. 30, &c. where in *Preaching* every one is to wait for his *Revelation*, and to give place one unto another, according as things are revealed. But here there is no waiting for a *Revelation*, but the Preacher must speak, and not that which is revealed unto him, but what he hath prepared and premeditated before-hand.

4. *The Spirit is shut out by Priests to be the Teacher.*

*Lastly*; By this kind of Preaching, the Spirit of God, which should be the chief Instructor and Teacher of God's People, and whose Influence is that only, which makes all Preaching effectual and beneficial for the edifying of Souls, is shut out; and Man's natural Wisdom, Learning and Parts, set up and exalted: which (no doubt) is a great and chief Reason, why the Preaching among the generality of *Christians* is so unfruitful and unsuccessful. Yea, according to this Doctrine, the Devil may preach, and ought to be heard also; seeing he both knoweth the Truth, and hath as much Eloquence as any. But what avails Excellency of Speech, if the Demonstration and Power of the Spirit be wanting, which toucheth the Conscience? We see, that when the Devil confessed to the Truth, yet Christ would have none of his Testimony. And as these pregnant Testimonies of the Scripture, do prove this part of Preaching to be contrary to the



the Doctrine of Christ; so do they also prove that of ours, before affirmed, to be Conform therunto.

§. XX. But if any object after this manner, *Have Object. not many been Benefitted, yea, and both Converted and Edified, by the Ministry of such as have Premeditated their Preachings; yea, and hath not the Spirit often concurred, by its Divine Influence, with Preaching thus premeditated, so as they have been powerfully born in upon the Souls of the Hearers, to their advantage?*

I answer; Tho' that be granted, which I shall *Ans. not deny, it will not infer, that the thing was good in it self; more than, because Paul was met with by Christ, to the converting of his Soul, riding to Damascus to persecute the Saints, that he did well in so doing. Neither particular Actions, nor yet whole Congregations (as we above observed) are to be measured by the Acts of God's Condescension in times of Ignorance. But besides, it hath often-times fallen out, that God, having a regard to the Simplicity and Integrity either of the Preacher or Hearers, hath fallen in upon the Heart of a Preacher by his Power and Holy Influence, and thereby hath led him to speak things which were not in his Premeditated Discourse, and which perhaps he never thought of before: and those passing Ejaculations, and Unpremeditated, but Living Exhortations, have proved more Beneficial and Refreshful both to Preacher and Hearers, than all their premeditated Sermons. But all that will not allow them to continue in these things, which in themselves are not approved; but contrary to the Practice of the Apostles, when God is raising up a People to serve him, according to the Primitive Purity and Spirituality; yea, such Acts of God's Condescension, in times of Darknes and Ignorance, should engage all more and more to follow him, according as he reveals his most perfect and spiritual Way.*

*Paul Persecuting, was converted: Is therefore Persecuting good?*

II §. XXI. Having hitherto spoken of *Preaching*; of Prayer, now it is fit to speak of *Praying*, concerning which the like Controversie ariseth. Our Adversaries, whose *Religion* is all for the most part *outside*, and such whole Acts are the meer product of Man's natural Will and Abilities; as they can Preach, so can they Pray when they please, and therefore have their set particular Prayers. I meddle not with the Controversies among themselves concerning this; some of them being for *set Prayers*, as a *Liturgy*; others for such, as are conceived *ex tempore*: It suffices me, that all of them agree in this, That the Motions and Influence of the Spirit of God are not necessary to be previous thereunto; and therefore they have *set times* in their publick Worship, as before and after Preaching, and in their private Devotion, as Morning and Evening, and before and after Meat, and other such occasions; at which they precisely set about the performing of their Prayers, by speaking words to God, whether they feel any Motion or Influence of the Spirit, or not: so that some of the chiefest have confessed, that they have thus prayed, without the Motions or Assistance of the Spirit, acknowledging, that they sinned in so doing; yet they said, they look upon it as their Duty to do so, tho' to pray without the Spirit be sin. We freely confess, that *Prayer* is both very profitable, and a necessary Duty commanded, and fit to be practised frequently by all *Christians*: But as we can do nothing without Christ, so neither can we Pray without the concurrence and assistance of his Spirit. But, that the *State* of the *Controversie* may be the better understood, let it be considered, *First*, That *Prayer* is twofold, *Inward* and *Outward*. *Inward Prayer* is that *secret turning of the Mind towards God*, whereby, being secretly touched and awakened by the *Light of Christ* in the Conscience, and so bowed down under the sense of its Iniquities, Unworthi-

ness

The Priests  
set times to  
Preach and  
Pray, deny  
the Spirit.

What In-  
ward Prayer  
is.

ness and Misery, it looks up to God; and joining issue with the secret shinings of the *Seed of God*, it breathes towards him, and is constantly breathing forth some secret Desires and Aspirations towards him. It is in this sense, that we are so frequently in Scripture commanded to *Pray continually*, Luke 18. 1. 1. *Thef.* 5. 17. *Eph.* 6. 18. *Luke* 21. 36. Which cannot be understood of *outward Prayer*, because it were impossible, that Men should be always upon their Knees, expressing words of *Prayer*; and this would hinder them from the Exercise of those *Duties* no less positively commanded. *Outward Prayer* is, when as the Spirit (being thus in the Exercise of Inward Retirement, and feeling the Breathing of the Spirit of God to arise powerfully in the Soul) receives Strength and Liberty, What Outward Prayer is. by a superadded Motion and Influence of the Spirit, to bring forth either audible *Sighs, Groans, or Words*, and that either in publick Assemblies, or in private, or at Meat, &c.

As then *Inward Prayer is necessary at all times*, so, Inward prayer necessary at all times. so long as the Day of every Man's *Visitation* lasteth, he never wants some Influence, less or more, for the Practise of it; because he no sooner retires his Mind, and considers himself in *God's* presence, but he finds himself in the Practise of it.

The *Outward Exercise of Prayer*, as needing a greater and superadded Influence and Motion of the Spirit, as it cannot be continually Practised, so neither can it be so readily, so as to be effectually performed, until his Mind be sometime acquainted with the *Inward*; therefore such as are diligent and watchful in their Minds, and much retired in the Exercise of this *Inward Prayer*, are more capable to be frequent in the use of the *Outward*, because that this Holy Influence doth more constantly attend them, and they being better acquainted with, and accustomed to the Motions of *God's Spirit*, can easily perceive and discern them. And indeed,  
as

Outward Prayer doth require a superadded Influence.

as such who are most diligent have a near access to *God*, and he taketh most delight to draw them by his *Spirit*, to approach and call upon him; so when many are gathered together in this *watchful Mind*, *God* doth frequently pour forth the *Spirit* of *Prayer* among them, and stir them thereunto, to the Edifying and Building up of one another in *Love*. But because this *Outward Prayer* depends upon the *Inward*, as that which must follow it, and cannot be acceptably performed, but as attended with a superadded Influence and Motion of the *Spirit*, therefore cannot we prefix set Times to *Pray outwardly*, so as to lay a necessity to speak words at such and such times, whether we feel this Heavenly Influence and Assistance, or no; for that we judge were a tempting of *God*, and a coming before him without due *Preparation*. We think it fit for us to present our selves before him by this *Inward Retirement* of the *Mind*, and so to proceed further, as his *Spirit* shall help us and draw us thereunto: and we find, that the Lord accepts of this, yea, and seeth meet sometimes to exercise us in this silent Place, for the trial of our *Patience*, without allowing us to speak further; that he may teach us not to rely upon outward *Performance*, or satisfie our selves, as too many do, with the saying of our *Prayers*; and that our dependence upon him may be the more firm and constant, to wait for the holding out of this *Scepter*, and for his allowance to draw near unto him, and with great freedom and enlargement of *Spirit* upon our *Hearts* towards him. Yet nevertheless we do not deny, but sometimes *God*, upon particular Occasions very suddenly, yea, upon the very first turning-in of the *Mind*, may give Power and Liberty to bring forth Words or Acts of *outward Prayer*, so as the Soul can scarce discern any Previous motion, but the influence and bringing forth thereof may be as it were, *simul & semel*; nevertheless that saying of

*We cannot  
fix set times  
to Speak and  
Pray to  
tempt God.*

*Such Sin, as  
are neglect-  
ing Prayer.*

*Bernard*

*Bernard* is true, that *All Prayer is luke-warm, which hath not an Inspiration preceding it.* Tho' we affirm, that none ought to go about *Prayer* without this Motion: yet we do not deny, but such *Sin*, as neglect *Prayer*; but their *Sin* is, in that they come not to that Place, where they may feel that, that would lead them thereunto. And therefore we question not, but many, through neglect of this *Inward Watchfulness* and *Retiredness* of *Mind*, miss many Precious opportunities to *Pray*, and thereby are guilty in the sight of God; yet would they *Sin*, if they should set about the Act, until they first felt the Influence. For as he grossly offends his *Master*, that lieth in his Bed and sleeps, and neglects to do his *Master's Business*; yet if such an one should suddenly get up, without putting on his Cloaths, or taking along with him those necessary *Tools* and *Instruments*, without which he could not possibly Work, and should forwardly fall a doing to no purpose, he would be so far thereby from repairing his former *Fault*, that he would justly incur a new Censure: and as one, that is Careless, and other ways Busied, may miss to hear one speaking unto him, or even not hear the Bell of a Clock, tho' striking hard by him; so may many through Negligence, miss to hear God often-times calling upon them, and giving them access to Pray unto him: yet will not that allow them, without his liberty, in their own Wills to fall to Work.

And lastly: Tho' this be the only true and proper Method of Prayer, as that which is alone acceptable to God; yet shall we not deny, but he often-times answered the *Prayers*, and concurred with the *Desires* of some, especially in times of *Darkness*, who have greatly erred herein, so that some that have sat down in *formal Prayer*, tho' far wrong in the Matter as well as Manner, without the assistance or influence of *God's Spirit*; yet have found him to take occasion there-through to

*A Forward and a Careless Servant answer not their Duty.*

*In times of Darkness God did often hear their Prayers.*

break

break in upon their Souls, and wonderfully tender and refresh them: yet, as in *Preaching* and elsewhere hath afore been observed, that will not prove any such *Practices*, or be a just Let to hinder any from coming to *practise* that *Pure, Spiritual and Acceptable Prayer*, which God is again restoring and leading his People into, out of all *Superstitions* and meer *Empty Formalities*. The State of the *Controversie*, and our *Sense* thereof, being thus clearly Stated, will both obviate many *Objections*, and make the Answer to others more Brief and Easie. I shall first prove this *Spiritual Prayer* by some short Considerations from *Scripture*; and then Answer the Objections of our Opposers, which will also serve to refute their Method and Manner thereof.

First, *Spiritual Prayer* prov'd from *Scripture*.

- I. §. XXII. And First, That there is a necessity of this *Inward Retirement* of the *Mind*, as previous to *Prayer*, that the *Spirit* may be felt to draw thereunto, appears, for that in most of those places, where *Prayer* is commanded, *Watching* is prefixed thereunto, as necessary to go before; as *Matth.* 24. 42. *Mark* 13. 33. & 14. 38. *Luke* 21. 36. from which it is evident that this *Watching* was to go before *Prayer*. Now to what end is this *Watching*, or what is it, but a waiting to feel *God's Spirit* to draw unto *Prayer*, that so it may be done acceptably? For since we are to *Pray always in the Spirit*, and cannot pray of our selves without it acceptably, this watching must be for this end recommended to us, as preceding *Prayer*, that we may Watch and Wait for the seasonable time to *Pray*, which is, when the *Spirit* moves thereunto.

God's Spirit must be felt to move the Mind to Prayer.

15.

- ii. Secondly, This Necessity of the *Spirit's* moving and concurrence, appears abundantly from that of the Apostle *Paul*, *Rom.* 8. 26, 27. *Likewise the Spirit also helpeth our Infirmities: for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings, which cannot be uttered. And he that searcheth the hearts, knoweth what*

We know not how to pray, but as the Spirit helps.

is the mind of the Spirit, because he maketh intercession for the Saints, according to the Will of God. Which first holds forth the incapacity of Men, as of themselves, to pray or call upon God in their own Wills, even such as have received the Faith of Christ, and are in measure Sanctified by it; as was the Church of Rome, to whom the Apostle then wrote. Secondly: It holds forth that, which can only help and assist Men to Pray, to wit, the Spirit, as that, without which they cannot do it acceptably to God, nor beneficially to their own Souls. Thirdly, The manner and way of the Spirit's intercession, with Sighs and Groans which are unutterable. And Fourthly, That God receiveth graciously the Prayers of such, as are presented and offered unto himself by the Spirit, knowing it to be according to his Will. Now, it cannot be conceived, but this Order of Prayer thus asserted by the Apostle, is most consistent with those other Testimonies of Scripture, commending and recommending to us the use of Prayer. From which I thus argue.

If any Man know not how to pray, neither can do it Arg.  
without the help of the Spirit, then it is to no purpose for him, but altogether unprofitable, to pray without it.

But the first is true; Therefore also the last:

Thirdly: This necessity of the Spirit to true Prayer, appears from Eph. 6. 18. and Jude 20. where the Apostle commands to pray always in the Spirit, and watching thereunto; which is as much, as if he had said, that we were never to Pray without the Spirit, or watching thereunto. And Jude sheweth us that such Prayers as are in the Holy Ghost, only tend to the building up of our selves in our most Holy Faith.

Fourthly, The Apostle Paul saith expressly, 1 Cor. 12. 3. That no Man can say that Jesus is the Lord, but by the Holy Ghost: If then Jesus cannot be thus rightly named, but by the Holy Ghost; far less can he be acceptably called upon. Hence the same Apostle declares,

## III.

Pray always  
in the Spirit,  
and  
watching  
thereunto.

## IV.

Man cannot  
call Christ  
Lord, but by  
the Holy  
Ghost.

declares, 1 Cor. 14. 15. that he *will pray with the Spirit, &c.* A clear evidence, that it was none of his method to pray without it.

V. But *Fifthly*; All Prayer without the Spirit is *Abomination*, such as are the *Prayers of the Wicked*, Prov. 28. 9. And the *Confidence* that the Saints have, that *God will hear them*, is, if they *ask any thing according to his Will*, 1 John 5. 14. So if the Prayer be not according to his Will, there is no ground of Confidence that he will hear. Now our Adversaries will acknowledge, that Prayers without the Spirit are not according to the Will of God; and therefore such, as pray without it, have no ground to expect an answer: For indeed to bid a Man, *Pray without the Spirit*, is all one, as to bid one *See without Eyes, Work without Hands, or Go without Feet*. And to desire a Man to fall to Prayer, ere the Spirit, in some measure, less or more, move him thereunto, is to desire a Man to see, before he open his Eyes; or to walk, before he rise up; or to work with his Hands, before he move them.

VI. §. XXIII. But *lastly*, From this false Opinion of Praying without the Spirit, and not judging it necessary to be waited for, as that which may be felt to move us thereunto, hath proceeded all the Superstition and Idolatry that is among those called *Christians*, and those many Abominations where-with the *Lord* is provoked, and his *Spirit* grieved: so that many deceive themselves now, as the *Jews* did of old, thinking it sufficient, if they pay their daily Sacrifices, and offer their customary Oblations; from thence thinking all is well, and creating a false peace to themselves, as the *Whore* in the *Proverbs*; because they have offered up their *Sacrifices* of Morning and Evening Prayers. And therefore it's manifest, that their constant use of things doth not a whit influence their Lives and Conversations; but they remain for the most part as bad as ever. Yea, it is frequent both among  
Papists,

*All Sacrifice  
is Sin, not  
offer'd by  
the Spirit.*



*Papists* and *Protestants*, for them first to leap, as it were, out of their vain, light and profane Conversations, at their *set hours* and *seasons*, and fall to their customary Devotion; and then, when it is scarce finished, and the Words to God scarce out, the former profane Talk comes after it: so that the same wicked profane Spirit of this World acts them in both. If there be any such thing as *vain Oblations*, or *Prayers that are Abomination*, which God heareth not, (as is certain there are, and the Scripture testifies, *Isai.* 66. 3. *Jer.* 14. 12.) certainly such *Prayers*, as are acted in Man's will, and by his own strength, without God's Spirit, must be of that number.

§. XXIV. Let this suffice for Probation. Now I shall proceed to answer their Objections, when I have said something concerning *Joining in Prayer with others*. Those that pray together with one accord, use not only to concur in their Spirits, but also in the Gesture of their Body; which we also willingly approve of. It becometh those, who approach before God to *pray*, that they do it with *bowed Knees*, and with their *Heads uncovered*; which is our Practice.

*Concerning  
Joining in  
Prayer with  
others.*

But here ariseth a Controversie, *Whether it be Object. 1* lawful to join with others (by those external Sign of Reverence, albeit not in Heart) who pray formally, not waiting for the Motion of the Spirit, nor judging it necessary.

We answer; Not at all: And for our Testimony in this thing we have suffered not a little. For

*Answ.*

when it hath fallen out, that either accidentally, or to witness against their Worship, we have been present during the same, and have not found it lawful for us to bow with them thereunto, they have often persecuted us, not only with Reproaches, but also with Strokes and cruel Beatings. For this cause they use to accuse us of Pride, Profanity and Madnes, as if we had no Respect

*How with  
Idolaters we  
cannot join  
in Prayer.*

Respect or Reverence to the *Worship of God*, and as if we judged none could pray, or were heard of God, but our selves. Unto all which, and many more Reproaches of this kind, we *answer* briefly and modestly; That it sufficeth us, that we are found so doing, neither through Pride, nor Madnes, nor Profanity; but meerly lest we should hurt our *Consciences*: The reason of which is plain and evident; for since our *Principle* and *Doctrin*e oblige us to believe, that the *Prayers* of those, who themselves confess they are *not acted by the Spirit*, are *Abominations*, how can we, with a safe Conscience, joyn with them?

Object.<sup>2</sup> If they urge, *That this is the height of Uncharitableness and Arrogancy; as if we judged our selves always to pray by the Spirit's Motion, but they never; as if we were never deceived by Praying without the Motions of the Spirit, and that they were never acted by it: seeing albeitt they judge not the Motion of the Spirit always necessary, they confess nevertheless that it is very profitable and comfortable, and they feel it often influencing them; which that it sometimes falls out, we cannot deny.*

Ans<sup>w</sup>. To all which I answer distinctly: If it were their known and avowed *Doctrin*e, not to Pray without the motion of the Spirit, and that seriously holding thereunto, they did not bind themselves to Pray at certain *prescribed Times* precisely (at which times they determine to Pray, tho' without the Spirit) then indeed we might be accused of Uncharitableness and Pride, if we never joined with them; and if they so taught and practised, I doubt not but it should be lawful for us so to do, unless there should appear some manifest and evident Hypocrisie and Delusion. But seeing they confess, that they *Pray without the Spirit*, and seeing God hath perswaded us, that such Prayers are *abominable*, how can we with a safe Conscience join with an *Abomination*? That God sometimes conde-

Shall we  
confirm the  
Hypocrite,  
when pray-  
ing.

scends

scends to them, we do not deny (albeit now, when the *Spiritual Worship* is openly proclaimed, and all are invited unto it, the case is otherwise, than in those old times of Apostasie and Darknes) and therefore, albeit any should begin to Pray in our presence, not expecting the Motion of the Spirit; yet if it manifestly appear, that God in condescension did concur with such a one, then according to God's Will, we should not refuse to join also; but this is rare, lest thence they should be confirmed in their false Principle. And albeit this seem hard in our Profession, nevertheless it is so confirmed by the Authority both of Scripture and right Reason, that many convinced thereof, have embraced this part before other *Truths*, which were easier, and as they seemed to some, clearer. Among whom is memorable of late Years *Alexander Skëin*, a Magistrate of the City of *Aberdeen*, a Man very modest, and very averse from giving offence to others; who nevertheless being overcome by the Power of Truth in this matter, behoved for this cause to separate himself from the publick Assemblies and Prayers, and join himself unto us: Who also gave the reason of his Change, and likewise succinctly, but yet substantially, comprehended this Controversie, concerning *Worship*, in some short Questions, which he offer'd to the publick Preachers of the City, and I think meet to insert in this place.

1. *Whether or not should any Act of God's Worship* Query.  
*be gone about, without the Motions, Leadings and Act-*  
*ings of the Holy Spirit?*

2. *If the Motions of the Spirit be necessary to every* Some Que-  
stions of A.  
Skëin, pro-  
posed to the  
Preachers,  
that are in  
Aberdeen.  
*particular Duty, whether should he be waited upon, that*  
*all our Acts and Words may be according as he gives*  
*utterance and assistance?*

3. *Whether every one that bears the Name of a Chri-*  
*stian, or professes to be a Protestant, hath such an un-*  
*interrupted measure thereof, that he may, without wait-*  
*ing, go immediately about the Duty?*

Id d

4. If

4. *If there be an indisposition and unfitness at some times for such Exercises, at least as to the Spiritual and Lively Performances thereof, whether ought they to be performed in that Case, and at that Time?*

5. *If any Duty be gone about, under pretence that it is in obedience to the External Command, without the Spiritual Life and Motion necessary; whether such a Duty, thus performed, can in Faith be expected to be accepted of God, and not rather reckoned as a bringing of strange Fire before the Lord; seeing it is performed (at best) by the strength of natural and acquired Parts, and not by the strength and assistance of the Holy Ghost, which was typified by the Fire that came down from Heaven, which alone behoved to consume the Sacrifice, and no other?*

Levit. 16. 1.

6. *Whether Duties, gone about in the meer strength of natural and acquired Parts (whether in publick or private) be not as really, upon the matter, an Image of Man's Invention, as the Popish Worship, tho' not so gross in the outward appearance? And therefore whether it be not as real Superstition to countenance any Worship of that nature, as it is to countenance Popish Worship, tho' there be a difference in the degree?*

7. *Whether it be a ground of Offence, or just Scandal, to countenance the Worship of those, whose professed Principle it is, neither to speak for Edification, nor to pray, but as the Holy Ghost shall be pleased to assist them, in some measure, less or more; without which they rather choose to be silent, than to speak without this Influence?*

Unto these they answered but very coldly and faintly; whose Answers likewise long ago he refused.

Seeing then God hath called us to his Spiritual Worship, and to testifie against the Humane and Voluntary Worships of the Apostasy, if we did not this way stand Immoveable to the Truth revealed, but should join with them, both our Testimony for God would be weakned and lost, and it

*We must not  
lose our Wit-  
nessing for  
God.*

it would be impossible steadily to Propagate this Worship in the World, whose progress we dare neither retard nor hinder by any Act of ours; tho' therefore we shall lose not only Worldly Honour, but even our Lives. And truly many *Protestants*, through their unsteadiness in this thing, for politick ends, complying with the *Popish Abominations*, have greatly scandalized their Profession, and hurt the Reformation: As appeared in the Example of the *Elector of Saxony*; who, in the Convention at *Aug. burg*, in the Year 1530, being commanded by the Emperor *Charles the Fifth*, to be present at the *Mass*, that he might carry the Sword before him, according to his place; which when he justly scrupled to perform, his Preachers taking more care for their Prince's Honour, than for his Conscience, perswaded him that it was lawful to do it against his Conscience. Which was both a very bad Example, and great scandal to the Reformation, and displeased many; as the Author of the *History of the Council of Trent*, in his First Book, well observes. But now I hasten to the Objections of our Adversaries, against this Method of Praying.

*Elector of Saxony his Scandal given to Protestants.*

*Secondly: Objections against Spiritual Prayer, Answer'd.*

§. XXV. *First*; They object, *That if such particular Influences were needful to outward Acts of Worship, then they should also be needful to inward Acts, to wit, desire and love to God:*

*Object. I*

*But this is absurd; Therefore also that from whence it follows.*

I answer; That which was said in the State of the *Controversie*, clearth this; because, as to those general Duties, there never wants an Influence, so long as the Day of a Man's Visitation lasteth; during which time, *God is always near to him, and wrestling with him by his Spirit, to turn him to himself*; so that, if he do but stand still, and cease from his evil thoughts, the Lord is near to help him, &c. But as to the outward Acts of Prayer,

*Answer.*

they need a more special Motion and Influence, as hath been proved.

Object.2 *Secondly*; They object, *That it might be also alledged, that Men ought not to do moral Duties, as Children to honour their Parents, Men to do right to their Neighbours, except the Spirit move them to it.*

Ans<sup>w</sup>. I answer; There is a great difference betwixt these General Duties, betwixt Man and Man, and the particular expresse Acts of Worship towards God: The one is meerly Spiritual, and commanded by God to be performed by his Spirit; the other answer their End, as to them, whom they are immediately directed to, and concern, tho' done from a meer natural Principle of Self-love: Even as *Beasts* have natural Affections one to another, and therefore may be thus performed. Tho' I shall not deny, but that they are not Works accepted of God, or beneficial to the Soul, but as they are done in the Fear of God, and in his Blessing, in which his Children do all things; and therefore are accepted and blessed in whatsoever they do.

Object.3 *Thirdly*; They object, *That if a wicked Man ought not to pray without a Motion of the Spirit, because his Prayer would be sinful; neither ought he to plow by the same reason, because the plowing of the wicked, as well as his praying, is sin.*

Ans<sup>w</sup>. This Objection is of the same Nature with the former, and therefore may be answered the same way; seeing there is a great difference betwixt Natural Acts, such as *eating, drinking, sleeping, and seeking Sustenance for the body* (which things Man hath common with *Beasts*) and Spiritual Acts. And it doth not follow, because Man ought not to go about *Spiritual Acts* without the Spirit, that therefore he may not go about *Natural Acts* without it: The *Analogy* holds better thus, and that for the proof of our Affirmation, That as Man for the going about Natural Acts, needs his Natural Spirit; so to perform Spiritual Acts, he needs the Spirit of God.

How Acts of  
Nature differ  
from the  
Spirits.

God. That the *Natural Acts* of the Wicked and Unregenerate are *sinful*, is not denied; tho' not as in themselves, but in so far as Man in that state is in all things reprobated in the sight of God.

*Fourthly*; They object, *That wicked Men may, according to this Doctrine, forbear to pray for Years together, alledging, they want a Motion to it.* Object. 4

I answer; The false pretences of wicked Men *Ans. 1.* do nothing invalidate the Truth of this Doctrine; for at that rate there is no Doctrine of Christ, which Men might not turn by. That *they ought not to pray without the Spirit*, is granted; but then they ought to come to that place of *watching*, where they may be capable to feel the Spirit's Motion. *That wicked Men neglect the Motions of the Spirit to pray.* They *sin* indeed in not *Praying*; but the cause of this *Sin* is their not *Watching*: So their neglect proceeds not from this Doctrine, but from their disobedience to it; seeing if they did pray without this, it would be a double Sin, and no fulfilling of the Command to *Pray*: nor yet would their *Prayer*, without this Spirit, be useful unto them. And this our Adversaries are forced to acknowledge in another case: for they say, *It is a Duty incumbent on Christians to frequent the Sacrament of the Lord's Supper* (as they call it;) Yet they say, *No Man ought to take it unworthily*: yea, they plead, that such as find themselves unprepared, must abstain; and therefore do usually *Excommunicate* them from the Table. Now, tho' according to them it be necessary to partake of this Sacrament; yet it is also necessary, that those that do it, do first examine themselves, lest they eat and drink their own Condemnation: and tho' they reckon it *sinful* for them to forbear, yet they account it more *sinful* for them to do it without this Examination.

*Fifthly*; They object, *Acts 8. 22. where Peter commanded Simon Magus, that wicked Sorcerer, to pray;* Object. 2

from thence inferring, *That wicked Men may and ought to Pray.*

*Ansiv.*

*The Sorcerer  
may pray,  
but not  
without Re-  
pentance.*

I answer; That in the citing of this place, as I have often observed, they omit the first and chiefest part of the verse, which is thus, *Acts 8. v. 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee*: so here he bids him first *Repent*. Now the least measure of true Repentance cannot be without somewhat of that inward Retirement of the Mind, which we speak of: And indeed where true Repentance goeth first, we do not doubt but the Spirit of God will be near to concur with, and influence such, to pray to, and call upon God.

*Object. 6*

And *Lastly*; They Object, *That many Prayers begun without the Spirit, have proved effectual; and that the Prayers of wicked Men have been heard, and found acceptable, as Ahab's.*

*Ansiv.*

This Objection was before solved. For the Acts of God's Compassion and Indulgence, at sometimes, and to some persons, upon singular extraordinary occasions, are not to be a Rule of our Actions. For if we should make that the measure of our Obedience, great inconveniences would follow; as is evident, and will be acknowledged by all. *Next*, We do not deny, but wicked Men are sensible of the Motions and Operations of God's Spirit oftentimes, before their day be expired; from which they may at times pray acceptably; not as remaining altogether Wicked, but as entering into Piety, from whence they afterwards fall away.

III.

*of Singing  
psalms.*

§. XXVI. As to the *Singing of Psalms*, there will not be need of any long Discourse; for that the case is just the same, as in the two former, of *Preaching and Prayer*. We confess this to be a part of God's Worship, and very sweet and refreshing, when it proceeds from a true sense of God's Love in the Heart, and arises from the Divine Influence of the Spirit, which leads Souls to breathe



breathe forth either a sweet Harmony, or words  
 suitable to the present Condition; whether they  
 be words formerly used by the Saints, and record-  
 ed in Scripture, such as the *Psalms* of *David*, or  
 other words; as were the Hymns and Songs of  
*Zacharias*, *Simeon*, and the blessed *Virgin Mary*.  
 But as for the formal customary way of *singing*, it  
 hath in Scripture no foundation, nor any ground  
 in true Christianity: yea, besides all the Abuses in-  
 cident to *Prayer* and *Preaching*, it hath this more  
 peculiar, that often-times great and horrid Lyes  
 are said in the sight of God: For all manner of  
 wicked profane People take upon them to perso-  
 nate the Experiences and Conditions of blessed  
*David*; which are not only false, as to them, but  
 also as to some of more Sobriety, who utter them  
 forth. As where they will sing sometimes, *Psalms*  
 22. 14.—*My Heart is like Wax, it is melted in the*  
*midst of my Bowels*: And verse 15. *My strength is*  
*dried up like a Potsherd, and my Tongue cleaveth to my*  
*Jaws*; and thou hast brought me into the dust of Death:  
 And *Psalms* 6. 6. *I am weary with my groaning, all the*  
*night make I my bed to swim: I water my couch with*  
*my tears*: And many more, which those that speak,  
 know to be false, as to them. And sometimes will  
 confess, just after, in their Prayers, that they are  
 guilty of the Vices opposite to those Vertues,  
 which but just before they have asserted them-  
 selves endued with. Who can suppose, that God  
 accepts of such Juggling? And indeed such *Singing*  
 doth more please the carnal Ears of Men, than the  
 pure Ears of the Lord, who abhors all Lying and  
 Hypocrisie.

*A sweet har-  
 monious  
 Sound.*

*But formal  
 Singing has  
 no Scripture-  
 Ground.*

*Profane  
 Singing of  
 David's Con-  
 ditions Re-  
 futed.*

That *Singing* then, that pleaseth him, must pro-  
 ceed from that which is *PURE* in the Heart (even  
 from the *Word of Life* therein) in and by which,  
 richly dwelling in us, *Spiritual Songs* and *Hymns* are  
 returned to the Lord, according to that of the Apo-  
 stle, *Col. 3. 16*.

*Artificial  
Musick.*

But as to their *Artificial Musick*, either by Organs, or other Instruments, or Voice, we have neither Example nor Precept for it in the New Testament.

*No Splendor  
of this world  
attends this  
inward Wor-  
ship.*

§. XXVII. But *lastly*; The great Advantage of this true *Worship of God*, which we profess and practise, is, that it consisteth not in Man's Wisdom, Arts or Industry; neither needeth the Glory, Pomp, Riches, nor Splendor of this World, to beautifie it, as being of a Spiritual and Heavenly Nature; and therefore too simple and contemptible to the Natural Mind and Will of Man, that hath no delight to abide in it, because he finds no room there for his Imaginations and Inventions, and hath not the opportunity to gratifie his outward and carnal Senses: so that this Form being observed, is not like to be long kept pure without the Power; for it is of it self so naked without it, that it hath nothing in it to invite and tempt Men to dote upon it, further than it is accompanied with the Power. Whereas the Worship of our Adversaries, being performed in their own wills, is self-pleasing, as in which they can largely exercise their Natural Parts and Invention: and so (as to most of them) having somewhat of an outward and worldly Splendor, delectable to the carnal and worldly Senses, they can pleasantly continue it, and satisfie themselves; tho' without the Spirit and Power, which they make no ways Essential to the performance of their Worship, and therefore neither wait for, nor expect it.

*The Carnal  
Worship  
pleases Self.*

*The Worship  
of the Qua-  
kers.*

§. XXVIII. So that to conclude, *The Worship, Preaching, Praying and Singing, which we plead for, is such as proceedeth from the Spirit of God, and is always accompanied with its Influence, being begun by its Motion, and carried on by the Power and Strength thereof; and so is a Worship purely spiritual: such as the Scripture holds forth, John 4. 23, 24. 1 Cor. 14. 15. Eph. 6. 18, &c.*

But

But the *Worship, Preaching, Praying and Singing*, which our *Adversaries* plead for, and which we oppose, <sup>Our Adversaries</sup> is a *Worship* which is both begun, carried on, and concluded in *Man's own Natural Will and Strength*, without the motion or influence of *God's Spirit*; which they judge they need not wait for, and therefore may be truly acted both as in the matter and manner, by the *Wickedness of Men*. Such was the *Worship and vain Oblations*, which God always rejected, as appears from *Isa. 66. 3. Jer. 14. 12, &c. Isa. 1. 13. Prov. 15. 29. Job 9. 31.*

## PROPOSITION XII.

### Concerning Baptism.

As there is one Lord, and one Faith, so there is one *Baptism*, which is not the putting away the *Filth of the Flesh*, but the Answer of a good Conscience before God, by the Resurrection of Jesus Christ. *And this Baptism is a Pure and Spiritual thing, to wit, the Baptism of the Spirit and Fire, by which we are buried with him, that being washed and purged from our Sins, we may walk in the newness of Life: Of which the Baptism of John was a Figure, which was commanded for a time, and not to continue for ever; as to the Baptism of Infants, it is a meer Humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.*

Eph. 4. 5.  
1 Pet. 3. 21  
Rom. 6. 4.  
Gal. 3. 27.  
Col. 2. 12.  
John 3. 30.  
1 Cor. 1. 17.

§. I. **I** Did sufficiently demonstrate, in the Explanation and Proof of the former Proposition, how greatly the *Professors of Christianity*, as well *Protestants as Papists*, were degenerated in the matter of *Worship*, and how much *Strangers to, and averse from that true and acceptable Worship*, that is performed in the *Spirit of Truth*, because

from whence  
Idolatries  
and Heathen  
Superstitions  
did  
spring.

cause of Man's natural Propensity in his fallen State to exalt his own *Inventions*, and to intermix his own *Work* and *Product* in the Service of God: and from this Root sprung all the idle *Worships*, *Idolatries*, and numerous *Superstitious Inventions* among the *Heathens*. For when God in *Condescension* to his chosen People, the *Jews*, did prescribe to them by his Servant *Moses*, many *Ceremonies* and *Observations*, as *Types* and *Shadows* of the *Substance*, which in due time was to be revealed; which consisted for the most part in *Washings*, *outward Purifications* and *Cleanings*, which were to continue, until the time of *Reformation*, until the *Spiritual Worship* should be set up; and that God by the more powerful pouring forth of his *Spirit*, and guiding of that *Anointing*, should lead his *Children into all Truth*, and teach them to *Worship* him in a way more *Spiritual* and acceptable to him, tho' less agreeable to the *Carnal* and *Outward Senses*. Yet notwithstanding *God's Condescension* to the *Jews* in such things, we see that that part in Man, which delights to follow its own *Inventions*, could not be restrained, nor yet satisfied with all these *Observations*; but that often-times they would be either declining to the other *Superstitions* of the *Gentiles*, or adding some new *Observations* and *Ceremonies* of their own: To which they were so devoted, that they were still apt to prefer them before the commands of God, and that under the *Notion* of *Zeal* and *Piety*. This we see abundantly in the Example of the *Pharisees*, the Chiefest Sect among the *Jews*, whom Christ so frequently reproves for making void the *Commandments of God by their Traditions*, Matth. 15. 6, 9, &c. This Complaint may at this day be no less justly made, as to many, bearing the *Name of Christians*, who have introduced many things of this kind, partly borrowed from the *Jews*, which they more tenaciously stick to, and more earnestly contend for, than for the weightier Points

The Pharisees  
were the  
Chiefest among  
the  
Jews.

of *Christianity*; because that *Self* yet alive, and ruling in them, loves their own *Inventions* better than God's *Commands*. But if they can by any means stretch any *Scripture-Practice*, or *Conditional Precept* or *Permission*, fitted to the Weakness or Capacity of some, or appropriate to some particular Dispensation, to give some Colour for any of these their *Inventions*; they do then so tenaciously stick to them, and so obstinately and obstreperously plead for them, that they will not patiently hear the most solid *Christian* Reasons against them. Which Zeal, if they would but seriously Examine it, they would find to be but the prejudice of *Education*, and the love of *Self*, more than that of *God*, or his *Pure Worship*. This is verified concerning those things, which are call'd *Sacraments*, about which they are very Ignorant in *Religious Controversies*, who understand not how much Debate, Contention, Jangling, and Quarrelling there has been among those call'd *Christians*: So that I may safely say, the *Controversie* about them, to wit, about their *Number*, *Nature*, *Virtue*, *Efficacy*, *Administration*, and other things, hath been more than about any other *Doctrine* of *Christ*, whether as betwixt *Papists* and *Protestants*, or among *Protestants* betwixt themselves. And how great prejudice these *Controversies* have brought to *Christians*, is very obvious; whereas the things contended for among them, are for the most part but empty Shadows, and meer Out-side things: as I hope hereafter to make appear to the patient and unprejudicate Reader.

§. II. That which comes first under Observation, is the Name [*Sacrament*,] which is strange, that *Christians* should stick to, and Contend so much for, since it is not to be found in all the *Scripture*; but was borrowed from the *Military Oaths* among the *Heathens*, from whom the *Christians*, when they began to *Apostatize*, did borrow many *Superstitious Terms* and *Observations*, that they might thereby

Many things in *Christianity* are borrow'd from the *Jews* and *Gentiles*.

Of *Sacraments* so many *Controversies*.

The Name of *Sacrament* (not found in *Scripture*) is borrow'd from the *Heathens*.

Ingratiate

Ingratiate themselves, and the more easily gain the *Heathens* to their *Religion*; which practice, tho' perhaps intended by them for good, yet, as being the fruit of *Humane Policy*, and not according to *God's Wisdom*, has had very pernicious Consequences. I see not, how any, whether *Papists* or *Protestants*, especially the latter, can in reason quarrel with us for denying this Term, which it seems the Spirit of God saw not meet to inspire the Pen-men of the Scriptures to leave unto us.

Object.1 But if it be said, That *it is not the Name, but the Thing they contend for* :

Ans<sup>r</sup>. I Answer : Let the Name then, as not being *Scriptural*, be laid aside, and we shall see at first entrance, how much Benefit will redound by laying aside this Traditional Term, and betaking us to plainness of *Scripture-Language*. For presently the great Contest about the number of them will vanish; seeing there is no Term used in Scripture, that can be made use of, whether we call them *Institutions, Ordinances, Precepts, Commandments, Appointments, or Laws, &c.* that would afford ground for such a Debate; since neither will *Papists* affirm, that there are only *Seven*, or *Protestants* only *Two* of any of these afore-mentioned.

Object.4 If it be said, That this *Controversie arises from the Definition of the Thing, as well as from the Name.*

Ans<sup>r</sup>. It will be found otherwise: For whatever way we take their Definition of a *Sacrament*, whether as an *outward visible Sign, whereby inward Grace is conferred, or only signified.* This Definition will agree to many things, which neither *Papists* nor *Protestants* will acknowledge to be *Sacraments*. If they be expressed under the Name of *Sealing Ordinances*, as some do, I could never see either by Reason or Scripture, how this Title could be appropriate to them, more than to any other *Christian, Religious Performance*: for that must needs properly be a *Sealing Ordinance*, which makes the

*Persons*

The Definition of Sacrament agrees to many other things.

What Sealing Ordinance doth mean?

*Persons receiving it infallibly certain of the Promise, or thing sealed to them.*

If it be said, *It is so to them that are faithful.*

Object. 3

I Answer : So is Praying and Preaching, and doing of every good Work : Seeing the partaking or performing of the one, gives not to any a more certain Title to Heaven, yea (in some respect) not so much, there is no Reason to call them so, more than the other.

Ans.

Besides, we find not any thing called the *Seal* and *Pledge* of our *Inheritance*, but the *Spirit of God* ; it is by that we are said to be *sealed*, Eph. 1. 14. & 4. 30. which is also termed the *Earnest of our Inheritance*, 2 Cor. 1. 22. and not by *outward Water* or *Eating* and *Drinking* ; which as the Wickedest of Men may partake of, so many that do, do notwithstanding it, go to Perdition. For it is not *outward Washing with Water*, that maketh the *Heart clean*, by which Men are fitted for Heaven : And as that which goeth into the Mouth, doth not defile a Man, because it is put forth again, and so goeth to the *Dung-hill* ; neither doth any thing which Man eateth, purifie him, or fit him for Heaven. What is said here in general, may serve for an Introduction, not only to this Proposition, but also to the other concerning the *Supper*. Of these *Sacraments* (so call'd) *Baptism* is always first numbered, which is the Subject of the present Proposition ; in whose Explanation I shall first demonstrate and prove our Judgment ; and then Answer the Objections, and Refute the Sentiments of our Opposers. As to the first part, these things following, which are briefly comprehended in the Proposition, come to be proposed and proved.

That outward Washing doth not cleanse the Heart.

Part I.

§. III. First : *That there is but one Baptism*, as well as but one Lord, one Faith, &c. Prop. I.

Secondly, *That this one Baptism, which is the Baptism of Christ, is not a washing with, or dipping in Water, but a being Baptized by the Spirit.* II.

Thirdly,

III. Thirdly, *That the Baptism of John was but a Figure of this, and therefore, as the Figure, to give place to the Substance; which tho' it be to continue, yet the other is ceased.*

Prop. I. As for the first, viz. *That there is but one Baptism*, there needs no other proof than the words of the Text, *Eph. 4. 5. One Lord, one Faith, one Baptism*: where the Apostle positively and plainly affirms, that as there is but *one Body, one Spirit, one Faith, one God, &c.* so there is but *One Baptism*.

*One Baptism proved.*

Object. 1. As to what is commonly alledged by way of Explanation upon the Text, *That the Baptism of Water and of the Spirit make up this One Baptism, by virtue of the Sacramental Union.*

Ansiv. I answer; This Exposition hath taken place, not because grounded upon the Testimony of the Scripture, but because it wrests the Scripture to make it suit to their Principle of *Water-Baptism*; and so there needs no other reply, but to deny it, as being repugnant to the plain words of the Text; which faith not, *that there are two Baptisms*, to wit, one of *Water*, the other of the *Spirit*, which do make up *One Baptism*; but plainly, *that there is One Baptism*, as there is *One Faith*, and *One God*. Now there goeth not *two Faiths*, nor *two Gods*, nor *two Spirits*, nor *two Bodies*, whereof the one is Outward and Elementary, and the other Spiritual and Pure, to the making up of the *one Faith*, the *one God*, the *one Body*, and the *one Spirit*; so neither ought there to go *Two Baptisms* to make up the *One Baptism*.

*Whether Two Baptisms make up the One.*

Object. 2. But secondly, if it be said, *The Baptism is but one, whereof Water is the one part, to wit, the sign; and the Spirit, the thing signified, the other.*

Ansiv. I answer; This yet more confirmeth our Doctrine: For if Water be only the sign, it is not the matter of the *One Baptism* (as shall further hereafter by its Definition in Scripture appear) and we are to take the *One Baptism* for the matter of it, not for the sign, or figure and type, that went before.

*If Water be the Type, the Substance must remain*



before. Even as where Christ is called the *One Offering* in Scripture, tho' he was typified by many *Sacrifices* and *Offerings* under the Law, we understand only by the *One Offering*, his offering himself upon the Cross; whereof tho' those many *Offerings* were Signs and Types; yet we say not, that they go together with that *Offering of Christ*, to make up the *One Offering*: so neither, tho' *Water-Baptism* was a Sign of *Christ's Baptism*, will it follow, that it goeth now to make up the *Baptism of Christ*. If any should be so absurd, as to affirm, *That this One Baptism here, was the Baptism of Water, and not of the Spirit*: That were foolishly to contradict the positive Testimony of the Scripture, which saith the contrary; as by what followeth will more amply appear.

Secondly; *That this One Baptism, which is the Baptism of Christ, is not a washing with water*, appears, *first*, from the Testimony of *John*, the proper and peculiar Administrator of *Water-Baptism*, *Mat. 3.* Prop. II.

11. *I indeed baptize you with water unto Repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with Fire.* Here *John* mentions two manner of *Baptisms*, and two different *Baptisms*; the one with *Water*, and the other with the *Spirit*; the one whereof, he was the Minister of; the other whereof, *Christ* was the Minister of: and such as were baptized with the first, were not therefore baptized with the second: *I indeed baptize you, but he shall baptize you.* Tho' in the present time they were baptized with the *Baptism of Water*; yet they were not as yet, but were to be, baptized with the *Baptism of Christ*. From all which I thus argue: The difference between John's Baptism, and Christ's

If those that were baptized with the *Baptism of Water*, were not therefore baptized with the *Baptism of Christ*; then the *Baptism of Water* is not the *Baptism of Christ*: Arg. 1.

But

But the *first* is true;  
Therefore also the *last*.

And again,

Arg. 2. If he, that truly and really administred the Baptism of Water, did notwithstanding declare; that he neither could, nor did baptize with the Baptism of Christ; then the Baptism of Water is not the Baptism of Christ:

But the *first* is true;  
Therefore, &c.

And indeed to understand it otherwise, would make *John's* words void of good sense: For if their Baptisms had been all one, why should he have so precisely contra-distinguished them? Why should he have said, that those, whom he had already baptized, should yet be baptized by another Baptism?

Object. If it be urged, *That Baptism with Water was the one part, and that with the Spirit the other part, or effect only of the former:*

Ans<sup>r</sup>. I answer; This Exposition contradicts the plain words of the Text. For he saith not, *I baptize you with Water, and he that cometh after shall produce the effects of this my Baptism in you by the Spirit, &c.* or *he shall accomplish this Baptism in you;* but, *He shall baptize you.* So then, if we understand the word truly and properly, when he saith, *I baptize you;* as consenting, that thereby is really signified, that he did baptize with the Baptism of Water; we must needs, unless we offer violence to the Text, understand the other part of the Sentence the same way; that where he adds presently, *But he shall baptize you, &c.* that he understood it of their being truly to be baptized with another Baptism, than what he did baptize with: else it had been nonsense for him thus to have contra-distinguished them.

Proof II. Secondly; This is further confirmed by the saying of Christ himself, *Acts* 1. 4, 5. *But wait for the Promise*

One Baptism  
is no Part  
nor Effect of  
the other.

*Promise of the Father, which, saith he, ye have heard of me: For John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many days hence.* Who were baptized by John were still to wait for Christ's Baptism with the Spirit. There can scarce two places of Scripture run more parallel, than this doth with the former, a little before mentioned; and therefore concludeth the same way, as did the other. For Christ here grants fully, that *John* compleated his Baptism, as to the matter and substance of it: *John* (saith he) *truly baptized with Water*; which is as much as if he had said, *John* did truly and fully administer the Baptism of Water; *But ye shall be baptized with, &c.* This sheweth, that they were to be baptized with some other Baptism, than the Baptism of Water; and that altho' they were formerly baptized with the Baptism of Water, yet not with that of Christ, which they were to be baptized with.

*Thirdly; Peter* observes the same distinction, *Acts* Proof III. *11. 16. Then remembred I the Word of the Lord, how that he said, John indeed baptized with Water; but ye shall be baptized with the Holy Ghost.* The Apostle makes this application upon the *Holy Ghost's* falling upon them; whence he infers, that they were then baptized with the Baptism of the Spirit. As to what is urged from his calling afterwards for *Water*, it shall be spoken to hereafter. From all which *Three Sentences*, relative one to another, *first* of *John*, *secondly* of *Christ*, and *thirdly* of *Peter*, it doth evidently follow, that such as were truly and really baptized with the Baptism of Water, were notwithstanding not baptized with the Baptism of the Spirit, which is that of Christ; and such as truly and really did administer the Baptism of Water, did, in so doing, not administer the Baptism of Christ. So that if there be now but *One Baptism*, as we have already proved, we may safely conclude, that it is that of the Spirit, and not of *Water*; else it would follow, that the *One Baptism*, which now continues, were the *Baptism of Water*,

i. e. *John's* Baptism, and not the *Baptism of the Spirit*, i. e. *Christ's*, which were most absurd.

Object. If it be said further, *That tho' the Baptism of John, before Christ's was administred, was different from it, as being the Figure only; yet now, that both it, as the Figure, and that of the Spirit, as the Substance, is necessary to make up the One Baptism.*

Answer. I answer; This urgeth nothing, unless it be granted also, that both of them belong to the Essence of *Baptism*; so that *Baptism* is not to be accounted as truly administred, where both are not; which none of our Adversaries will acknowledge: But on the contrary, account not only all those truly baptized with the *Baptism of Christ*, who are baptized with *Water*, tho' they be uncertain, whether they be baptized with the *Spirit*, or not; but they even account such truly baptized with the *Baptism of Christ*, because sprinkled, or baptized with *Water*, tho' it be manifest and most certain, that they are not baptized with the *Spirit*, as being Enemies thereunto in their Hearts by wicked Works. So here, by their own confession, *Baptism with Water* is without the *Spirit*: Wherefore we may far safer conclude, that the *Baptism of the Spirit*, which is that of *Christ*, is and may be without that of *Water*, as appears in that of *Acts 11.* where *Peter* testifies of these Men, that *they were baptized with the Spirit*; tho' not then *baptized with Water*. And indeed the Controversie in this, as in most other things, stands betwixt us and our Opposers, in that they not only often-times prefer the Form and Shadow, to the Power and Substance; by denominating Persons, as Inheritors and Possessors of the thing, from their having the Form and Shadow, tho' really wanting the Power and Substance; and not admitting those to be so denominated, who have the Power and Substance, if they want the Form and Shadow. This appears evidently, in that they account those truly baptized, with

*Water Baptism is not the true Baptism of Christ.*

with the *One Baptism of Christ*, who are not baptized with the *Spirit*, (which in Scripture is particularly called the *Baptism of Christ*) if they be only baptized with Water; which themselves yet confess to be but the Shadow or Figure. And moreover, in that they account not those, who are surely baptized with the *Baptism of the Spirit*, baptized; neither will they have them so denominated, unless they be also *sprinkled* with, or *dipped* in Water. But we, on the contrary, do always prefer the Power to the Form, the Substance to the Shadow; and where the Substance and Power is, we doubt not to denominate the Person accordingly, tho' the Form be wanting. And therefore we always seek first, and plead for the Substance and Power, as knowing that to be indispensibly necessary; tho' the Form sometimes may be dispensed with, and the Figure or Type may cease, when the Substance and Anti-type come to be enjoyed; as it doth in this case, which shall hereafter be made appear.

*The Baptism of the Spirit needeth no sprinkling, or dipping in Water.*

§. IV. *Fourthly*; That the *One Baptism of Christ*, Proof IV. is not a washing with Water, appears from 1 Pet. 3. 21. *The like Figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ*: So plain a Definition of *Baptism* is not in all the Bible; and therefore, seeing it is so plain, it may well be preferred to all the coined Definitions of the School-Men. The Apostle tells us, First, *Negatively*, what it is not, viz. *Not a putting away of the filth of the Flesh*; then surely it is not a *washing* with Water, since that is so. Secondly, he tells us *Affirmatively*, what it is, viz. *The answer of a good Conscience towards God, by the Resurrection of Jesus Christ*: where he *Affirmatively* defines it to be the *Answer* (or *Confession*, as the *Syriack* Version hath it) *of a good Conscience*. Now this *Answer* cannot be, but where the Spirit

*The plainest definition of the Baptism of Christ in all the Bible*

Water Baptism shut out from the Baptism of Christ.

of God hath purified the Soul, and the Fire of his Judgment hath burned up the Unrighteous Nature: And those in whom this Work is wrought, may be truly said to be *baptized with the Baptism of Christ*, i. e. *of the Spirit and of Fire*. Whatever way then we take this Definition of the Apostle, of *Christ's Baptism*, it confirmeth our Sentence: For if we take the First, or Negative part, viz. *That it is not a putting away of the filth of the Flesh*, then it will follow, that *Water-Baptism* is not it, because that is *a putting away of the filth of the Flesh*. If we take the Second, and Affirmative Definition, to wit, *That it is the Answer, or Confession, of a good Conscience, &c.* then *Water-Baptism* is not it: since, as our Adversaries will not deny, *Water-Baptism* doth not always imply it, neither is it any necessary consequence thereof. Moreover, the Apostle in this place doth seem especially to guard against those, that might esteem *Water-Baptism* the true *Baptism of Christ*; because (lest by the Comparison induced by him, in the preceding verse, betwixt the Souls that were saved in *Noah's Ark*, and us, that are now saved by *Baptism*; lest, I say, any should have thence hastily concluded, that because the former were saved by *Water*, this place must needs be taken to speak of *Water-Baptism*) to prevent such a mistake, he plainly affirms, that it is not that, but another thing. He saith not, that it is the *Water*, or the putting away of the filth of the Flesh, as accompanied with the answer of a good Conscience; whereof the one, viz. the *Water*, is the *Sacramental Element*, administered by the Minister; and the other, the *Grace or Thing signified*, conferred by Christ; but plainly, *That it is not the putting away, &c.* than which there can be nothing more manifest to Men Unprejudicate and Judicious. Moreover, *Peter* calls this here, which saves, the ἀντίτυπον the *Anti-type*, or the thing figured, whereas it is usually translated, as *if the like Figure did now save us*; thereby insinuating, that

that as they were saved by Water in the Ark, so are we now by *Water-Baptism*. But this Interpretation crosseth his Sense, he presently after declaring the contrary, as hath above been observed: and likewise it would contradict the Opinion of all our Opposers. \* For *Protestants* deny it to be absolutely necessary to Salvation: And tho' *Papists* say, *None are saved without it*; yet in this they admit an Exception, as of *Martyrs*, &c. and they will not say, that all that have it, are saved by *Water-baptism*: which they ought to say, if they will understand by *Baptism*, (by which the Apostle saith, we are Saved) *Water-Baptism*. For seeing we are saved by *this Baptism*, as all those that were in the Ark, were saved by *Water*; it would then follow, that all those that have this *Baptism*, are saved by it. Now this Consequence would be false, if it were understood of *Water-Baptism*; because many by the Confession of all, are baptized with *Water*, that are not saved: but this Consequence holds most true, if it be understood as we do, of the *Baptism* of the Spirit; since none can have this Answer of a good Conscience, and abiding in it, not be saved by it.

\* The Protestants denying water baptism its absolute necessity to Men's Salvation: Although the Papists say, None can be Sav'd without it, yet grant Exceptions.

*Fifthly: That the One Baptism of Christ is not a washing with Water*, as it hath been proved by the Definition of the *One Baptism*, so it is also manifest from the necessary Fruits and Effects of it, which are three-times particularly expressed by the Apostle Paul: As first, Rom. 6. 3, 4. where he saith, *That so many of them as were baptized into Jesus Christ, were baptized into his Death; buried with him by Baptism into Death, that they should walk in newness of Life*: Secondly, to the Gal. 3. 27. he saith positively, *For as many of you as have been baptized into Christ, have put on Christ*: and Thirdly, to the Col. 2. 12. he saith, *That they were Buried with him in Baptism, and risen with him through the Faith of the operation of*

Proof V.

The Effects and Fruits of the Baptism of Christ.

of God. It is to be observed here, that the Apostle speaks generally, without any *Exclusive Term*, but *Comprehensive* of all: he saith not, *Some of you that were baptized into Christ, have put on Christ*; but, *As many of you*: which is as much as if he had said, *Every one of you, that hath been baptized into Christ, hath put on Christ*. Whereby it is evident, that this is not meant of *Water-Baptism*, but of the *Baptism* of the Spirit; because else it would follow, that, whosoever had been *Baptized* with *Water-Baptism*, had *put on Christ*, and were *risen* with him; which all acknowledge to be most Absurd. Now supposing, all the visible Members of the Churches of *Rome*, *Galatia*, and *Coloss* had been outwardly Baptized with Water, (I do not say, they were; but our Adversaries will not only readily grant it, but also contend for it) suppose (I say) the Case so, they will not say, they had *all put on Christ*; since divers Expressions in these *Epistles* to them shew the contrary. So that the Apostle cannot mean *Baptism* with *Water*; and yet that he meaneth the *Baptism* of *Christ*, i. e. of the Spirit, cannot be denied; or that the *Baptism* wherewith these were Baptized (of whom the Apostle here testifies, that they had *put on Christ*) was the *One Baptism*, I think none will call in question. Now admit, as our Adversaries contend, that many in these Churches, who had been Baptized with *Water*, had not *put on Christ*; it will follow, that notwithstanding that *Water-Baptism*, they were Baptized *into Christ*, or with the Baptism of *Christ*; seeing *as many of them, as were Baptized into Christ, had put on Christ*, &c. From all which I thus Argue;

Arg. I. *If the Baptism with Water, were the One Baptism, i. e. the Baptism of Christ, as many as were baptized with Water, would have put on Christ.*

*But the last is false;  
Therefore also the first.*

And

which Effect, Water-Baptism wants.



And again;

*Since as many, as are baptized into Christ, i. e. with the One Baptism, which is the Baptism of Christ, have put on Christ; then Water-Baptism is not the One Baptism, viz. the Baptism of Christ.*

Arg. 2.

*But the first is true:*

*Therefore also the last.*

S. V. Thirdly: *Since John's Baptism was a Figure, and seeing the Figure gives way to the Substance, albeit the thing figured remain, to wit, the One Baptism of Christ, yet the other ceaseth, which was the Baptism of John.* Prop. III  
Prove d.

That *John's Baptism* was a Figure of *Christ's Baptism*, I judge will not readily be denied; but in case it should, it can easily be proved from the nature of it. *John's Baptism* was a being Baptized with Water, but *Christ's* is a Baptizing with the Spirit: Therefore *John's Baptism* must have been a Figure of *Christ's*. But further, that *Water-Baptism* was *John's Baptism*, will not be denied: That *Water-Baptism* is not *Christ's Baptism*, is already proved. From which doth arise the Confirmation of our Proposition, thus;

There is no *Baptism* to continue now, but the *One Baptism* of Christ. Arg.

Therefore *Water-Baptism* is not to continue now; because it is not the *Baptism* of Christ.

That *John's Baptism* is ceased, many of our Adversaries confess: but, if any should alledge it otherwise, it may be easily proved by the express words of *John*, not only as being insinuated there, where he contra-distinguisheth his *Baptism* from that of *Christ*; but particularly where he saith, *John* 3. 30. *He [Christ] must increase, but I [John] must decrease.* From whence it clearly follows, that the *increasing* or taking place of *Christ's Baptism*, is the *decreasing* or abolishing of *John's Baptism*: so that, if *Water-Baptism* was a particular part of *John's Ministry*, and is no part of *Christ's Baptism*, II.  
John's Baptism is ceased, our Opposers confess.

Baptism, as we have already proved, it will necessarily follow, that it is not to continue.

Arg.

Secondly : *If Water-Baptism had been to continue a perpetual Ordinance of Christ in his Church, he would either have practised it himself, or commanded his Apostles so to do.*

But that he practised it not, the *Scripture* plainly affirms, *John* 4. 2. And that he commanded his *Disciples* to *Baptize* with *Water*, I could never yet read. As for what is alleged, that *Matth.* 28. 19, &c. (where he bids them *Baptize*) is to be understood of *Water-Baptism*, that is but to beg the Question, and the grounds for that shall be hereafter examined.

*Therefore to Baptize with Water, is no perpetual Ordinance of Christ to his Church.*

This hath had the more Weight with me, because I find not any standing *Ordinance* or *Appointment* of *Christ*, necessary to *Christians*, for which we have not either *Christ's* own Practice or Command, as to obey all the *Commandments*, which comprehend both our Duty towards God and Man, &c. and where the *Gospel* requires more than the *Law*; which is abundantly signified in the 5th and 6th Chapters of *Matthew*, and elsewhere. Besides, as to the Duties of Worship, he exhorts us to Meet, promising his Presence; commands to *Pray*, *Preach*, *Watch*, &c. and gives Precepts concerning some Temporary things, as the *Washing* of one anothers Feet, the *breaking* of *Bread*, hereafter to be discussed: only for this one thing of *Baptizing* with *Water*, (tho' so earnestly contended for) we find not any Precept of *Christ*,

III.

§. VI. But to make *Water-Baptism* a necessary Institution of the *Christian Religion*, which is Pure and Spiritual, and not Carnal and Ceremonial, is to derogate from the *New Covenant-Dispensation*, and set up the *Legal Rites* and *Ceremonies*, of which this of *Baptism*, or *Washing* with *Water*, was one; as appears from

The Gospel  
puts an end  
to Carnal  
Ordinance.

from *Heb. 9. 10.* where the Apostle speaking thereof, saith, that it stood *only in Meats and Drinks, and divers Baptisms, and carnal Ordinances imposed, until the time of Reformation*: If then the time of Reformation, or the Dispensation of the *Gospel*, which puts an end to the Shadows, be come, then such *Baptisms* and carnal *Ordinances* are no more to be imposed. For how *Baptism* with *Water* comes now to be a *Spiritual Ordinance*, more than before in the time of the *Law*, doth not appear; seeing it is but *Water* still, and a Washing of the outward Man, and a putting away of the Filth of the *Flesh* still: and as before, those that were so Washed, were not thereby made perfect, as pertaining to the *Conscience*, neither are they at this Day; as our Adversaries must needs acknowledge, and experience abundantly sheweth. So that the matter of it, which is a Washing with *Water*, and the Effects of it, which is only an outward Cleansing, being still the same, how comes *Water-Baptism* to be less a Carnal Ordinance now, than before?

If it be said, That *God confers inward Grace upon Object. 1* some, that are now Baptized.

So no doubt he did also upon some that used those *Baptisms* among the *Jews*. *Answ.*

Or if it be said; *Because 'tis commanded by Christ Object. 2* now, under the *New Covenant*.

I Answer, *First*, That's to beg the Question; of *Answ.* which hereafter.

But *Secondly*, We find, That where the Matter of Ordinances is the same, and the End the same, they are never accounted more or less Spiritual, because of their different times. Now, was not God the Author of the *Purifications* and *Baptisms* under the *Law*? Was not *Water* the matter of them, which is so now? Was not the End of them to signify an Inward Purifying by an Outward Washing? And is not that alledged to be the End still? And are the necessary Effects or Consequences of it  
any

*Men are no  
more now  
than before  
by Water-  
Baptism in-  
wardly  
cleansed.*

any better now than before, since Men are now by the virtue of Water-Baptism, as a necessary consequence of it, no more than before, made inwardly clean? And if some by God's Grace, that are baptized with Water, are inwardly purified, so were some also under the Law; so that this is not any necessary consequence or effect, neither of this, nor that Baptism. It is then plainly Repugnant to right Reason, as well as to the Scripture Testimony, to affirm *that* to be a Spiritual Ordinance now, which was a Carnal Ordinance before, if it be still the same, both as to its Author, Matter and End, however made to vary in some small Circumstances. The Spirituality of the *New Covenant*, and of its *Worship* established by Christ, consisted not in such superficial Alterations of Circumstances; but after another manner. Therefore let our Adversaries shew us, if they can, (without begging the Question, and building upon some one or other of their own Principles, denied by us) where-ever Christ appointed or ordained any Institution or Observation under the *New Covenant*, as belonging to the Nature of it, or such a necessary part of its *Worship*, as is perpetually to continue, which being one in Substance and Effects, (I speak of Necessary, not Accidental Effects) yet because of some small difference in Form or Circumstance, was before Carnal, notwithstanding it was commanded by God under the *Law*, but now is become Spiritual, because commanded by Christ under the *Gospel*? And if they cannot do this, then if Water-Baptism was once a Carnal Ordinance, as the Apostle positively affirms it to have been, it remains a Carnal Ordinance still; and if a Carnal Ordinance, then no necessary part of the *Gospel*, or *New Covenant Dispensation*; and if no necessary part of it, then not needful to continue, nor to be practised by such as live and walk under this *Dispensation*. But in this, as in most other things, (ac-

cording

cording as we have often observed) our Adversaries Judaize, and renouncing the *Glorious* and *Spiritual Privileges* of the New Covenant, are sticking in, and cleaving to, the Rudiments of the Old, both in *Doctrine* and *Worship*, as being more suited and agreeable to their Carnal Apprehensions, and Natural Senses. But we, on the contrary, travel above all, to lay hold upon, and cleave unto the *Light* of the *Glorious Gospel*, revealed unto us. And the Harmony of the Truth we profess in this, may appear, by briefly observing how in all things we follow the *Spiritual Gospel of Christ*, as contradistinguished from the Carnality of the *Legal Dispensation*; while our Adversaries, through rejecting this *Gospel*, are still labouring under the Burthen of the *Law*, which neither they, nor their Fathers, were able to bear.

*The Law distinguished from the Gospel.*

For the *Law and Rule of the Old Covenant*, and *Jews*, was outward, written in *Tables of Stone and Parchments*: So also is that of our Adversaries. But the *Law of the New Covenant* is inward and perpetual, written in the *Heart*: So is ours.

*The outward Baptism, Worship, Law, distinguished from the inward.*

The *Worship of the Jews* was outward and carnal, limited to *set times, places and persons*, and performed according to *set prescribed Forms and Observations*: So is that of our Adversaries. But the *Worship of the New Covenant* is neither limited to *time, place, nor person*; but is performed in the *Spirit*, and in *Truth*, and is not acted according to *set Forms and Prescriptions*, but as the *Spirit of God* immediately acts, moves and leads, whether it be to *Preach, Pray, or Sing*: and such is also our *Worship*.

So likewise the *Baptism among the Jews under the Law*, was an outward *Washing* with outward *Water*, only to typifie an inward *Purification* of the *Soul*, which did not necessarily follow upon those that were thus baptized: But the *Baptism of Christ*, under the *Gospel*, is the *Baptism of the Spirit*, and of *Fire*; not the putting away of the filth of the *Flesh*, but the answer of

of a good Conscience towards God: And such is the Baptism that we labour to be baptized withal, and contend for.

Arg. §. VII. But again, If Water-Baptism had been an Ordinance of the Gospel, then the Apostle *Paul* would have been sent to administer it; but he declares positively, 1 Cor. 1. 17 *That Christ sent him not to Baptize, but to Preach the Gospel*: The Reason of that Consequence is undeniable, because the Apostle *Paul's* Commission was as large as that of

IV.  
That Water-Baptism is no Badge of Christians, like Circumcision of the Jews.

any of them; and consequently he being in special manner the Apostle of Christ to the *Gentiles*, if Water-Baptism (as our Adversaries contend) be to be accounted the *Badge of Christianity*, he had more need than any of the rest to be sent to Baptize with Water, that he might mark the *Gentiles*, Converted by him, with that *Christian Sign*. But indeed the Reason holds better thus, That since *Paul* was the Apostle of the *Gentiles*, and that in his Ministry he doth through all (as by his *Epistles* appear) labour to wean them from the former *Jewish Ceremonies and Observations*, (tho' in so doing he was sometimes undeservedly judged by others of his Brethren, who were unwilling to lay aside those *Ceremonies*) therefore his Commission (tho' as full, as to the Preaching of the *Gospel*, and *New Covenant Dispensation*, as that of the other Apostles) did not require of him, that he should lead those Converts into such *Jewish Observations and Baptisms*, however that Practice was indulged in, and practised by the other Apostles, among their *Jewish Profelytes*: For which cause he thanks God that he had baptized so few; intimating, that what he did therein, he did not by virtue of his Apostolick Commission, but rather in Condescension to their Weakness; even as at another time he Circumcised *Timothy*.

1 Cor. 1. 14.

Paul was not sent to Baptize.

Object. I Our Adversaries, to evade the Truth of this Testimony, usually alledge, *That by this is only to be*

be understood, that he was not sent principally to Baptize; not that he was not sent at all.

But this Exposition, since it contradicts the positive words of the Text, and has no better Foundation, than the affirmation of its Assertors, is justly rejected as *spurious*, until they bring some better proof for it: He saith not, *I was not sent principally to Baptize*; but, *I was not sent to Baptize*. Answ.

As for what they urge, by way of Confirmation, from other places of Scripture, where [not] is to be so taken, as where it's said, *I will have Mercy*, Mat. 9. 13. and not *Sacrifice*, Hos. 6. 6. which is to be understood, that God requires principally *Mercy*, not excluding *Sacrifices*:

I say, this place is abundantly explained by the following words, [*and the knowledge of God, more than burnt Offerings*] by which it clearly appears, that *Burnt-Offerings*, which are one with *Sacrifices*, are not excluded; but there is no such word added in that of *Paul*, and therefore the Parity is not demonstrated to be alike, and consequently the Instance not sufficient; unless they can prove, that it ought so to be admitted here: Else we might interpret, by the same Rule, all other places of Scripture the same way; as where the Apostle saith, *1 Cor. 2. 5. That your Faith might not stand in the Wisdom of Men, but in the Power of God*; it might be understood, it shall not stand principally so. How might the Gospel, by this liberty of Interpretation, be perverted? Refut.

If it be said, *That the abuse of this Baptism among the Corinthians, in dividing themselves, according to the Persons by whom they were baptized, made the Apostle speak so*; but that the abuse of a thing doth not abolish it. Object. 2

I answer; It is true, it doth not, provided the thing be lawful and necessary; and that no doubt the abuse abovesaid gave the Apostle occasion so to write. But let it from this be considered, how the Answ.

the Apostle excludes *Baptizing*, not *Preaching*, tho' the abuse [mark] proceeded from that, no less than from the other. For these *Corinthians* did denominate themselves from those different Persons, by whose *Preaching* (as well as from those, by whom they were *Baptized*) they were Converted, as by the 4, 5, 6, 7 and 8 verses of Chap. 3. may appear: And yet for to remove that Abuse, the Apostle doth not say, he was not sent to Preach; nor yet doth he rejoyce, that he had only Preached to a few; because *Preaching*, being a standing Ordinance in the Church, is not, because of any abuse that the Devil may tempt any to make of it, to be forborn by such as are called to perform it by the Spirit of God: Wherefore the Apostle accordingly, Chap. 3. 8, 9. informs them, as to that, how to remove that Abuse. But as to Water-Baptism, for that it was no standing Ordinance of Christ, but only practised as in Condescension to the *Jews*, and by some Apostles to some *Gentiles* also; therefore so soon as the Apostle perceived the abuse of it, he let the *Corinthians* understand, how little stress was to be laid upon it, by shewing them, that he was glad, that he had administered this Ceremony to so few of them; and by telling them plainly, that it was no part of his Commission, neither that which he was sent to administer.

Query. Some ask us, *How we know that Baptizing here is meant of Water, and not of the Spirit; which if it be, then it will exclude Baptism of the Spirit, as well as of Water.*

Ans. I answer; Such as ask the Question, I suppose, speak it not as doubting that this was said of *Water-Baptism*, which is more than manifest. For since the Apostle Paul's Message was, *to turn People from Darknefs to Light, and Convert them to God*; and that as many as are thus Turned and Converted (*so as to have the answer of a good Conscience towards God, and to have put on Christ, and be arisen with him* in

That Preaching is a standing Ordinance, and not to be forborn.

That which Converts to Christ, is the Baptism of the Spirit.

in



*in Newness of Life*) are baptized with the Baptism of the Spirit. But who will say, that only those few, mentioned there to be baptized by *Paul*, were come to this? Or that to turn, or bring them to this Condition, was not (even admitting our Adversaries Interpretation) as principally a part of *Paul's* Ministry as any other? Since then our Adversaries do take this place for *Water-Baptism* (as indeed it is) we may lawfully, taking it also, urge it upon them. Why the word *Baptism* and *Baptizing* is used by the Apostle, where that of *Water*, and not of the *Spirit*, is only understood, shall hereafter be spoken to. I come now to consider the Reasons, alledged by such as plead for *Water-Baptism*; which are also the Objections used against the Discontinuance of it. Part II.

§. VIII. *First*; Some Object, That *Christ*, who had the Spirit above measure, was notwithstanding baptized with *Water*. As *Nic. Arnoldus*, against this Thesis, *John* 3. 34. Sect. 46. of his *Theological Exercitation*.

I answer; So was he also *Circumcised*, it will not follow from thence, that *Circumcision* is to continue: For it behoved *Christ* to fulfil all Righteousnesses, not only the Ministry of *John*, but the Law also; therefore did he observe the *Jewish Feasts* and *Rites*, and kept the *Passover*: it will not then follow, that *Christians* ought to do so now; and therefore *Christ*, *Mat.* 3. 15. gives *John* this Reason of his being baptized, desiring him to suffer it to be so now; whereby he sufficiently intimates, that he intended not thereby to perpetuate it as an Ordinance to his Disciples.

*Secondly*; They object, *Mat.* 28. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Object. 2

This is the great Objection, and upon which they build the whole Superstructure: Whereunto the first general and sound Answer is, by granting the whole; Answer.  
but

*What Baptism  
Christ  
doth mean  
in Mat. 28?*

but putting them to prove, that *Water* is here meant, since the Text is silent of it. And tho' in reason it be sufficient upon our part, that we concede the whole expressed in the place, but deny that it is by *Water*, which is an addition to the Text; yet I shall premise some Reasons why we do so, and then consider the Reasons alledged by those, that will have *Water* to be here understood.

Arg. 1. The *first* is a Maxim yielded to by all, *That we ought not to go from the literal signification of the Text, except some urgent necessity force us thereunto.*

But no urgent necessity in this place forceth us thereunto :

Therefore we ought not to go from it.

Arg. 2. *Secondly*, That Baptism which Christ commanded his Apostles, was the One Baptism, *id est*, his own Baptism :

But the *One Baptism*, which is *Christ's Baptism*, is not with *Water*, as we have already proved :

Therefore the *Baptism* commanded by *Christ* to his Apostles, was not *Water-Baptism*.

Arg. 3. *Thirdly*, That Baptism which Christ commanded his Apostles, was such, that as many as were therewith Baptized, did put on Christ :

But this is not true of *Water-Baptism*;

Therefore, &c.

Arg. 4. *Fourthly*: The Baptism commanded by Christ to his Apostles, was not *John's Baptism* :

But Baptism with *Water* was *John's Baptism*.

Therefore &c.

Allegation 1. But First, they alledge, *That Christ's Baptism, tho' a Baptism with Water, did differ from John's, because John only Baptized with Water unto Repentance, but Christ commands his Disciples to Baptize in the Name of the Father, Son, and Holy Ghost; reckoning, that in this form, there lieth a great difference betwixt the Baptism of John, and that of Christ.*

I answer ;

I Answer, In that *John's* Baptism was unto Repentance, the Difference lieth not there, because so is *Christ's* also: yea, our Adversaries will not deny, but that *adult Persons*, that are to be baptized, ought e're they are admitted to *Water-Baptism*, to Repent and Confess their Sins; and that *Infants* also with a respect to, and consideration of their Baptism, ought to Repent and Confess: So that the difference lieth not here; since this of Repentance and Confession agrees as well to *Christ's*, as to *John's Baptism*. But in this our *Adversaries* are divided; for *Calvin* will have *Christ's* and *John's* to be all one, *Inst. lib. 4. cap. 15. Sect. 7, 8.* Yet they do differ, and the difference is, in that the one is by Water, the other not, &c.

Secondly, As to what *Christ* saith, in commanding them to *Baptize in the Name of the Father, Son, and Spirit*, I confess that states the difference, and it is great; but that lies not only in admitting *Water-Baptism* in this different Form, by a bare expressing of these Words: For as the Text saith no such thing, neither do I see, how it can be inferred from it. For the *Greek* is *ἐν τῷ ὀνόματι*, that is, *into the Name*; now the *Name* of the *Lord* is often taken in Scripture for something else, than a bare sound of Words, or literal expression, even for his *Virtue* and *Power*; as may appear from *Psalms 54. 3. Cant. 1. 3. Prov. 18. 10.* and in many more. Now, that the Apostles were, by their Ministry, to baptize the Nations *into this Name, Virtue and Power*; and that they did so, is evident by these Testimonies of *Paul*, above-mentioned, where he saith, *That as many of them as were baptized into Christ, have put on Christ*: this must have been a *baptizing into the Name*, i. e. *Power and Virtue*; and not a meer formal Expression of Words, adjoined with *Water-Baptism*; because, as hath been above observed, it doth not follow as a natural or necessary consequence of it. I would have those, who desire to have their Faith built upon no other Foundation,

*Of the Name of the Lord, how taken in Scripture.*

*The Baptism into the Name, what it is?*

than the Testimony of *God's Spirit*, and *Scriptures of Truth*, throughly to consider, whether there can be any thing further alledged for this Interpretation, than what the prejudice of Education, and influence of Tradition, hath imposed. Perhaps it may stumble the unwary and inconsiderate Reader, as if the very Character of *Christianity* were abolished, to tell him plainly, that this Scripture is not to be understood of *Baptizing with Water*; and that this Form, of *Baptizing in the Name of the Father, Son, and Spirit*, hath no warrant from *Mat. 28. &c.*

Whether  
Christ did  
prescribe  
a Form of  
Baptism in  
*Mat. 28?*

For which, besides the Reason taken from the Signification of [*the Name*] as being the *Virtue* and *Power* above expressed, let it be considered, that if it had been a *Form* prescribed by Christ to his Apostles, then surely they would have made use of that Form in the administering of *Water-Baptism*, to such as they baptized with Water; but tho' particular mention be made in divers places of the *Acts*, who were baptized, and how; and tho' it be particularly expressed, that they *baptized* such and such, as *Acts 2. 41. & 8. 12, 13, 38. & 9. 18. & 10. 48. & 16. 15. & 18. 8.* yet there is not a word of this Form. And in two places, *Acts 8. 16. & 19. 5.* it is said of some, that they were *baptized in the Name of the Lord Jesus*; by which it yet more appears, that either the Author of this *History* hath been very defective, who having so often occasion to mention this, yet omitteth so substantial a part of *Baptism*, (which were to accuse the *Holy Ghost*, by whose guidance *Luke* wrote it) or else, that the Apostles did no ways understand, that Christ by his Commission, *Mat. 28.* did injoin them such a Form of *Water-Baptism*, seeing they did not use it. And therefore it is safer to conclude, that what they did, in administering *Water-Baptism*, they did not by Vertue of that Commission; else they would have so used it: For our Adversaries, I suppose, would judge it a great *Heresie* to administer

*Water-*

*Water-Baptism* without that, or only in the *Name of Jesus*, without mention of *Father* or *Spirit*, as it is expressly said they did, in the two places above-cited.

*Secondly*; They say, *If this were not understood of* Alleg. 2. *Water-Baptism, it would be a Tautology, and all one with Teaching.*

I say, *Nay*: *Baptizing with the Spirit*, is somewhat *Answ.* further than *Teaching*, or informing the Understanding; for it imports a *reaching to*, and *melting* How Teaching and Baptizing differ *the Heart*, whereby it is *turned*, as well as the *Understanding* informed. Besides, we find often in the Scripture, that *Teaching* and *Instructing* are put together, without any Absurdity, or needless Tautology; and yet these two have a greater Affinity, than *Teaching* and *Baptizing with the Spirit*.

*Thirdly*; They say, *Baptism in this place must be* Alleg. 3. *understood with Water, because it is the Action of the Apostles*; and so cannot be the *Baptism of the Spirit*, which is the work of *Christ*, and his *Grace*, not of *Man*, &c.

I answer; *Baptism with the Spirit*, tho' not wrought *Answ.* without *Christ* and his *Grace*, is instrumentally done by Men fitted of God for that purpose; and therefore no absurdity follows, that *Baptism with the Spirit* should be expressed, as the Action of the Apostles: for tho' it be *Christ*, by his *Grace*, that gives *Spiritual Gifts*, yet the Apostle, *Rom. 1. 11.* speaks of his *imparting to them Spiritual Gifts*; and he tells the *Corinthians*, that he had *begotten them through the Gospel*, *1 Cor. 4. 15.* And yet to beget People to the *Faith*, is the work of *Christ* and his *Grace*, not of Men. To Convert the Heart, is properly the Work of *Christ*; and yet the Scripture often-times ascribes it to Men, as being the Instruments: And since *Paul's Commission* was *To turn People from Darkeness to Light*, tho' that be not done without *Christ* co-operating by his *Grace*; so may also *Baptizing with the Spirit* be expressed, as performable by Man, as the Instrument, tho' the Work of *Christ's Grace* be needful to concur there-

*The Baptism with the Spirit ascribed to Godly Men as Instruments.*

unto: so that it is no absurdity to say, that the Apostles did administer the *Baptism* of the *Spirit*.

*Alleg. 4.* *Lastly*; They say, *That since Christ saith here, that he will be with his Disciples to the end of the world, therefore Water-Baptism must continue so long.*

*Ans.* If he had been speaking here of *Water-Baptism*, then that might have been urged; but seeing that is denied, and proved to be false, nothing from thence can be gathered: He speaking of the *Baptism* of the *Spirit*, which we freely confess doth remain to the end of the World; yea, so long as *Christ's Presence* abideth with his *Children*.

*Object. 3.* §. IX. *Thirdly*; They object the constant Practice of the Apostles in the Primitive Church, who, they say, did always administer Water-Baptism to such as they Converted to the Faith of Christ; And hence also they further urge that of Mat. 28. to have been meant of Water, or else the Apostles did not understand it, in that in baptizing they used Water; or that in so doing they walked without a Commission.

*Ans.* I answer; That it was the Constant Practice of the Apostles, is denied; for we have shewn, in the Example of Paul, that it was not so; since it were most absurd to judge, that he Converted only those few, even of the Church of Corinth, whom he saith he baptized; nor were it less absurd to think, that that was a constant Apostolick Practice, which he, that was not inferiour to the chiefest of the Apostles, and who declares, he laboured as much as they all, rejoiceth, he was so little in. But further, the Conclusion inferred from the Apostles Practice of Baptizing with Water, to evince that they understood Mat. 28. of Water-Baptism, doth not hold: for tho' they baptized with Water, it will not follow, that either they did it by Vertue of that Commission, or that they mistook that place; nor can there be any Medium brought, that will infer such a Conclusion. As to the other insinuated Absurdity, That they did it without a Commission; it is none at all.

*How the  
Apostles  
baptized.*

all: for they might have done it by a Permission, as being in use before *Christ's Death*; and because the People nursed up with outward Ceremonies, could not be weaned wholly from them. And thus they used other things, as *Circumcision*, and *Legal Purifications*, which yet they had no Commission from *Christ* to do, (to which we shall speak more at length in the following *Proposition*, concerning the *Supper*.)

But if from the *fameness* of the Word, because *Object*. *Christ* bids them *Baptize*, and they afterwards in the use of Water are said to *Baptize*, it be judged probable, *that they did understand that Commission*, Mat. 28. *to authorize them to Baptize with Water, and accordingly practised it.*

Altho' it should be granted, that for a season *Answe.* they did so far mistake it, as to judge, that *Water*

belonged to that *Baptism*, (which however I find no necessity of granting) yet I see not any great Absurdity would thence follow. For it is plain, they did mistake that Commission, as to a main part of it, for a season, as where he bids them *Go teach all Nations*; since some time after, they judged it unlawful to teach the *Gentiles*; yea, *Peter* himself scrupled it, until by a Vision constrained thereunto; for which, after he had done it, he was for a season (until they were better informed) judged by the rest of his Brethren. Now, if the Education of the *Apostles* and *Jews*, and their Propensity to adhere and stick to the *Jewish Religion*, did so far influence them, that even after *Christ's Resurrection*, and the *pouring forth* of the *Spirit*, they could not receive nor admit of the Teaching of the *Gentiles*, tho' *Christ*, in his Commission to them, commanded them to preach to them; what further Absurdity were it to suppose, that through the like Mistake, the chiefest of them having been the Disciples of *John*, and his *Baptism* being so much prized there among the *Jews*, that they also took

*The Apostles did scruple the teaching the Gentiles.*

*Christ's Baptism*, intended by him of the Spirit, to be that of Water, which was *John's*, and accordingly practised it for a season? It suffices us, that if they were so mistaken, (tho' I say not that they were so) they did not always remain under that Mistake: Else *Peter* would not have said of the *Baptism* which now saves, *that it is not a putting away of the filth of the Flesh*, which certainly Water-Baptism is.

But further, They urge much *Peter's* baptizing *Cornelius*; in which they press two things, First, *That Water-Baptism is used, even to those that had received the Spirit.* Secondly, *That it is said positively, he commanded them to be baptized,* Acts 10. 47, 48.

But neither of these doth necessarily infer Water-Baptism to belong to the *New Covenant Dispensation*, nor yet to be a perpetual standing Ordinance in the Church. For *first*, all that this will amount to, was, that *Peter* at that time baptized these Men; but that he did it by vertue of that Commission, *Mat. 28.* remains yet to be proved. And how doth the baptizing with Water, after the receiving of the Holy Ghost, prove the case, more than the use of *Circumcision*, and other *Legal Rites*, acknowledged to have been acted by him afterwards? Also, no wonder if *Peter*, that thought it so strange (notwithstanding all that had been professed before, and spoken by *Christ*) that the *Gentiles* should be made partakers of the *Gospel*, and with great difficulty, not without an extraordinary Impulse thereunto, was brought to come to them, and eat with them, was apt to put this Ceremony upon them; which being, as it were, the particular Dispensation of *John*, the *Fore-runner of Christ*, seemed to have greater Affinity with the *Gospel*, than the other *Jewish Ceremonies*, then used by the Church; but that will no ways infer our Adversaries Conclusion. Secondly, as to these words, *And he commanded them to be baptized*; it declareth matter of

Whether  
Peter's Bap-  
tizing some  
with Water  
makes it a  
standing Or-  
dinance to  
the Church?

Fact,



*Fact*, not of *Right*, and amounteth to no more, than that *Peter* did at that time *pro hic & nunc*, command those Persons to be *baptized with Water*, which is not denied: But it saith nothing, that *Peter* commanded *Water-Baptism* to be a standing and perpetual Ordinance to the Church; neither can any Man of sound Reason say, if he heed what he says, that a Command in *matter of Fact* to particular Persons, doth infer the *thing commanded* to be of general Obligation to all, if it be not otherwise bottomed upon some Positive Precept. Why doth *Peter's* commanding *Cornelius* and his Household to be *baptized* at that time, infer *Water-Baptism* to continue, more than his constraining (which is more than commanding) the *Gentiles* in general to be *Circumcised*, and observe the *Law*? We find at that time, when *Peter* baptized *Cornelius*, it was not yet determined, whether the *Gentiles* should not be *Circumcised*; but on the contrary, it was the most general sense of the Church, that *they should*: And therefore no wonder, if they thought it needful at that time, that they should be *baptized*, which had more Affinity with the *Gospel*, and was a Burthen less grievous.

§. X. *Fourthly*; They object from the signification Object. 4 of the word [*Baptize*,] which is as much as to dip and wash with Water; alledging thence, that the very Word imports a being baptized with Water.

This Objection is very weak. For since baptizing with Water was a Rite among the *Jews*, as *Paulus Riccius* sheweth, even before the coming of *John*; and that the Ceremony received that Name from the Nature of the Practice, as used both by the *Jews*, and by *John*. Yea, we find that *Christ* and his *Apostles* frequently make use of these Terms to a more Spiritual Signification: *Circumcision* was only used and understood among the *Jews*, to be that of the *Flesh*; but the *Apostle* tells us of the *Circumcision of the Heart and Spirit, made without hands*. So

Answ.  
Baptizing signifies dipping or washing with Water.

that tho' *Baptism* was used among the *Jews*, only to signify a *washing with Water*, yet both *John*, *Christ*, and his *Apostles*, speak of a being *Baptized with the Spirit, and with Fire*; which they make the peculiar *Baptism of Christ*, as contra-distinguished from that of *Water*, which was *John's*, (as is above shewn.) So that tho' *Baptism* among the *Jews*, was only understood of *Water*; yet among *Christians*, it is very well understood of the *Spirit*, without *Water*: as we see *Christ* and his *Apostles* spiritually to understand things, under the terms of what had been *shadows* before. Thus *Christ*, speaking of his *Body*, (tho' the *Jews* mistook him) said, *He would destroy the Temple, and build it again in three days*; and many more that might be instanced. But if the *Etymology* of the word should be tenaciously adhered to, it would militate against most of our *Adversaries*, as well as against us: For the *Greek* βαπτίζω signifies *immergo*, that is, to *plunge*, and *dip* in; and that was the proper use of *Water-Baptism* among the *Jews*, and also by *John*, and the *Primitive Christians*, who used it: whereas our *Adversaries*, for the most part, only *sprinkle* a little *Water* upon the *Forehead*, which doth not at all answer to the word [*Baptism*.] Yea, those of old among *Christians*, that used *Water-Baptism*, thought this *dipping* or *plunging* so needful, that they thus *dipped Children*: And forasmuch as it was judged, that it might prove hurtful to some weak *Constitutions*, *Sprinkling*, to prevent that hurt, was introduced; yet then it was likewise appointed, that such as were only *sprinkled*, and not *dipped*, should not be admitted to have any *Office* in the *Church*, as not being sufficiently *baptized*. So that if our *Adversaries* will stick to the word, they must alter their method of *sprinkling*.

βαπτίζω  
immergo, in-  
tingo, to  
plunge, and  
dip in.

Those that  
of old used  
Water-Bap-  
tism were  
dip'd and  
plung'd; and  
those that  
were only  
sprinkled,  
were not  
admitted to  
any Office in  
the Church:  
and why!

Object. 5 Fifthly; They object *John 3. 5*. *Except a Man be born again of Water, and of the Spirit, &c.* hence inferring the necessity of *Water-Baptism*, as well as of the *Spirit*.

But

But if this prove any thing, it will prove *Water-Baptism* to be of absolute necessity; and therefore *Protestants* rightly affirm, when this is urged upon them by *Papists*, to evince the absolute necessity of *Water-Baptism*, that [*Water*] is not here understood of outward Water; but mystically of an inward Cleansing and Washing. Even as where Christ speaks of being *baptized with Fire*, it is not to be understood of outward material Fire, but only of purifying, by a *Metonymy*; because to *purifie*, is a proper effect of Fire, as to *wash* and *make clean*, is of Water; where it can as little be so understood, as where we are said to be *saved by the Washing of Regeneration*, Tit. 3. 5. Yea, *Peter* saith expressly, in the place often cited, as *Calvin* \* well observes, *That the Baptism which saves, is not the putting away of the filth of the Flesh: so that since [Water] cannot be understood of outward Water, this can serve nothing to prove Water-Baptism.*

*The Water, that Regenerates, is Mystical and Inward.*

\* In the 4th Book of his *Instit.* c. 15.

If it be said, that [*Water*] imports here *necessitatem* Object. Præcepti, *tho' not Medii.*

I answer; That is first to take it for granted, *Ans.* that outward Water is here understood; the contrary whereof we have already proved. Next, *Water* and the *Spirit* are placed here together, [*Except a Man be born of Water and the Spirit*] where the necessity of the one is urged, as much as of the other. Now if the *Spirit* be absolutely necessary, so will also *Water*; and then we must either say, that *to be born of the Spirit*, is not absolutely necessary, which all acknowledge to be false; or else, that *Water* is absolutely necessary, which, as *Protestants*, we affirm, and have proved, is false: else we must confess, that *Water* is not here understood of outward Water. For to say, that when *Water* and the *Spirit* are placed here just together, and in the same manner, *tho' there be not any difference or ground for it visible in the Text, or deduceable from it, That the necessity of Water is here Præcepti,* but

*Necessitas Præcepti and Medii. urged.*

but not *Medii*, but the necessity of the Spirit is both *Medii* and *Precepti*; is indeed confidently to affirm, but not to prove.

Object.6 *Sixthly and lastly*; They object, *That the Baptism of Water is a visible Sign, or Badge, to distinguish Christians from Infidels, even as Circumcision did the Jews.*

Ansiv.

Circumcision  
on a Seal  
of the first  
Covenant.

Water Baptism  
falsely  
called a  
Badge of  
Christianity.

Which is  
the Badge of  
Christianity.

What the  
Fathers say  
of Water-  
Baptism,  
and of the  
Sign of the  
Cross.

Heathenish  
Ceremonies  
introduced  
into the  
Christian  
Worship.

I answer; This saith nothing at all, unless it be proved to be a necessary Precept, or part of the *New Covenant Dispensation*; it not being lawful to us, to impose outward Ceremonies and Rites, and say, they will distinguish us from Infidels. Circumcision was positively commanded, and said to be a Seal of the first Covenant; but as we have already proved, that there is no such Command for Baptism, so there is not any word in all the *New Testament*, calling it a Badge of Christianity, or Seal of the New Covenant: And therefore to conclude it is so, because Circumcision was so, (unless some better proof be alledged for it) is miserably to beg the Question. The professing of Faith in Christ, and a holy Life answering thereunto, is a far better Badge of Christianity, than any outward Washing; which yet answers not to that of Circumcision, since that affixed a Character in the Flesh, which this doth not: So that a Christian is not known to be a Christian by his being baptized, especially when he was a Child, unless he tell them so much. And may not the professing of Faith in Christ signify that as well? I know there are divers of those called the *Fathers*, that speak much of *Water-Baptism*, calling it *Characterem Christianitatis*: But so did they also of the Sign of the Cross, and other such things, justly rejected by Protestants. For the *Mystery of Iniquity*, which began to work in the Apostles days, soon spoiled the Simplicity and Purity of the Christian Worship, so that not only many Jewish Rites were retained, but many Heathenish Customs and Ceremonies introduced into the Christian Worship; as particularly that word [*Sacrament.*]

ment.] So that it is great Folly, especially for *Protestants*, to plead any thing of this from *Tradition* or *Antiquity*; for we find, that neither *Papists* nor *Protestants* use the Rites exactly, as the *Ancients* did, who in such things, not walking by the most certain Rule of God's Spirit, but doting too much upon outwards, were very uncertain. For most of them all, in the Primitive Time, did wholly plunge and dip those they baptized, which neither *Papists*, nor most *Protestants* do: Yea, several of the *Fathers* accused some as *Hereticks*, in their days, for holding some Principles, common with *Protestants*, concerning it; as particularly *Augustin* doth the *Pelagians*, for saying, that *Infants dying unbaptized, may be saved*. And the *Manichees* were condemned, for denying, that *Grace is universally given by Baptism*; and *Julian the Pelagian*, by *Augustin*, for denying *Exorcism and Insufflation in the use of Baptism*: All which things *Protestants* deny also. So that *Protestants* do but foolishly to upbraid us, as if we could not shew any among the *Ancients* that denied *Water-Baptism*; seeing they cannot shew any, whom they acknowledge not to have been Heretical in several things, to have used it; nor yet, who using it, did not also use the *Sign of the Cross*, and other things with it, which they deny. There were some nevertheless in the darkest Times of *Popery*, who testified against *Water-Baptism*. For one *Alanus*, pag. 103, 104, 107. speaks of some in his time, that were burnt for the denying of it: for they said, That *Baptism had no efficacy either in Children, or Adult Persons*; and therefore *Men were not obliged to take Baptism*: Particularly *Ten Canonicks*, so called, were burnt for that Crime, by the Order of King Robert of France. And P. Pithaus tells in his *Fragments of the History of Guienne*, which is also confirmed by one *Johannes Floracensis*, a Monk (who was famous at that time) in his *Epistle to Oliva*, Abbot of the *Ausonian Church*: *I will, saith he, give you*

*Exorcism or Adjurat.*

*The Sign of the Cross.*

*Many in former Ages testified against Water-Baptism.*

For Can-  
onicks burnt  
at Orleans,  
and why?

you to understand, concerning the Heresie that was in the City of Orleans on Childermas-day; for it was true, if ye have heard any thing, that King Robert caused to be burnt alive, near fourteen of that City, of the chief of their Clergy, and the more noble of their Laicks, who were hateful to God, and abominable to Heaven and Earth; for they did stiffly deny the Grace of Holy Baptism, and also the Consecration of the Lord's Body and Blood. The time of this deed is noted in these word by Papir. Miffon, in his *Annals of France*, lib. 3. in Hugh and Robert, *Actum Aurelie publicè anno Incarnationis Domini, 1022. Regni Roberti Regis 28. Indictione 5. quando Stephanus Hæresiarcha & Complices ejus damnati sunt & exusti Aurelie.*

Now, for their calling them *Hereticks* and *Manichees*, we have nothing but the Testimony of their Accusers, which will no more invalidate their Testimony for this Truth, against the Use of *Water-Baptism*, or give more ground to charge us, as being one with *Manichees*, than because some, called by them *Manichees*, do agree with *Protestants* in some things, that therefore *Protestants* are *Manichees* or *Hereticks*, which *Protestants* can no ways shun. For the Question is, Whether, in what they did, they walked according to the Truth testified of by the Spirit in the Holy Scriptures? So that the Controversie is brought back again to the Scriptures, according to which, I suppose, I have formerly discussed it.

The Baptism  
of Infants an  
Humane  
Tradition.

As for the latter part of the *Thesis*, denying the Use of *Infant-Baptism*, it necessarily follows, from what is above said. For if *Water-Baptism* be ceased, then surely *Baptizing of Infants* is not warrantable. But those that take upon them to oppose us in this matter, will have more to do, as to this latter part: for after they have done what they can to prove *Water-Baptism*, it remains for them to prove, that *Infants* ought to be baptized. For  
he

he that proves Water-Baptism ceased, proves that Infant-Baptism is vain: But he that should prove that Water-Baptism continues, has not thence proved, that Infant-Baptism is necessary; that needs something further. And therefore it was a pitiful Subterfuge of *Nic. Arnoldus* against this, to say, That the denying of Infant-Baptism belonged to the Gangrene of the Anabaptists; without adding any further Probation.

### PROPOSITION XIII.

*Concerning the Communion, or Participation of the Body and Blood of Christ.*

The Communion of the Body and Blood of Christ is I Cor. 10.  
 Inward and Spiritual, which is the Participation of 16, 17.  
 his Flesh and Blood, by which the inward Man is John 6. 32,  
 daily nourished in the Hearts of those in whom Christ 33, 35.  
 dwells. Of which things the breaking of Bread by I Cor. 5. 13.  
 Christ with his Disciples, was a Figure, which they  
 even used in the Church for a time, who had received  
 the Substance, for the sake of the weak. Even as ab-  
 staining from things strangled, and from Blood, Acts 15. 20.  
 the washing one another's Feet, and the anoint- John 13. 14.  
 ing of the Sick with Oyl: All which are com- James 5. 14.  
 manded with no less Authority and Solemnity, than  
 the former; yet seeing they are but Shadows of bet-  
 ter things, they Cease in such as have obtained the  
 Substance.

§. I. **T**HE Communion of the Body and Blood of Christ, is a *Mystery* hid from all Natural Men, in their first, fallen and degenerate State, which they cannot understand, reach to, nor comprehend, as they there abide, neither as they there are, can they be partakers of it, nor yet are they able to discern the Lord's Body. And forasmuch as  
 the

the *Christian World* (so called) for the most part hath been still labouring, working, conceiving and imagining, in their own natural and unrenewed Understandings, about the things of God and Religion; therefore hath this *Mystery* much been hid and sealed up from them, while they have been contending, quarrelling and fighting one with another about the meer Shadow, Outside and Form, but strangers to the Substance, Life and Virtue.

*The Body and Blood of Christ is Spiritual.*

§. II. The *Body* then of Christ, which Believers partake of, is *Spiritual*, and not *Carnal*; and his *Blood*, which they drink of, is *Pure* and *Heavenly*, and not *Humane* or *Elementary*, as *Augustine* also affirms of the *Body of Christ*, which is Eaten, in *Traſtat. Pſal. 98. Except a Man eat my Fleſh, he hath not in him Life Eternal*: And he ſaith, *The words which I ſpeak unto you, are Spirit and Life; underſtand ſpiritually what I have ſpoken. Ye ſhall not eat of this Body, which ye ſee, and drink this Blood, which they ſhall ſpill, which Crucifie me—I am the living Bread, who have deſcended from Heaven; he calls himſelf the Bread, who deſcended from Heaven, exhorting that we might believe in him, &c.*

Object. If it be asked then, What that *Body*, what that *Fleſh* and *Blood* is?

Answer. I Answer; It is that *Heavenly Seed*, that *Divine, Spiritual, Celeſtial Substance*, of which we ſpoke before, in the *ſiſth* and *ſixth Propoſitions*. This is that *vehiculum Dei*, or *Spiritual Body of Chriſt*; whereby, and wherethrough, he communicateth *Life to Men*, and *Salvation to as many as believe in him*, and receive him; and whereby alſo Man comes to have Fellowship and Communion with God. This is prov'd from the 6th of *John*, from verſe 32 to the end, where Chriſt ſpeaks more at large of this matter, than in any other place: And indeed this *Evangelist* and *beloved Diſciple*, who lay in the Boſom of our Lord, gives us a more full Account of the *Spiritual Sayings* and *Doctrines* of Chriſt; and 'tis obſervable,

*What the heavenly Seed is, whereby formerly, and alſo now, Life and Salvation was and is Communicated.*



servable, that tho' he speaks nothing of the Ceremony, used by Christ, of *breaking Bread with his Disciples*, neither in his Evangelical Account of *Christ's Life and Sufferings*, nor in his *Epistles*; yet he is more large in this Account of the *Participation* of the *Body, Flesh and Blood of Christ*, than any of them all. For Christ, in this Chapter, perceiving that the *Jews* did follow him for Love of the *Loaves*, desires them (vers. 27.) to labour not for the meat which perisheth, but for that meat which endureth for ever: But forasmuch as they, being carnal in their Apprehensions, and not understanding the Spiritual Language and Doctrine of Christ, did judge the *Manna*, which *Moses* gave their Fathers, to be the most excellent Bread, as coming from Heaven; Christ, to rectifie that mistake, and better inform them, affirmeth First, That it is not *Moses*, but his Father, that giveth the true Bread from Heaven, vers. 32, & 48. Secondly, This Bread he calls himself, vers. 35. *I am the Bread of Life*: And vers. 51. *I am the living Bread, which came down from Heaven*: Thirdly, he declares, that this Bread is his *Flesh*, vers. 51. *This Bread, that I will give, is my Flesh*; and vers. 55. *For my Flesh is meat indeed, and my Blood is drink indeed*: Fourthly, the necessity of partaking thereof, vers. 53. *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*: And lastly, vers. 33. the blessed Fruits and necessary Effects of this Communion of the Body and Blood of Christ; *This Bread giveth Life to the World*, vers. 50. *He that eateth thereof, dieth not*, vers. 58. *He that eateth of this Bread, shall live for ever*, vers. 51. *Whoso eateth this Flesh, and drinketh this Blood, shall live for ever*, vers. 54. *And he dwelleth in Christ, and Christ in him*, vers. 56. *And shall live by Christ*, vers. 57. From this large Description of the Origin, Nature and Effects of this *Body, Flesh and Blood of Christ*, it is apparent, that it is Spiritual, and to be understood of

The Origin,  
Nature and  
Effects of  
the Body,  
Flesh and  
Blood of  
Christ.

*Solid Reasons, that it is his Spiritual Body, Christ speaks of.*

of a Spiritual Body, and not of that Body, or Temple of Jesus Christ, which was born of the Virgin *Mary*, and in which he walked, lived and suffered in the Land of *Judea*; because that it is said, that it *came down from Heaven*, yea, that it is He, that *came down from Heaven*. Now all *Christians* at present generally acknowledge, that the outward Body of Christ came not down from Heaven; neither was it that part of Christ, which came down from Heaven. And to put the matter out of doubt, when the carnal *Jews* would have been so understanding it, he tells them plainly, verse 63. *It is the Spirit that quickeneth, but the Flesh profiteth nothing*. This is also founded upon most found and solid *Reason*; because that it is the Soul, not the Body, that is to be nourished by this Flesh and Blood. Now outward Flesh cannot nourish nor feed the Soul; there is no Proportion, nor Analogy betwixt them; neither is the Communion of the Saints with God, by a Conjunction, and mutual Participation of Flesh, but of the Spirit: *He*

1 Cor. 6.17. *that is joyned to the Lord, is One Spirit, not One Flesh*. For the Flesh (I mean outward Flesh, even such as was that, wherein Christ lived and walked, when upon Earth; and not Flesh, when transported by a *Metaphor*, to be understood Spiritually) can only partake of Flesh, as Spirit of Spirit: As the Body cannot feed upon Spirit, neither can the Spirit feed upon Flesh. And that the Flesh here spoken of, is Spiritually understood, appears further, in that, that which feedeth upon it shall never dye: But the Bodies of all Men once dye; yea, it behoved the Body of Christ himself to dye. That this Body, and Spiritual Flesh and Blood of Christ, is to be understood of that *Divine* and *Heavenly Seed*, before spoken of by us, appears both by the Nature and Fruits of it. First it's said, *It is that which cometh down from Heaven, and giveth Life unto the World*: Now this answers to that *Light* and *Seed*, which

which is testified of, *John 1.* to be the *Light of the World, and the Life of Men.* For that *Spiritual Light* and *Seed*, as it receives place in Men's Hearts, and room to spring up there, is as Bread to the hungry and fainting Soul, that is (as it were) buried and dead in the Lusts of the World; which receives Life again, and revives, as it tasteth and partaketh of this Heavenly Bread: and they that partake of it, are said to come to Christ; neither can any have it, but by coming to him, and believing in the Appearance of his *Light* in their Hearts; by receiving which, and believing in it, the Participation of this *Body* and *Bread* is known. And that Christ understands the same thing here, by his *Body, Flesh* and *Blood*, which is understood, *John 1.* by the *Light* inlightning every Man, and the *Life, &c.* appears; for the *Light* and *Life*, spoken of *John 1.* is said to be Christ; *He is the true Light:* And the *Bread* and *Flesh, &c.* spoken of in *John 6.* is called Christ; *I am the Bread of Life, saith he.* Again, *They that received that Light and Life, John 1. 12. obtained Power to become the Sons of God, by believing in his Name:* So also here, *John 6. 35. He that cometh unto this Bread of Life, shall not hunger; and he that believes in him, who is this Bread, shall never thirst.* So then, as there was the outward visible Body and Temple of *Jesus Christ*, which took its origin from the Virgin *Mary*; so there is also the *Spiritual Body* of Christ, by and through which, He, that was the *Word in the beginning with God*, and was and is *G O D*, did Reveal himself to the Sons of Men in all Ages, and whereby Men in all Ages come to be made Partakers of *Eternal Life*, and to have Communion and Fellowship with *God* and *Christ*. Of which *Body of Christ*, and *Flesh* and *Blood*, if both *Adam*, and *Seth*, and *Enoch*, and *Noah*, and *Abraham*, and *Moses*, and *David*, and all the Prophets and Holy Men of God, had not eaten, they had not had Life in them; nor could their inward

*This Spiritual Light and Seed, is as Bread to the hungry Soul.*

*Christ's outward and Spiritual Body distinguished.*

*The Patriarchs did eat of the Body of Christ.*

Man have been nourished. Now as the outward Body and Temple was called *Christ*; so was also his Spiritual Body, no less properly, and that long before that outward Body was in being. Hence the Apostle saith, 1 Cor. 10. 3, 4. that the *Fathers did all eat the same Spiritual Meat, and did all drink the same Spiritual Drink: (for they drank of that Spiritual Rock that followed them, and that Rock was Christ.)*

This cannot be understood otherwise, than of this Spiritual Body of Christ; which Spiritual Body of Christ, tho' it was the saving Food of the Righteous, both before the *Law*, and under the *Law*; yet under the *Law* it was veiled and shadowed, and covered under divers Types, Ceremonies and Observations; yea, and not only so, but it was veiled and hid, in some respect, under the outward Temple and Body of Christ, or during the continuance of it; so that the *Jews* could not understand *Christ's* Preaching about it, while on Earth: And not the *Jews* only, but many of his Disciples judged it an

John 6. 60,  
66.

*hard saying, murmured at it; and many from that time went back from him, and walked no more with him.* I doubt not, but that there are many also at this day, professing to be the Disciples of Christ, that do as little understand this matter, as those did, and are as apt to be offended, and stumble at it, while they are gazing and following after the outward Body; and look not to that, by which the Saints are daily fed and nourished. For as Jesus Christ, in obedience to the Will of the Father, did by the *Eternal Spirit* offer up that Body, for a Propitiation for the Remission of Sins, and finished his Testimony upon Earth thereby, in a most perfect Example of Patience, Resignation and Holiness, that all might be made partakers of the fruit of that Sacrifice: So hath he likewise poured forth into the *Hearts of All Men*, a measure of that *Divine Light* and *Seed* wherewith he is clothed; that thereby, reaching unto the Consciences of all, he may raise them

The Divine  
Light of  
Christ, doth  
make the  
Saints Part-  
takers of  
his Body.

them up out of *Death* and *Darkness*, by his *Life* and *Light*; and thereby may be made Partakers of his Body, and there-through come to have fellowship with the Father, and with the Son.

§. III. If it be asked, *How, and after what manner*, Quest. *Man comes to partake of it, and to be fed by it?*

I answer in the plain and express words of *Answ.* Christ, *I am the Bread of Life*, (saith he) *he that cometh to me, shall never hunger; he that believeth in me, shall never thirst*: And again, *For my Flesh is meat indeed, and my Blood is drink indeed*. So whatsoever thou art, that askest this Question, or readest these Lines, whether thou accountest thy self a Believer, or really feelest, by a certain and sad Experience, that thou art yet in the Unbelief; and findest, that the outward Body and Flesh of Christ is so far from thee, that thou canst not reach it, nor feed upon it: Yea, tho' thou hast often swallowed down, and taken-in, that which the *Papists* have perswaded thee to be the real *Flesh and Blood of Christ*, and hast believed it to be so, tho' all thy Senses told thee the contrary: Or (being a *Lutheran*) hast taken that *Bread*, in and with, and under which, the *Lutherans* have assured thee, that the *Flesh and Blood of Christ* is: Or (being a *Calvinist*) hast partaken of that, which the *Calvinists* say (tho' a Figure only of the Body) gives them that take it, a real Participation of the Body, *Flesh and Blood of Christ*; tho' they never knew how, nor what way: I say, if for all this, thou findest thy Soul yet barren, yea hungry, and ready to starve, for want of something thou longest for; know, that that *Light*, that discovers thy Iniquity to thee, that shews thee thy Barrenness, thy Nakedness, thy Emptiness, is that *Body* that thou must partake of, and feed upon: but that till, by forsaking Iniquity, thou turnest to it, comest unto it, receivest it, tho' thou may'st hunger after it, thou canst not be satisfied with it; for it hath no *Communion with Darkness*; 1 Cor. 6. 12.

*The Lutherans and Calvinists Opinion of the Flesh and Blood of Christ in the Supper (so called.)*

*How the Inward Man is nourished.*

*nor canst thou drink of the Cup of the Lord, and the Cup of Devils; and be Partaker of the Lord's Table, and the Table of Devils, 1 Cor. 10. 21.* But as thou sufferest that small *Seed of Righteousness* to arise in thee, and to be formed into a Birth, that new substantial Birth, that's brought forth in the Soul, supernaturally feeds upon, and is nourished by this Spiritual Body: yea, as this outward Birth lives not, but as it sucks-in Breath by the outward Elementary Air: so this new Birth lives not in the Soul, but as it draws-in, and breathes by that Spiritual Air, or Vehicle. And as the outward Birth cannot subsist, without some outward Body to feed upon, some outward Flesh, and some outward Drink; so neither can this inward Birth, without it be fed by this inward Flesh and Blood of Christ, which answers to it after the same manner, by way of Analogy. And this is most agreeable to the Doctrine of Christ concerning this matter. For as without outward Food, the natural Body hath not Life; so also saith Christ, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: And as the outward Body, eating outward Food, lives thereby; so Christ saith, that he that eateth him, shall live by him.* So it is this inward Participation of this *inward Man*, of this *inward* and *spiritual Body*, by which Man is united to God, and has fellowship and communion with him. *He that eateth my Flesh, and drinketh my Blood* (saith Christ) *dwelleth in me, and I in him;* This cannot be understood of outward Eating of outward Bread: And as by this the Soul must have fellowship with God, so also so far as all the Saints are partakers of this *one Body*, and *one Blood*, they come also to have a *Joint-Communion*. Hence the Apostle, 1 Cor. 10. 17. in this respect saith, that they *being many, are one Bread, and one Body;* and to the wise among the *Corinthians*, he saith, *The Bread which we break, is the Communion of the Body of Christ.* This is the

John 6. 53.

John 6. 57.

John 6. 56.

Vers 16.

the *true* and *spiritual Supper* of the Lord, which Men come to partake of, by hearing the Voice of *Christ*, *The true Spiritual Supper of the Lord.* and opening the Door of their Hearts, and so letting him in, in the manner above said, according to the plain words of the Scripture, *Rev. 3. 20. Behold, I stand at the Door and knock, if any Man hear my Voice, and open the door, I will come in to him, and will sup with him, and he with me.* So that the *Supper of the Lord*, and the *supping with the Lord*, and partaking of his *Flesh* and *Blood*, is no ways limited to the Ceremony of *breaking Bread*, and *drinking Wine*, at particular times; but is truly and really enjoyed, as often as the Soul retires into the Light of the Lord, and feels and partakes of that Heavenly Life, by which the Inward Man is nourished: which may be, and is often witnessed by the Faithful at all times; tho' more particularly, when they are Assembled together to wait upon the Lord.

§. IV. But what Confusion the Professors of *Christianity* have run into concerning this matter, is more than obvious; who, as in most other things they have done, for want of a true Spiritual Understanding, have sought to tye this *Supper of the Lord* to that Ceremony (used by Christ before his Death) of *breaking Bread* and *drinking Wine* with his Disciples. And tho' they, for the most part, agree generally in this, yet how do they contend and debate one against another? How strangely are they pinched, pained and straitned, to make this Spiritual Mystery agree to that Ceremony? And what monstrous and wild Opinions and Conceptions have they invented, to inclose or affix the *Body of Christ* to their *Bread and Wine*? From which Opinion, not only the greatest, and fiercest, and most hurtful Contests, both among the Professors of *Christianity* in general, and among *Protestants* in particular, have arisen; but also such Absurdities, irrational and blasphemous Consequences have ensued,

*Man is not tied to the Ceremony of breaking Bread and drinking Wine, which Christ did use with his Disciples; This only was a Shadow.*

*What makes the Christian Religion hateful to Jews, Turks, and Heathens.* as make the *Christian Religion* odious and hateful to *Jews, Turks and Heathens*. The Professors of *Christianity* do chiefly divide, in this matter, into Three Opinions:

*The Papists Faith of Christ his Flesh and* The *First* is of those that say, *The substance of the Bread is Transubstantiated into the very Substance of that same Body, Flesh and Blood of Christ, which was born of the Virgin Mary, and crucified by the Jews: so that after the words of Consecration (as they call them) it is no more Bread, but the Body of Christ.*

*The Lutheraus Faith.* The *Second* is of such as say, *The substance of the Bread remains; but that also that Body is in, and with, and under the Bread: so that both the substance of Bread, and of the Body, Flesh and Blood of Christ, is there also.*

*The Calvinists Faith.* The *Third* is of those, that (denying both these) do affirm, *That the Body of Christ is not there corporally, or substantially; but yet that it is really and sacramentally received by the Faithful, in the use of Bread and Wine: but how, or what way it's there, they know not, nor can they tell; only we must believe it is there; yet so that it is only properly in Heaven.*

It is not my design to enter into a Refutation of these several Opinions; for each of their Authors and Assertors have sufficiently refuted one another, and are all of them no less strong, both from Scripture and Reason, in refuting each their contrary Parties Opinion, than they are weak in establishing their own. For I often have seriously observed, in reading their respective Writings, (and so it may be have others) that all of them do notably, in so far as they refute the contrary Opinions; but that they are mightily pained, when they come to confirm and plead for their own. Hence I necessarily must conclude, that none of them had attained to the Truth and Substance of this *Mystery*. Let us see if *Calvin*, \* after he had refuted the two former Opinions, be more successful!

\* Inst. lib. 4.  
cap. 17.



cessful in what he affirms and asserts for the Truth of his Opinion ; who after he hath much laboured in overturning and refuting the two former Opinions, plainly confesseth, that he knows not what to affirm instead of them. For after he has spoken much, and at last concluded, *That the Body of Christ is there, and that the Saints must needs partake thereof* ; at last he stands in these words, Sect. 32. *But if it be asked me, how it is ? I shall not be ashamed to confess, that it is a secret too high for me to comprehend in my spirit, or explain in words.* Here he deals very ingenuously ; and yet who would have thought, that such a Man would have been brought to this straight, in the confirming of his Opinion ? considering but a little before, in the same Chapter, Sect. 15. he accuseth the School-Men among the *Papists*, (and I confess truly) *In that they neither understand, nor explain to others, how Christ is in the Eucharist* ; which shortly after he confesseth himself, he cannot do. If then the School-Men among the *Papists*, do neither understand, nor yet explain to others, their Doctrine in this matter, nor *Calvin* can comprehend it in his spirit, (which I judge, is as much as not to understand it) nor express it in words (and then surely he cannot explain it to others) then no certainty is to be had from either of them. There have been great Endeavours used for Reconcilement in this matter, both betwixt *Papists* and *Lutherans*, *Lutherans* and *Calvinists* ; yea, and *Calvinists* and *Papists* ; but all to no purpose : and many Forms and Manners of Expressions drawn up, to which all might yield ; which in the end proved in vain, seeing every one understood them, and interpreted them in their own way ; and so they did thereby but equivocate and deceive one another. The Reason of this Contention is, because they all wanted a clear Understanding of the *Mystery*, and were doting about the *Shadow* and *Externals*. For both the Ground

J. Calvin's  
Faith of  
Christ his  
Flesh and  
Blood Un-  
certain.

The like the  
Papists.

*Satan busies  
People in  
outward  
Signs, Sha-  
dows and  
Forms,  
whilst they  
neglect the  
Substance.*

*What hath  
been hurtful  
to the Re-  
formation.*

and Matter of their *Contest* lies in things extrinſick from, and unnecessary to, the main-matter. And this hath been often the Policy of *Satan*, to busie People, and amuse them with outward Signs, Shadows and Forms, making them contend about that, while in the mean time the *Substance* is neglected; yea, and in contending for these Shadows, he stirs them up to the practice of Malice, Heat, Revenge, and other Vices, by which he establisheth his Kingdom of Darkness among them, and ruins the Life of Christianity. For there have been more Animosities and Heats about this one particular, and more Bloodshed and Contention, than about any other. And surely, they are little acquainted with the State of *Protestant Affairs*, who know not that their Contentions about this, have been more hurtful to the *Reformation*, than all the opposition they met with from their common Adversaries. Now all those uncertain and absurd Opinions, and the Contentions there-from arising, have proceeded from their all agreeing in two general Errors concerning this thing: Which being denied and receded from, as they are by us, there would be an easie way made for *Reconciliation*; and we should all meet in the one spiritual and true Understanding of this *Mystery*: And as the Contentions, so would also the Absurdities, which follow from all the three fore-mentioned Opinions, cease and fall to the ground.

*Two Errors  
the ground  
of the Con-  
tention a-  
bout the  
Supper.*

The *First* of these *Errors* is, in making the Communion or Participation of the Body, Flesh and Blood of Christ, to relate to that outward Body, Vessel or Temple, that was born of the Virgin *Mary*, and walked and suffered in *Judea*; whereas it should relate to the Spiritual Body, Flesh and Blood of Christ, even that *Heavenly* and *Celestial* Light and Life, which was the Food and Nourishment of the Regenerate in all Ages, as we have already proved.

The

The *Second Error* is, in tying this Participation of the Body and Blood of Christ to that Ceremony, used by him with his Disciples, in the breaking of Bread, &c. as if it had only a Relation thereto, or were only enjoyed in the use of that Ceremony, which it neither hath, nor is. For this is that Bread, which Christ in his Prayer teaches to call for, terming it *ἡ ἄρτος ἡ ἐπίεσις*, i. e. the *super-substantial Bread*, as the *Greek* hath it, and which the Soul partakes of, without any relation or necessary respect to this Ceremony, as shall be hereafter proved more at length.

These *Two Errors* being thus laid aside, and the Contentions arising therefrom buried, all are agreed in the main Positions, viz. First, that the *Body, Flesh and Blood of Christ, is necessary for the nourishing of the Soul*. Secondly, that the *Souls of Believers do really and truly partake and feed upon the Body, Flesh and Blood of Christ*. But while Men are not content with the Spirituality of this *Mystery*, going in their own Wills, and according to their own Inventions, to strain and wrest the Scriptures, for to tye this Spiritual Communion of the Flesh and Blood of Christ, to outward Bread and Wine, and such like carnal Ordinances; no wonder, if by their carnal Apprehensions, they run into Heaps and Confusion. But because it hath been generally supposed, that the Communion of the Body and Blood of Christ had some special Relation to the Ceremony of *breaking Bread*; I shall first refute that Opinion, and then proceed to consider the Nature and Use of that *Ceremony*, and whether it be now *necessary* to continue; answering the Reasons and Objections of such as plead its continuance, as a necessary and standing Ordinance of Jesus Christ.

§. V. *First*, It must be understood, that I speak of a necessary and peculiar Relation, otherwise than in a general respect: For, forasmuch as our Communion with Christ is, and ought to be our greatest

Believers  
Souls do  
really feed  
upon the  
Flesh and  
Blood of  
Christ.

1.

*That the  
communion  
of the Body  
and Blood  
of Christ has  
no special  
Relation to  
the Ceremo-  
ny of break-  
ing Bread,  
neither by  
Nature nor  
Precept.*

greatest and chiefest Work, we ought to do all other things with a respect to God, and our Fellowship with him; but a special and necessary Respect or Relation is such, as where the two things are so tied and united together, either of *their own Nature*, or by *the Command of God*, that the one cannot be enjoyed, or at least is not (except very extraordinarily) without the other. Thus *Salvation* hath a necessary respect to *Holiness*, because *without Holiness no Man shall see God*: And the *eating of the Flesh and Blood of Christ*, hath a necessary respect to our having Life; because if we *eat not his Flesh, and drink not his Blood*, we cannot have Life: And our *feeling of God's Presence*, hath a necessary respect to our being found meeting in his Name, by Divine Precept; because he has promised, *where two or three are met together in his Name, he will be in the midst of them*. In like manner our receiving *Benefits and Blessings from God*, has a necessary respect to our *Prayer*; because if we *ask*, he hath promised we *shall receive*. Now the Communion or Participation of the *Flesh and Blood of Christ*, hath no such necessary relation to the *breaking of Bread*, and *drinking of Wine*; for if it had any such necessary Relation, it would either be from the *Nature of the thing*, or from some *Divine Precept*: But we shall shew it is from neither; Therefore, &c. *First*, It is not from the *Nature of it*, because to partake of the *Flesh and Blood of Christ*, is a *Spiritual Exercise*; and all confess, that it is by the *Soul and Spirit*, that we become real Partakers of it; as it is the *Soul*, and not the *Body*, that is nourished by it: But to eat Bread, and drink Wine, is a *natural Act*, which in it self adds nothing to the *Soul*, neither has any thing that is *Spiritual* in it; because the most carnal Man that is, can as fully, as perfectly, and as wholly eat Bread and drink Wine, as the most *Spiritual*. *Secondly*, Their Relation is not by *Nature*, else they would infer one another:

another: But all acknowledge, that many eat of the Bread, and drink of the Wine, even that which they say is *Consecrate* and *Transubstantiate into the very Body of Christ*, who notwithstanding have not Life Eternal, have not Christ dwelling in them, nor do live by him; as all do, who truly partake of the Flesh and Blood of Christ, without the use of this Ceremony, as all the *Patriarchs and Prophets* did, before this Ordinance (as they account it) was instituted. Neither was there any thing under the Law, that had any direct or necessary Relation hereunto; tho' to partake of the Flesh and Blood of Christ, in all Ages, was indispensibly necessary to Salvation. For as for the *Paschal Lamb*, the whole End of it is signified particularly, *Exod.* 13. 8, 9. to wit, *That the Jews might thereby be kept in remembrance of their deliverance out of Egypt.* Secondly, It has no Relation by *Divine Precept*; for if it had, it would be mentioned in that, which our Adversaries account the Institution of it, or else in the practise of it by the Saints recorded in Scripture; but so it is not. For as to the *Institution*, or rather *Narration* of Christ's Practise in this matter, we have it recorded by the Evangelists *Matthew, Mark and Luke*: In the first two, there is only an account of the matter of Fact, to wit, *That Christ brake Bread, and gave it his Disciples to eat, saying, This is my Body: and blessing the Cup, he gave it them to drink, saying, This is my Blood;* but nothing of any desire to them to do it. In the last, after the Bread (but before the Blessing, or giving them the Wine) he bids them *do it in remembrance of him*; what we are to think of this Practise of Christ, shall be spoken of hereafter. But what necessary Relation hath all this, to the Believers partaking of the Flesh and Blood of Christ? The End of this, for which they were to do it (if at all) is, to *remember Christ*; which the Apostle yet more particularly expresses, *1 Cor.* 11. 26. *to shew forth*

*The Patriarchs and Prophets, without this Ceremony's Use, were true Partakers of Christ's Flesh and Blood.*

*The Paschal Lamb its End.*

*Mat.* 26. 16.  
*Mark* 14. 22.  
*Luke* 22. 19.

*The Institution of the Supper, or Narration of Christ's Practise therein.*

*the Lord's Death*: But to remember the Lord, or declare his Death, which are the special and particular Ends annexed to the use of this Ceremony, is not at all to partake of the Flesh and Blood of Christ; neither have they any more necessary Relation to it, than any other two different Spiritual Duties. For tho' they that partake of the *Flesh and Blood of Christ*, cannot but remember him; yet the Lord, and his Death, may be remembered (as none can deny) where his Flesh and Blood is not truly partaken of. So that since the very particular and express Ceremony may be witnessed (to wit, the remembrance of the Lord's Death) and yet the Flesh and Blood of Christ not partaken of, it cannot have had any necessary Relation to it; else the partaking thereof would have been the end of it, and could not have been attained without this Participation. But on the contrary, we may well infer hence, that since the positive End of this Ceremony, is not the partaking of the Flesh and Blood of Christ, and that whoever partakes of the Flesh and Blood of Christ, cannot but remember him; that therefore such need not this Ceremony to put them in remembrance of him.

**Object.** But if it be said, *That Jesus Christ calls the Bread here, his Body; and the Wine, his Blood; therefore he seems to have had a special Relation to his Disciples partaking of his Flesh and Blood, in the use of this thing.*

**Ans<sup>w</sup>.** I answer; His calling the Bread his *Body*, and the Wine his *Blood*, would yet infer no such thing; tho' it is not denied, but that *Jesus Christ*, in all things he did, yea, and from the use of all natural things, took occasion to raise the Minds of his Disciples to Spirituals. Hence from the Woman of *Samaria*, her drawing *Water*, he took occasion to tell her of *that living Water*, which *whoso drinketh of, shall never thirst*; which indeed is all one with

*The Woman  
of Samaria.*

*John 4. 14.*

with his *Blood*, here spoken of: Yet it will not follow, that *that Well* or *Water* had any necessary Relation to the *living Water*, or the *living Water* to it, &c. So Christ takes occasion, from the *Jews* following him for the *Loaves*, to tell them of this *Spiritual Bread* and *Flesh* of his *Body*, which was more necessary for them to feed upon; it will not therefore follow, that their following him for the *Loaves*, had any necessary Relation thereunto. So also Christ here, being at Supper with his Disciples, takes occasion, from the *Bread* and *Wine* which was before them, to signify unto them, That as that *Bread*, which he brake unto them, and that *Wine*, which he blessed and gave unto them, did contribute to the preserving and nourishing of their Bodies; so was he also to give his *Body*, and shed his *Blood*, for the *Salvation* of their *Souls*. And therefore the very End proposed in this Ceremony, to those that observe it, is, to be a *Memorial* of his *Death*.

*The Well,  
the Loaves,  
the Bread  
and Wine,  
Christ takes  
occasion  
from, to  
shew the  
Inward  
Feeding.*

But if it be said, *That the Apostle, 1 Cor. 10. 16. calls the Bread which he brake, the Communion of the Body of Christ, and the Cup, the Communion of his Blood.*

I do most willingly subscribe unto it; but do deny, that this is understood of the outward Bread, neither can it be evinced, but the contrary is manifest from the Context: for the Apostle in this Chapter speaks not one word of that Ceremony. For having in the beginning of it shewn them, how the *Jews* of Old were made Partakers of the *Spiritual Food* and *Water*, which was *Christ*, and how several of them, through *Disobedience* and *Idolatry*, fell from that good Condition, he exhorts them, by the Example of those *Jews*, whom God destroyed of Old, to flee those Evils; shewing them, that they, to wit, the *Corinthians*, are likewise Partakers of the *Body and Blood of Christ*; of which Communion they would rob themselves, if they did Evil; because

*The Wickedest may take the outward Bread and Wine.*

because *they could not drink of the Cup of the Lord, and the Cup of Devils; and partake of the Lord's Table, and the Table of Devils*, vers. 21. Which shews, that he understands not here, the using of outward *Bread and Wine*; because those that do drink the *Cup of Devils*, and eat of the *Table of Devils*; yea, the wickedest of Men, may partake of the outward Bread and outward Wine. For there the Apostle calls the Bread *One*, vers. 17. and he saith, *We being many, are one Bread, and one Body; for we are all partakers of that One Bread*. Now if the Bread be *One*, it cannot be the *outward*, or the *inward* would be excluded; whereas it cannot be denied, but that it's the partaking of the *inward Bread*, and not the *outward*, that makes the Saints truly *One Body*, and *One Bread*. And whereas they say, that the *One Bread* here, comprehendeth both the *outward* and *inward*, by vertue of the *Sacramental Union*; that indeed is to affirm, but not to prove. As for that *figment*, of a *Sacramental Union*, I find not such a thing in all the *Scripture*, especially in the *New Testament*; nor is there any thing can give a rise for such a thing in this Chapter; where the Apostle, as is above observed, is not at all treating of that *Ceremony*; but only from the Excellency of that Priviledge, which the *Corinthians* had, as believing Christians, *to partake of the Flesh and Blood of Christ*, dehorts them from *Idolatry*, and partaking of the Sacrifices offered to *Idols*, so as thereby to offend or hurt their weak Brethren.

*The Sacramental Union pretended, a Figment.*

Object.

But that which they most of all *Cry out* for in this matter, and are always *noising*, is from 1 Cor. 11. where the Apostle is particularly treating of this matter; and therefore from some words here, they have the greatest Appearance of Truth for their Assertion: As vers. 27. where he calls the *Cup*, the *Cup of the Lord*; and saith, *That they who eat of it, and drink it unworthily, are guilty of the Body and Blood of the Lord*; and vers. 26. *Eat and drink their own*  
*Damnation*;



*Damnation* : Intimating hence, that this hath an immediate or necessary Relation to the Body, Flesh and Blood of Christ.

Tho' this at first view may catch the unwary *Ans.* Reader, yet being well considered, it doth no ways evince the matter in Controversie. And for the *Corinthians* being in the use of this Ceremony, why they were so, and how that obliges not Christians now to the same, shall be spoken of hereafter : It suffices at this time to consider that they were in the use of it. *Secondly*, That in the use of it they were guilty of, and committed divers Abuses. *Thirdly*, That the Apostle here is giving them Directions how they may do it aright, in shewing them the right and proper Use and End of it.

These things being premised, let it be observed, that the very express and particular use of it, according to the Apostle, is *to shew forth the Lord's Death, &c.* But *to shew forth the Lord's Death, and partake of the Flesh and Blood of Christ*, are different things. He saith not, *As often as ye eat this Bread, and drink this Cup, ye partake of the Body and Blood of Christ* ; but, *ye shew forth the Lord's Death*. So I acknowledge, that this Ceremony, by those that practise it, hath an *Immediate Relation* to the *outward Body*, and *Death of Christ*, upon the *Cross*, as being properly a Memorial of it ; but it doth not thence follow, that it hath any *Inward* or *Immediate Relation to Believers communicating or partaking of the spiritual Body and Blood of Christ* ; or that *spiritual Supper* spoken of *Rev. 3. 20.* For tho' in a general way, as every religious Action, in some respect, hath a common Relation to the spiritual Communion of the Saints with God ; so we shall not deny but this hath a Relation, as others. Now for his calling *the Cup, the Cup of the Lord*, and saying, *They are guilty of the Body and Blood of Christ, and eat their own Damnation, in not discerning the*

Christ's Act  
of Bread and  
Wine is not  
obliging o-  
thers.

*the Lord's Body*, &c. I answer, That this infers no more necessary Relation, than any other religious Act; and amounts to no more than this, that since the *Corinthians* were in the use of this Ceremony, and so performed it as a religious Act, they ought to do it worthily, or else they should bring Condemnation upon themselves. Now this will not more infer the thing so practised by them, to be a necessary religious Act, obligatory upon others, than when *Rom. 14. 6.* the Apostle saith, *He that regardeth the day, regardeth it unto the Lord*; it can be thence inferred, that the days, that some esteemed and observed, did lay an Obligation upon others to do the same. But yet, as he that esteemed a day, and placed Conscience in keeping it, was to regard it to the Lord; and so it was to him, in so far as he dedicated it unto the Lord, the *Lord's Day*; he was to do it worthily, and if he did it unworthily, he would be guilty of the *Lord's Day*, and so keep it to his own Damnation: So also, such as observe this *Ceremony of Bread and Wine*, it is to them the *Bread of the Lord*, and the *Cup of the Lord*, because they use it as a religious Act; and forasmuch as their end therein is to shew forth the *Lord's Death*, and remember his *Body* that was Crucified for them, and his *Blood* that was Shed for them. If, notwithstanding they believe it is their Duty to do it, and make it a matter of Conscience to forbear, if they do it without that due Preparation and Examination which every religious Act ought to be performed in; then, instead of truly remembring the Lord's Death, and his Body, and his Blood, they render themselves guilty of it, as being in one Spirit with those that crucified him, and shed his Blood, tho' pretending with thanksgiving and joy to remember it. Thus the *Scribes and Pharisees* of old, tho' in Memory of the Prophets they garnished their Sepulchres; yet are said by Christ to be *guilty of their Blood*. And that

The Phari-  
sees guilty of  
the Blood of  
the Prophets

that no more can be hence inferred, appears from another saying of the same Apostle, *Rom. 14. 23.* *He that doubteth is damned, if he eat, &c.* where he, speaking of those that judged it unlawful to eat Flesh, &c. saith, *If they eat doubting, they eat their own damnation.* Now it is manifest from all this, that either the doing or forbearing of this, was to another, that placeth no Conscience in it, of no moment. So, I say, he that eateth that, which in his Conscience he is perswaded is not lawful for him to eat, doth eat his own *damnation*: so he also, that placeth Conscience in eating Bread and Wine, as a *Religious Act*, if he do it unprepared; and without that due respect, wherein such Acts should be gone about, he *eateth and drinketh his own Damnation, not discerning the Lord's Body*, i. e. not minding what he doth, to wit, *with a special respect to the Lord, and by way of special Commemoration of the Death of Christ.*

§. VI. I having now sufficiently shewn, what the True Communion of the Body and Blood of Christ is, how it is partaken of, and how it has no necessary Relation to that Ceremony of *Bread and Wine*, used by Christ with his Disciples; it is fit now to consider the *Nature and Constitution* of that Ceremony, (for as to the proper Use of it, we have had occasion to speak before) whether it be a *standing Ordinance* in the Church of Christ, obligatory upon all: or indeed, whether it be any necessary part of the Worship of the *New Covenant-Dispensation*, or hath any better or more binding Foundation, than several other Ceremonies appointed and practised about the same time, which the most of our Opposers acknowledge to be ceased, and now no ways binding upon Christians. We find this Ceremony only mentioned in Scripture in four places, to wit, *Matthew, Mark and Luke*, and by *Paul* to the *Corinthians*. If any would infer any thing from the frequency of the mentioning of it,

## II.

*Whether this Ceremony be a necessary Part of the New Covenant, and Obligatory*

Mat. 26. 26.  
Mark 14. 22.  
Luke 22 19.  
1 Cor. 11. 23.  
&c.

The breaking  
ing of Bread  
was no sin-  
gular thing,  
but a custom  
among the  
Jews.

P. Riccius.

What it is,  
to do this  
in mem-  
ory of  
J.

that will add nothing; for it being a matter of Fact, is therefore mentioned by the *Evangelists*: and there are other things, less memorable, as often, yet oftener mentioned. *Matthew* and *Mark* give only an account of the matter of Fact, without any Precept to do so afterwards; simply declaring, that Jesus at that time did desire them to *eat of the Bread, and drink of the Cup*: To which *Luke* adds these words, *This do in remembrance of me*. If we consider this Action of Christ with his Apostles, there will appear nothing singular in it, for a Foundation to such a strange *Superstructure*, as many in their Airy Imaginations have sought to build upon it; for both *Matthew* and *Mark* express it as an Act done by him, as he was eating: *Matthew* saith, *And as they were eating*; and *Mark*, *And as they did eat, Jesus took bread, &c.* Now this Act was no singular Thing, neither any solemn Institution of a *Gospel-Ordinance*, because it was a constant Custom among the *Jews*, as *Paulus Riccius* observes at length in his *Celestial Agriculture*; that when they did eat the *Passover*, the Master of the Family did take Bread, and bless it, and breaking it gave of it to the rest; and likewise taking Wine, did the same: so that there can nothing further appear in this, than that *Jesus Christ, who fulfilled all Righteousness*, and also observed the *Jewish Feasts and Customs*, used this also among his Disciples only, that, as in most other things, he laboured to draw their Minds to a further thing; so in the use of this, he takes occasion to put them in mind of his Death and Sufferings, which were shortly to be, which he did the oftner inculcate unto them, for that they were averse from believing it. And as for that Expression of *Luke*, *Do this in remembrance of me*; it will amount to no more, than being the last time that Christ did eat with his Disciples, he desired them, that in their eating and drinking they might have regard to him, and by the re-  
membring

membring of that opportunity, be the more stirred up to follow him diligently through Sufferings and Death, &c. But what Man of Reason, laying aside the Prejudice of Education, and the Influence of Tradition, will say; That this account of the *matter of Fact*, given by *Matthew* and *Mark*, or this Expression of *Luke*, to *Do that in remembrance of him*, will amount to these Consequences, which the generality of Christians have sought to draw from it; as calling it, *Augustissimum Eucharistic Sacramentum*, *venerabile altaris Sacramentum*, *The principal Seal of the Covenant of Grace*, by which all the Benefits of Christ's Death are sealed to Believers; and such like things? But to give a further Evidence, how these Consequences have not any bottom from the Practice of that Ceremony, nor from the words following, *Do this*, &c. Let us consider another of the like nature, as it is at length expressed by *John*, c. 13. v. 3, 4, 8, 13, 14, 15. *Jesus riseth from Supper, and laid aside his Garments, and took a Towel, and girded himself: After that, he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded: Peter said unto him, Thou shalt never wash my Feet; Jesus answered him, If I wash thee not, thou hast no part with me. So after he had washed their Feet,—he said, Know ye what I have done to you? If I then your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet: For I have given you an Example, that ye should do, as I have done to you. As to which, let it be observed, that John relates this Passage to have been done at the same time with the other of breaking Bread; both being done the night of the Passover, after Supper. If we regard the Narration of this, and the Circumstances attending it, it was done with far more Solemnity, and prescribed far more Punctually and Particularly, than the former. It is said only, *As he was eating, he took Bread*; so that this would seem to be but an occasional business:*

*Christ's washing of Feet, and its manner related.*

*Compared with the Breaking of Bread.*

But here *he rose up, he laid by his Garments, he girded himself, he poured out the Water, he washed their Feet, he wiped them with the Towel* : He did this to all of them ; which are Circumstances surely far more observable, than those noted in the other. The former was a Practice common among the *Jews*, used by all Masters of Families, upon that occasion ; but *this*, as to the manner, and Person acting it, *to wit*, for the Master to rise up, and wash the Feet of his Servants and Disciples, was more singular and observable. In the breaking of *Bread*, and giving of *Wine*, it is not pleaded by our Adversaries, nor yet mentioned in the Text, that he particularly put them into the hands of all ; but breaking it, and blessing it, gave it the nearest, and so they from hand to hand : But here it is mentioned, that he washed not the Feet of one or two, but of many. He saith not in the former, *that if they do not eat of that Bread, and drink of that Wine, they shall be prejudiced by it* ; but here he saith expressly to *Peter*, *that if he wash him not, he hath no part with him* ; which being spoken upon *Peter's* refusing to let him wash his Feet, would seem to import no less, than not the Continuance only, but even the Necessity of this Ceremony. In the former he saith, as it were, passingly, *Do this in remembrance of me* ; but here he sitteth down again, he desires them to consider what he hath done, tells them positively, *that as he hath done to them, so ought they to do to one another* : and yet again he redoubles that Precept, by telling them, *he has given them an Example, that they should do so likewise*. If we respect the Nature of the thing, it hath as much in it, as either *Baptism*, or the *Breaking of Bread* ; seeing it is an outward Element of a cleansing Nature, applied to the outward Man, by the Command and the Example of Christ, to signify an inward Purifying. I would willingly propose this seriously to Men, that will be pleased to make use

The Washing  
ing one ano-  
thers Feet.  
was left as  
an Example.

use of that Reason and Understanding that God hath given them, and not be imposed upon, nor abused by the Custom or Tradition of others; *Whether this Ceremony, if we respect either the Time that it was appointed in, or the Circumstances wherewith it was performed, or the Command enjoining the use of it, hath not as much to recommend it for a standing Ordinance of the Gospel, as either Water-Baptism, or Bread and Wine, or any other of that kind? I wonder then, what Reason the Papists can give, why they have not numbered it among their Sacraments, except meerly Voluntas Ecclesiæ & Traditio Patrum.*

But if they say, *That it is used among them, in that the Pope, and some other Persons among them, use to do it once a year to some poor People.* Object.

I would willingly know, what Reason they have, Answ.

why this should not be extended to All, as well as that of the *Eucharist* (as they term it) or whence it appears from the Text, that [*Do this in remembrance of me*] should be interpreted, that the *Bread and Wine* were every day to be taken by all *Priests*, or the *Bread* every day, or every week, by the *People*; and that that other Command of Christ, *Ye ought to do, as I have done to you, &c.* is only to be understood of the *Pope*, or some other Persons, to be done only to a few, and that once a year? Surely, there can be no other Reason for this Difference assigned from the Text. And as to *Protestants*, who use not this Ceremony at all, if they will but open their Eyes, they may see how that by Custom and Tradition they are abused in this matter, as were their Fathers in divers *Papish* Traditions. For if we look into the plain Scripture, what can be thence inferred to urge the one, which may not be likewise pleaded for the other; or for laying aside the one, which may not be likewise said against the continuance of the other? If they say, *That the former, of washing the Feet, was only a Ceremony*; what have they, whence they can

*The Protestants use not the Washing of Feet.*

shew, that this *breaking of Bread* is more? If they say, *That the former was only a sign of Humility and Purifying*; what have they to prove, that this was more? If they say, *That one was only for a time, and was no Evangelical Ordinance*; what hath this to make it such, that the other wanted? Surely there is no way of Reason to evite this; neither can any thing be alledged, that the one should cease, and not the other; or the one continue, and not the other; but the meer Opinion of the Affirmers, which by Custom, Education and Tradition, hath begotten in the Hearts of People, a greater Reverence for, and Esteem of the one, than the other; which if it had fallen out to be as much recommended to us by Tradition, would no doubt have been as tenaciously pleaded for, as having no less Foundation in the Scripture. But since the former, to wit, *the washing of one another's Feet*, is justly laid aside, as not binding upon *Christians*; so ought also the other, for the same Reason.

*The Breaking of Bread not used now in the same manner, as Christ did.*

§. VII. But I strange, that those that are so clamorous for this *Ceremony*, and stick so much to it, take liberty to dispence with the manner or method that Christ did it in; since none, that ever I could hear of, except some *Baptists*, who now do it, use it in the same way that he did it: Christ did it at *Supper*, while they were eating; but the Generality of *Protestants* do it in the *Morning* only by it self: What Rule walk they by in this change?

Object.

If it be said, *These are but Circumstances, and not the Matter*; and if the *Matter* be kept to, the alteration of *Circumstances* is but of small moment.

Ans.

What if it should be said, the whole is but a *Circumstance*, which fell out at that time, when Christ eat the *Passover*? For if we have regard to that, which alone can be pleaded for an Institution, *viz.* these words, *Do this in remembrance of me*; it doth as properly relate to the Manner as Matter. For what may or can they evince in Reason,



Reason, that these words, *Do this*, only signifie, *eat Bread*, and *drink Wine*; but it is no matter *when ye eat*, nor *how ye eat it*, and not *as ye have seen me eat it at Supper with you*, who take *Bread*, and break it, and give it you; and take the *Cup*, and bless it, and give it you; so do ye likewise? And seeing Christ makes no distinction in those words, *Do this*, it cannot be judged in Reason, but to relate to the whole; which if it do, all those that at present use this Ceremony among *Christians*, have not yet obeyed this Precept, nor fulfilled this Institution, for all their Clamours concerning it.

If it be said, *That the Time and Manner of doing it by Christ, was but accidentally, as being after the Jewish Passover, which was at Supper.* Object.

Besides, that it may be answered, and easily *Ans.* proved, *that the whole was accidental*, as being the *Practice of a Jewish Ceremony*, as is above observed; May it not the same way be urged, that the *drinking of Wine is accidental*, as being the natural product of that Country; and so be pleaded, that in those Countries, where Wine doth not grow, as in our Nation of *Scotland*, we may make use of *Beer* or *Ale* in the use of this Ceremony; or *Bread made of other Grain*, than that which Christ used? And yet would not our Adversaries judge this an Abuse, and not right performing of this *Sacrament*? Yea, have not Scruples of this kind occasioned no little Contention among the Professors of *Christianity*? What great Contest and Strife hath been betwixt the *Greek and Latin Churches*, concerning the *Bread*? While the one will have it *Unleavened*; reckoning, because the *Jews* made use of *Unleavened Bread* in the *Passover*, that it was such kind of *Bread*, that Christ did break to his Disciples; the other *Leavened*: Therefore the *Lutherans* make use of *unleavened Bread*, the *Calvinists* of *leavened*. And this Contest was so hot, when the Reformation was beginning at *Geneva*, that

The Breaking of Bread was a Jewish Ceremony.

Contests between the Greek and Latin Churches, concerning the leavened and unleavened Bread in the Supper.

Farelles.

*Calvin and Farelles* were forced to fly for it. But do not *Protestants*, by these uncertainties, open a Door to *Papists*, for their excluding the People from the *Cup*? Will not [*Do this*] infer positively, that they should do *in the same manner; and at the same time*, which Christ did it; as well as that they should use the *Cup*, and not the *Bread only*? Or what Reason have they to dispence with the one, more than the *Papists* have to do with the other? O what strange Absurdities and Inconveniences have *Christians* brought upon themselves, by superstitiously adhering to this Ceremony! Out of which Difficulties, it is impossible for them to extricate themselves, but by laying it aside, as they have done others of the like nature. For besides what is above mentioned, I would gladly know how, from the words, they can be certainly resolved, that these words [*Do this*] must be understood to the Clergy, *Take, bless, and break this Bread, and give it to others*; but to the Laity only, *Take and eat, but do not bless, &c.*

The Clergy  
taking Bread  
do bless and  
give it:

The Laity  
must take  
and eat, not  
bless it.

Object.

If it be said, *That the Clergy were only present.*

Answ.

Then will not that open a Door for the *Popish Argument* against the *Administration of the Cup to the People*? Or may not another from thence as easily infer, *That the Clergy only ought to partake of this Ceremony*; because they were the *Apostles only* then present, to whom it was said, *Do this*? But if this [*Do this*] be extended to All, how comes it All have not liberty to obey it, in both  *blessing, breaking, and distributing*, as well as *taking and eating*? Besides all these, even the *Calvinian Protestants of Great Britain*, could never yet accord among themselves about the *manner of taking it*, whether *sitting, standing, or kneeling*; whether it should be given to the *sick*, and those that are *ready to die*, or not? Which Controversies, tho' they may be esteemed of small moment, yet have greatly Contributed, with other things, to be the occasion not only of *much Contention*,

Hot Contests  
about the  
Manner of  
taking it,  
and to whom  
to give it.

tion; but also of *Bloodshed* and *Devastation*: so that in this last respect, the *Prelatick Calvinists* have termed the *Presbyterians* *Schismatical* and *Pertinacious*; and they them again, *Superstitious*, *Idolatrous*, and *Papistical*. Who then, that will open their Eyes, but may see, that the Devil hath stirred up this Contention and Zeal, to busie Men about things of *small moment*, that *greater matters* may be neglected, while he keeps them in such a-do about this Ceremony; while they lay aside others of the like nature, as *positively Commanded*, and as *punctually Practised*; and from the Observation of which, half so many Difficulties will not follow?

§. VIII. How then? Have we not reason, not finding the nature of this Practice to be obligatory upon us, more than those other our Adversaries have laid aside, to avoid this Confusion; since those that use it, can never agree, neither concerning the *Nature*, *Efficacy*, nor *Manner of doing it*? And this proceeds, because they take it not plainly, as it lies in the Scripture; but have so much intermixed their own Inventions. For would they take it, as it lies, it would import no more, than that *Jesus Christ at that time did thereby signifie unto them, that his Body and Blood was to be offered for them*; and desired them, that *whensoever they did Eat or Drink, they might do it in Remembrance of him, or with a Regard to him, whose Blood was shed for them*. Now that the *Primitive Church*, gathered immediately after his Ascension, did so understand it, doth appear from their Use and Practice, if we admit those places of the *Acts*, where *breaking of Bread* is spoken of, to have relation hereto; which as our Adversaries do, so we shall willingly agree to: As first, *Acts 2. 42. And they continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, &c.* This cannot be understood of any other, than of their ordinary Eating; for

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By breaking of Bread they had all things in common; Remembring the Lord.

as nothing else appears from the Text, so the Context makes it plain; for they had all things in common: and therefore it is said, vers. 46. *And they continuing daily with one accord in the Temple, and breaking Bread from house to house, did eat their meat with gladness and singleness of heart.* Who will not wilfully close their Eyes, may see here, that their *Breaking* being joined with their *Eating*, shews, that nothing else is here expressed, but that having all things in common, and so continuing together, they also did break their Bread, and eat their Meat together: In doing whereof, I shall not doubt, but they remembered the Lord; to follow whom they had, with so much Zeal and Resignation, betaken themselves. This is further manifest from *Acts* 6.2. For the *Apostles*, having the care and distribution of that Money, which the Believers having sold their Possessions gave unto them, and finding themselves over-charged with that Burthen, appointed *Deacons* for that business, that they might give themselves continually to *Prayer*, and to the *Ministry of the Word*; not leaving that, to serve Tables. This cannot be meant of any *Sacramental Eating*, or *Religious Act of Worship*; seeing our Adversaries make the distributing of that, the proper Act of *Ministers*, not of *Deacons*: And yet there can be no Reason alledged, that that *Breaking of Bread*, which they are said to have continued in, and to have done from *House to House*, was other than those *Tables* that the *Apostles* served; but here gave over, as finding themselves over-charged with it. Now as the Increase of the Disciples did incapacitate the *Apostles* any more to manage this; so it would seem, their further increase and dispersing in divers places, hindered the continuance of that practice of *having things in common*: but notwithstanding, so far at least to remember or continue that *ancient Community*, they did at certain times come together, and break Bread together.

Deacons appointed for serving at Tables.

ther. Hence it is said, *Acts* 20. 7. that *Paul* coming to *Troas*, *And upon the first day of the week, when the Disciples came together to break Bread*, *Paul preached unto them, ready to depart on the morrow, and continued his speech until Midnight*: Here is no mention made of any *Sacramental Eating*; but only, that *Paul* took occasion from their being together to preach unto them. And it seems, it was a *Supper* they intended (not a *Morning-bit of Bread*, and *Sup of Wine*;) else it's not very probable, that *Paul* would from the *Morning* have preached until *Midnight*. But the 11th verse puts the matter out of dispute, which is thus, *When he therefore was come up again, and had broken Bread, and eaten, and talked a long while, even till break of day, so he departed*. This shews, that the *Breaking of Bread* was deferred till that time; for these words [*and when he had broken Bread, and eaten*] do shew, that it had a Relation to the *Breaking of Bread* before-mentioned, and that that was the time he did it. Secondly, These words joined together, [*and when he had broken Bread, and eaten, and talked*] shew, it was no Religious Act of Worship, but only an eating for Bodily Refreshment, for which the *Christians* used to meet together some time: and doing it in *God's Fear*, and *singleness of Heart*, doth notwithstanding difference it from the Eating or Feasting of profane Persons. And this by some is called a *Love-Feast*, or a being together, not meerly to feed their Belies, or for outward Ends; but to take thence occasion to eat and drink together, in the Dread and Presence of the Lord, as his People; which Custom we shall not condemn. But let it be observed, that in all the *Acts* there is no other, nor further mention of this matter. But if that Ceremony had been some solemn Sacrifice, as some will have it, or such a special Sacrament, as others plead it to be; it is strange, that that History, that in many lesser things gives a particular account of the *Christians* Behaviour,

*At Troas, the Supper deferred till Midnight.*

*They only did eat for refreshing the Body.*

*By some called a Love Feast.*

The Christians began by degrees to depart from the Primitive Purity.

1 Cor. II. 17. Concerning the Supper of the Lord (so called) Explained.

Why the Custom of Supping in common was used among Christians.

viour, should have been so silent in the matter: Only we find, that they used sometimes to meet together to break Bread, and eat. Now as the *Primitive Christians* began by degrees to depart from that Primitive Purity and Simplicity, so also to accumulate Superstitious Traditions, and vitiate the Innocent Practices of their Predecessors, by the intermixing either of *Jewish* or *Heathenish Rites*; so also in the Use of this, very early Abuses began to creep in among *Christians*, so that it was needful for the Apostle *Paul* to Reform them, and Reprove them therefore, as he doth at large, 1 Cor. II. from vers. 17. to the end: Which place we shall particularly examine, because our Adversaries lay the chief Stress of their matter upon it; and we shall see, whether it will infer any more; than we have above granted. *First*, Because they were apt to use that Practice in a Superstitious Mind, beyond the true Use of it, as to make of it some *Mystical Supper of the Lord*, he tells them, vers. 20. That their coming together into one place, is not to eat the Lord's Supper; he saith not, *This is not the right manner to eat*; but, *This is not to eat the Lord's Supper*; because the Supper of the Lord is Spiritual, and a Mystery. *Secondly*, He blames them, in that they came together for the worse, and not for the better; the Reason he gives of this, is, vers. 21. *For in eating every one hath taken before his own Supper; and one is hungry, and another is drunken*: Here it is plain, that the Apostle condemns them for that, because this Custom of Supping in general was used among *Christians*, for to increase their Love, and as a Memorial of Christ's Supping with the Disciples, that they should have so vitiated it, to eat it apart, and to come full, who had abundance, and hungry, who had little at home; whereby the very Use and End of this Practice was lost and perverted: and therefore he blames them, that they did not either eat this in common at home, or reserve their eating till they came all together to the publick Assembly.

This

This appears plainly by the following verse 22. *Have ye not Houses to eat and drink in? Or despise ye the Church of God, and shame them that have not?* Where he blames them for their irregular Practice herein, in that they despised to eat orderly, or reserve their eating to the publick Assembly; and so shaming such, as not having Houses, nor fulness at home, came to partake of the common Table; who, being hungry, thereby were ashamed, when they observed others come thither full and drunken. Those that without prejudice will look to the place, will see this must have been the case among the *Corinthians*: For supposing the Use of this to have been then, as now used either by *Papists*, *Lutherans* or *Calvinists*, it is hard making Sense of the Apostle's words, or indeed to conceive, what was the Abuse the *Corinthians* committed in this thing. Having thus observed what the Apostle said above, because this Custom of *Eating and Drinking together* The Rise of that Custom. *some time*, had its rise from Christ's Act with the Apostles, the Night he was betrayed; therefore the Apostle proceeds, *vers. 23.* to give them an account of that: *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread, &c.* Those that understand the difference betwixt a *Narration* of a thing, and a *Command*, cannot but see, if they will, that there is no Command in this place, but only an Account of *matter of Fact*; he saith not, *I received of the Lord, that as he took Bread, so I do command it to you to do so likewise*; there is nothing like this in the place: yea, on the contrary, *vers. 25.* where he repeats Christ's Imperative Words to his Apostles, he placeth them so as they import no Command; *This do ye, as oft as ye drink it, in remembrance of me*: And then he adds, *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, till he come*: But these words *[as often]* import no more a Command, than to say,

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That (As often) imports no Command of this Supper.

*As often as thou goest to Rome, see the Capitol, will infer a Command to me to go thither.*

**Object.** But whereas they urge the last words, *Ye shew forth the Lord's Death till he come*; insinuating, That this imports a necessary Continuance of that Ceremony, until Christ come at the end of the World to Judgment.

**Answer.** I answer; They take two of the chief parts of the Controversie here for granted, without proof. First, that [*as often*] imports a Command, the contrary whereof is shewn; neither will they ever be able to prove it. Secondly, That this Coming, is understood of Christ's last Outward Coming, and not of his Inward and Spiritual, that remains to be proved: whereas the Apostle might well understand it of his Inward Coming and Appearance, which perhaps some of those Carnal Corinthians, that used to come drunken together, had not yet known; and others, being weak among them, and inclinable to dote upon Outwards, this might have been indulged to them for a season, and even used by those, who knew Christ's Appearance in Spirit, (as other things were, of which we shall speak hereafter) especially by the Apostle, who became Weak to the Weak, and All to All, that he might save some. Now those weak and carnal Corinthians might be permitted the use of this, to shew forth, or remember Christ's Death, till he come to arise in them; for tho' such need those outward things, to put them in mind of Christ's Death, yet such as are dead with Christ, and not only dead with Christ, but buried, and also arisen with him, need not such Signs to remember him: And to such therefore the Apostle saith, Col. 3. 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*: But Bread and Wine are not those things that are above, but are things of the Earth. But that this whole matter was a meer Act of Indulgence and Condescension of the Apostle Paul, to the weak and carnal Corinthians, appears yet

*Christ's outward and inward Coming.*

*To remember Christ's Death till he Come to Arise in the Heart.*



yet more by the *Syriack* \* Copy, which *vers.* 17. in his entering upon this matter, hath it thus; *In that, concerning which I am about to Command you (or Instruct you;)* I commend you not, because ye have not gone forward, but are descended unto that which is less, (or of less Consequence :) Clearly importing, that the Apostle was grieved, that such was their Condition, that he was forced to give them Instructions concerning those outward things; and doting upon which, they shew they were not gone forward in the *Life of Christianity*, but rather sticking in *beggarly Elements*. And therefore *vers.* 20. the same *Version* hath it thus, *When then ye meet together, ye do not do it, as it is just ye should do in the day of the Lord, ye eat and drink it:* Therefore shewing to them, that to meet together to eat and drink outward Bread and Wine, was not the Labour and Work of that *Day of the Lord*. But since our Adversaries are so zealous for this Ceremony, because used by the Church of *Corinth*, (tho' with how little ground, is already shewn) how come they to pass over far more Positive Commands of the Apostles, as matters of no moment? As first, *Acts* 15.29. where the Apostles peremptorily Command the *Gentiles*, as that which was the mind of the Holy Ghost, *To abstain from things strangled, and from Blood:* And *James* 5. 14. where it is expressly Commanded, *That the Sick be anointed with Oyl in the Name of the Lord.*

\* And likewise the other Oriental Versions, as the *Arabick* and *Æthiopick*, have it the same way.

To abstain from things strangled.

The Anointing with Oil.

If they say, *These were only Temporary things, but Object. not to continue.*

What have they more to shew for this, there *Ans.* being no express Repeal of them?

If they say, *The Repeal is implied, because the Apo-* Object. *stle saith, We ought not to be judged in Meats and Drinks.*

I admit the *Answer*; but how can it be evited from *Ans.* militating the same way against the other Practice? Surely not at all: Nor can there be any thing urged for

for the one, more than for the other, but Custom and Tradition.

Object. As for that of *James*, they say, *There followed a Miracle upon it, to wit, The recovery of the Sick; But this being ceased, so should the Ceremony.*

Ans<sup>r</sup>. Tho' this might many ways be answered, to wit, That *Prayer* then might as well be *forborn*, to which also the *saving of the Sick* is there ascribed: yet I shall accept of it, because I judge indeed that *Ceremony* is ceased; only methinks, since our Adversaries, and that rightly, think a *Ceremony* ought to cease, where the *Virtue* fails, they ought by the same Rule, to forbear the *laying on of Hands*, in imitation of the Apostles, since the Gift of the *Holy Ghost* doth not follow upon it.

A Ceremony  
ought to  
Cease, its  
Virtue fail-  
ing.

Thus Laying  
on of hands.

The Ceremo-  
ny of Bread  
and Wine is  
ceased.

§. IX. But since we find, that several Testimonies of Scripture do sufficiently shew, that such *External Rites* are no necessary part of the *New Covenant-Dispensation*, therefore not needful now to continue, however they were for a season practised of old; I shall instance some few of them, whereby from the Nature of the thing, as well as those Testimonies, it may appear, that the Ceremony of *Bread and Wine* is ceased, as well as those other things, confessed by our Adversaries to be so. The first is *Rom. 14. 17.* *For the Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost:* Here the Apostle evidently shews, that the *Kingdom of God*, or *Gospel of Christ*, stands not in *Meats and Drinks*, and such like things, but in *Righteousness, &c.* as by the Context doth appear, where he is speaking of the guilt and hazard of judging one another about *Meats and Drinks*. So then, if the *Kingdom of God* stand not in them, nor the *Gospel*, nor *Work of Christ*, then the eating of outward *Bread and Wine* can be no necessary part of the *Gospel-Worship*, nor any perpetual *Ordinance* of it. Another is yet more plain of the same Apostle, *Col. 2. 16.* the Apostle throughout this whole *second Chapter* doth

doth clearly plead for us, and against the *Formality* and *Superstition* of our Opposers: For in the beginning he holds forth the great *Priviledges* Christians have by Christ, who are come indeed to the *Life of Christianity*; and therefore he desires them, *vers.* 6. *As they have received Christ, so to walk in him; and to beware, lest they be spoiled through Philosophy and vain Deceit, after the Rudiments or Elements of the World, because that in Christ, whom they have received, is all fulness: And that they are circumcised with the Circumcision made without hands (which he calls the Circumcision of Christ) and being buried with him by Baptism, are also arisen with him through the Faith of the Operation of God.* Here also they did partake of the true *Baptism of Christ*; and being such as are arisen with him, let us see whether he thinks it needful, they should make use of such *Meat and Drink*, as *Bread and Wine*, to put them in remembrance of *Christ's Death*; or whether they ought to be judged, that they did it not; *ver.* 16. *Let no Man therefore judge you in Meat and Drink: Is not Bread and Wine, Meat and Drink? But why? Which are a Shadow of things to come: But the Body is of Christ.* Then since our Adversaries confess, that their *Bread and Wine* is a *Sign or Shadow*; therefore, according to the *Apostle's Doctrine*, we ought not to be judged in the Observation of it. But is it not fit for those that are *dead with Christ*, to be subject to such Ordinances? See what he saith, *vers.* 22. *Wherefore, if ye be dead with Christ from the Rudiments of the World, why, as tho' living in the World, are ye subject to Ordinances? (Touch not, taste not, handle not: which all are to perish with the using) after the Commandments and Doctrines of Men: What can be more plain? If this serve not to take away the Absolute Necessity of the Use of Bread and Wine, what can it serve to take away? Sure I am, the Reason here given is applicable to them, which all do perish with the using; since Bread and Wine perisheth with the*

*'Tis but a Sign and Shadow, they confess.*

*And which do perish with the using.*

I i

using,

using, as much as other things. But further, if the Use of *Water*, and *Bread* and *Wine*, were that, wherein the very *Seals* of the *New Covenant* stood, and did pertain to the chief *Sacraments* of the *Gospel* and *Evangelical Ordinances* (so called,) then would not the *Gospel* differ from the *Law*, or be preferable to it. Whereas the Apostle shews the difference, *Heb.* 9. 10. in that such kind of Observations of the *Jews* were as a Sign of the *Gospel*, for that they stood only in *Meats and Drinks*, and divers *Washings*. But if the *Gospel-Worship* and *Service* stand in the same, where is the difference?

The Law was Meats and Drinks; not so the Gospel.

**Object.** If it be said, *These under the Gospel have a Spiritual Signification.*

**Ansiv.** So had those under the *Law*, God was the Author of those, as well as Christ is pretended to be Author of these. But doth not this contending for the use of *Water*, *Bread* and *Wine*, as necessary parts of the *Gospel-Worship*, destroy the Nature of it, as if the *Gospel* were a Dispensation of *Shadows*, and not of the *Substance*? Whereas the Apostle, in that of the *Colossians* above-mentioned, argues against the use of these things, as needful to those that are *dead* and *arisen* with Christ, because they are but *Shadows*. And since, through the whole *Epistle* to the *Hebrews*, he argues with the *Jews*, to wean them from their *Old Worship*, for this Reason, because it was *Typical* and *Figurative*: Is it agreeable to right Reason, to bring them to another of the same nature? What ground from *Scripture* or *Reason* can our Adversaries bring us to evince, that one *Shadow* or *Figure* should point to another *Shadow* or *Figure*, and not to the *Substance*? And yet they make the *Figure* of *Circumcision* to point to *Water-Baptism*, and the *Paschal Lamb* to *Bread and Wine*. But was it ever known, that one *Figure* was the *Anti-type* of the other, especially, seeing *Protestants* make not these their *Anti-types* to have any more

The Law has Shadows, the Gospel brings the Substance.

Vertue

Vertue and Efficacy, than the *Type* had? For since as they say, and that truly, *That their Sacraments confer not Grace, but that is conferred according to the Faith of the Receiver*; it will not be denied, but the Faithful among the *Jews* received also Grace in the use of their *Figurative Worship*. And tho' *Papists* boast, that their Sacraments confer Grace *ex opere operato*; yet Experience abundantly proveth the contrary.

§. X. But supposing the Use of *Water-Baptism*, and *Bread and Wine*, to have been in the Primitive Church, as was also that of *abstaining from things strangled, and from Blood*; the use of *Legal Purification*, Acts 21. 23, 24, 25. and *anointing of the Sick with Oyl*, for the reasons and grounds before mentioned: Yet it remains for our Adversaries to shew us, how they come by Power or Authority to administer them. It cannot be from the Letter of the Scripture, else they behoved also to do those other things, which the Letter declares also they did, and which in the Letter have as much foundation. Then their Power must be *derived from the Apostles*, either *mediately or immediately*; but we have shewn before, in the *Tenth Proposition*, that they have no *Mediate Power*, because of the interruption made by the *Apostasie*: And for an *Immediate Power or Command* by the Spirit of God, to administer these things, none of our Adversaries pretend to it. We know, that in this, as in other things, they make a Noise of the *constant Consent of the Church, and of Christians in all Ages*: But as *Tradition* is not a sufficient ground for *Faith*, so in this matter especially it ought to have but small weight, for that in this point of *Ceremonies, and superstitious Observations*, the *Apostasie* began very early; as may appear in the *Epistles of Paul to the Galatians and Colossians*: And we have no ground to imitate them in those things, whose Entrance the Apostle so much *withstood*, so heavily *regretted*, and so sharply *reproved*. But if

Their Sacraments confer not Grace.

Opposers claim a power to give their Sacraments; from whence do they derive it?

Tradition no sufficient ground for Faith.

The Supper  
they gave to  
Young Boys  
and Chil-  
dren.

Dallæus.

we look to *Antiquity*, we find, that in such kind of Observances and Traditions, they were very uncertain and changeable; so that neither *Protestants* nor *Papists* do observe this Ceremony as they did, both in that they gave it to *young Boys*, and to *little Children*: And for ought can be learned, the Use of this, and *Infant-Baptism*, are of a-like Age; tho' the one be laid aside both by *Papists* and *Protestants*; and the other, to wit, *Baptism of Infants* be stuck to. And we have so much the less Reason to lay weight upon *Antiquity*, for that, if we consider their Profession of Religion, especially as to Worship, and the Ceremonial Part of it, we shall not find any Church now, whether *Popish* or *Protestant*, who differ not widely from them in many things; as *Dallæus*, in his Treatise concerning the *Use of the Fathers*, well observeth and demonstrateth. And why they should obtrude this upon us, because of the *Ancients Practice*, which they themselves follow not, or why we may not reject this, as well as they do other things, no less zealously practised by the *Ancients*, no sufficient Reason can be assigned.

Calvin's in-  
genuously  
Confession  
commended.

I shall not nevertheless doubt, but many, whose Understandings have been clouded with these Ceremonies, have notwithstanding, by the Merey of God, had some secret Sense of the *Mystery*, which they could not clearly understand, because it was sealed from them, by their sticking to such outward things; and that through that secret sense, diving in their Comprehensions, they ran themselves into these Carnal Apprehensions, as imagining the *Substance* of the *Bread* was changed, or that, if the *Substance* was not changed, yet the *Body* was there, &c. And indeed, I am inclinable very favourably to judge of *Calvin* in this particular, in that he deals so ingenuously to confess, he neither Comprehends it, nor can Express it in words; but yet by a feeling Experience can say, *The Lord is spiritually present*. Now as I doubt not but *Calvin* sometimes had

had a sense of his *Presence*, without the use of this Ceremony, so as the Understanding given him of God, made him justly reject the false Notions of *Transubstantiation* and *Consubstantiation*, tho' he knew not what to establish instead of them; if he had fully waited in the *Light*, that makes all things manifest, and had not laboured in his own Comprehension, to settle upon that External Ceremony, by affixing the *Spiritual Presence* as chiefly or principally, tho' not only (as he well knew by Experience) there, or especially to relate to it; he might have further reached unto the Knowledge of this *Mystery*, than many that went before him. Eph. 5. 13.

§. XI. *Lastly*; If any now at this day, from a true tenderness of Spirit, and with real Conscience towards God, did practise this Ceremony in the same way, method and manner, as did the *Primitive Christians*, recorded in Scripture, I should not doubt to affirm, but they might be indulged in it, and the Lord might regard them, and for a season appear to them in the use of these things; as many of us have known him to do to us, in the time of our Ignorance: Providing always they did not seek to obtrude them upon others, nor judge such as found themselves *delivered*, or that they do not pertinaciously adhere to them. For we certainly know, that the *Day is dawned*, in which God hath arisen, and hath dismissed all those Ceremonies and Rites, and is only to be *Worshipped in Spirit*; and that he appears to them who wait upon him: And that to seek God in these things, is, with *Mary* at the Sepulchre, to seek the *Living among the Dead*. For we know, that he is *Arisen*, and *Revealed in Spirit*, leading his Children out of these *Rudiments*, that they may walk with him in his *Light*: To whom be Glory for ever. Amen.

In tenderness of Conscience, God winketh at Ignorance.

The Day is Dawn'd, wherein God is Risen, and Worshipped in Spirit.

## PROPOSITION XIV.

*Concerning the Power of the Civil Magistrate in Matters purely Religious, and pertaining to the Conscience.*

Since God hath assumed to himself the Power and Dominion of the Conscience, who alone can rightly instruct and govern it; therefore it is not lawful for any whosoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Consciences of others; and therefore all Killing, Banishing, Fining, Imprisoning, and other such things, which are inflicted upon Men for the alone Exercise of their Conscience, or Difference in Worship or Opinion, proceedeth from the Spirit of Cain, the Murtherer, and is contrary to the Truth: Providing always, That no Man, under the Pretence of Conscience, prejudice his Neighbour in his Life or Estate, or do any thing destructive to, or inconsistent with Humane Society; in which case the Law is for the Transgressor, and Justice is to be administred upon all, without respect of Persons.

§. I. **L**iberty of Conscience from the Power of the Civil Magistrate, hath been of late Years so largely and learnedly handled, that I shall not need to be but brief in it; yet it is to be lamented, that few have walked answerably to this Principle, each pleading it for themselves, but scarce allowing it to others; as hereafter I shall have occasion more at length to observe.

It will be fit in the first place, for clearing of Mistakes, to say something of the State of the Controversie, that what follows may be the more clearly understood.

By [*Conscience*] then, as in the Explanation of the Fifth and Sixth Propositions I have observed, is to be under-

Luke 9. 55,  
56.  
Mat. 7. 12,  
13, 29.  
Tit. 3. 10.



understood, That Perswasion of the Mind, which arises from the Understanding's being possessed with the Belief of the Truth, or Falsity of any thing : Which, tho' it may be false or evil upon the matter, yet if a Man should go against his Perswasion, or Conscience, he should commit a Sin ; because what a Man doth contrary to his Faith, tho' his Faith be wrong, is no ways acceptable to God. Hence the Apostle saith, *Whatsoever is not of Faith, is sin ; and he that doubteth, is damned, if he eat : Tho' the thing might have been lawful to another ; and that this doubting to eat some kind of Meats ( since all the Creatures of God are good, and for the use of Man, if received with Thanksgiving ) might be a Superstition, or at least a Weakness, which were better removed.* Hence *Ames de Cas. Conf.* saith, *The Conscience, altho' erring, doth evermore bind, so as that he sinneth, who doth contrary to his Conscience, because he doth contrary to the Will of God, altho' not materially and truly, yet formally and interpretatively.* What Conscience is ?

So the Question is, First, *Whether the Civil Magistrate hath Power to force Men in things Religious, to do contrary to their Conscience ; and if they will not, to punish them in their Goods, Liberties or Lives ?* This we hold in the Negative. But Secondly, As we would have the Magistrate avoiding this extream, of incroaching upon Men's Consciences ; so on the other hand, we are far from joyning with, or strengthening such *Libertines*, as would stretch the liberty of their Consciences, to the Prejudice of their Neighbours, or to the Ruine of *Humane Society*. We understand therefore by *Matters of Conscience*, such as immediately relate betwixt God and Man, or Men and Men, that are under the same Perswasion : As, to meet together and worship God in that way, which they judge is most acceptable unto him ; and not to incroach upon, or seek to force their Neighbours, otherwise than by Reason, or such other Means, as Christ and his Apostles

used, *viz.* Preaching, and Instructing such as will hear and receive it; but not at all for Men, under the Notion of Conscience, to do any thing contrary to the Moral and perpetual Statutes, generally acknowledged by all *Christians*: In which case the *Magistrate* may very lawfully use his Authority, as on those, who under a pretence of *Conscience*, make it a Principle to kill and destroy all the Wicked, *id est*, all that differ from them; that they, to wit, the *Saints*, may Rule; and that therefore seek to make all things *common*, and would force their Neighbours to share their Estates with them, and many such wild Notions; as is reported of the *Anabaptists* of *Munster*, which evidently appears to proceed from Pride and Covetousness, and not from Purity or Conscience; and therefore I have sufficiently guarded against that, in the latter part of the *Proposition*. But the *Liberty* we lay claim to, is such, as the *Primitive Church* justly sought under the *Heathen Emperors*, to wit, for Men of Sobriety, Honesty, and a Peaceable Conversation, to enjoy the Liberty and Exercise of their *Conscience* towards God, and among themselves; and to admit among them such, as by their Perswasion and Influence, come to be convinced of the same *Truth* with them, without being therefore molested by the Civil Magistrate. *Thirdly*, Tho' we would not have Men hurt in their Temporals, nor robbed of their Priviledges, as Men, and Members of the *Commonwealth*, because of their inward Perswasion: yet, we are far from judging, that in the *Church of God* there should not be such Censures exercised against such as fall into Error, as well as such as commit open Evils. And therefore we believe, it may be very lawful for a *Christian Church*, if she find any of her Members fall into any Error, after due Admonitions and Instructions, according to *Gospel-Order*, if she find them Pertinacious, to *Cut them off* from her Fellowship, by the *Sword of the Spirit*,

*Spirit*, and deprive them of those Priviledges, which they had as Fellow-Members; but not to cut them off from the World, by the *Temporal Sword*, or rob them of their Common Priviledges, as Men; seeing they enjoy not these as Christians, or under such a Fellowship, but as Men, and Members of the Creation. Hence *Chrysoſtom* ſaith well, (*de Anath.*) *We muſt condemn and reprove the Evil Doctrines that proceed from Hereticks; but ſpare the Men, and pray for their Salvation.*

§. II. But that no Man, by vertue of any Power or Principality he hath in the Government of this World, hath Power over the *Conſciences of Men*, is Conſcience the Throne of God. apparent, becauſe *The Conſcience of Man, is the Seat and Throne of God in him*, of which God is the alone proper and infallible Judge, who by his Power and Spirit, can alone rectifie the Miſtakes of *Conſcience*; and therefore hath reſerved to himſelf the Power of puniſhing the Errors thereof, as he ſeeth meet. Now for the *Magiſtrate* to aſſume this, is to take upon him to meddle with things not within the compaſs of his Jurisdiction; for if this were within the compaſs of his Jurisdiction, he ſhould be the proper Judge in theſe things; and alſo it were needful to him, as an Eſſential Qualification of his being a *Magiſtrate*, to be capable to judge in them. But that the *Magiſtrate*, as a *Magiſtrate*, is neither proper Judge in theſe Caſes, nor yet that the Capacity ſo to be, is requiſite in him, as a *Magiſtrate*, our Adverſaries cannot deny; or elſe they muſt ſay, That all the *Heathen Magiſtrates*, were either no lawful *Magiſtrates*, as wanting ſomething Eſſential to Magiſtracy, and this were contrary to the expreſs Doctrine of the Apoſtle, *Rom. 13.* or elſe (which is more abſurd) that thoſe *Heathen Magiſtrates* were proper Judges in Matters of *Conſcience* amongſt Chriſtians. As for that Eviſion, That the *Magiſtrate* ought to puniſh according to the Church Censure and Determination, which is indeed no leſs, than to make the *Magiſtrate*

*Magistrate the Church's Hang-Man*; we shall have occasion to speak of it hereafter. But if the chief Members of the *Church*, tho' ordained to inform, instruct and reprove, are not to have dominion over the *Faith* nor *Consciences* of the Faithful, as the Apostle expressly affirms, 2 *Cor.* 1. 24. then far less ought they to usurp this Dominion, or stir up the Magistrate to persecute and murder those, who will not yield to them therein.

*Secondly*; This pretended Power of the *Magistrate*, is both contrary unto, and inconsistent with the Nature of the *Gospel*, which is a thing altogether extrinſick to the Rule and Government of *Political States*, as Christ expressly signified, saying, *His Kingdom was not of this World*: And if the Propagating of the *Gospel* had had any necessary Relation thereunto, then Christ had not said so. But he abundantly hath shewn by his Example, whom we are chiefly to imitate in Matters of that Nature, that it's by *Perswasion* and the *Power of God*; not by *Whips*, *Imprisonments*, *Banishments* and *Murderings*, that the *Gospel* is to be propagated; and that those, that are the Propagators of it, are often to suffer by the Wicked, but never to cause the Wicked to suffer. When he sends forth his Disciples, he tells them, he sends them forth as *Lambs* Mat. 10. 16. among *Wolves*, to be willing to be devoured, not to devour; he tells them of their being whipped, imprisoned and killed for their Conscience; but never that they shall either whip, imprison or kill: And indeed, if *Christians* must be as *Lambs*, it is not the Nature of *Lambs* to destroy or devour any. It serves nothing to alledge, That in Christ's and his Apostles times, the *Magistrates* were *Heathens*; and therefore Christ and his Apostles (nor yet any of the Believers) being no *Magistrates*, could not exercise the Power: Because it cannot be denied, but Christ, being the *Son of God*, had a true Right Mat. 28. 18. to all *Kingdoms*, and was righteous *Heir* of the *Earth*.

*Next,*

Next, as to his *Power*, it cannot be denied, but he could, if he had seen meet, have called for *Legions of Angels* to defend him; and have forced the *Princes* and *Potentates* of the Earth to be subject unto him, *Mat. 26. 53.* So that it was only, because it was contrary to the Nature of *Christ's* Gospel and Ministry, to use any Force or Violence in the gathering of Souls to him. This he abundantly expressed in his Reproof to the two Sons of *Zebedee*, who would have been calling for *Fire from Heaven* to burn those that refused to receive Christ: It is not to be doubted, but this was as great a Crime, as now to be in an Error concerning the Faith and Doctrine of Christ. That there was not Power wanting, to have punished those Refusers of *Christ*, cannot be doubted; for they that could do other Miracles, might have done this also. And moreover, they wanted not the precedent of a holy Man under the Law, as did *Elias*; yet we see what Christ saith to them, *Ye know not what Spirit ye are of, Luke 9. 55. For the Son of Man is not come to destroy Men's Lives, but to save them.* Here Christ shews, that such kind of *Zeal* was no ways approved of him; and such as think to make way for *Christ*, or his Gospel, by this means, do not understand what *Spirit they are of.* But if it was not lawful to call for *Fire from Heaven* to destroy such, as refused to receive Christ; it is far less lawful to kindle *Fire upon Earth*, to destroy those that believe in Christ; because they will not believe, nor can believe as the Magistrates do, for *Conscience* sake. And if it was not lawful for the Apostles, who had so large a measure of the Spirit, and were so little liable to Mistake, to force others to their Judgment; it can be far less lawful now for Men, that, as Experience declareth, and many of themselves confess, are Fallible, and often Mistaken, to kill and destroy all such, as cannot (because otherwise perswaded in their Minds) judge and believe in matters of Conscience,

science, just as they do. And if it was not according to the Wisdom of *Christ*, who was and is *King of Kings*, by outward Force to constrain others to believe him, or receive him, as being a thing inconsistent with the Nature of his *Ministry* and *Spiritual Government*; do not they grossly offend him, that will needs be wiser than he, and think to force Men, against their Perswasion, to conform to their Doctrine and Worship? The Word of the Lord said, *Not by Power and by Might, but by the Spirit of the Lord*, Zach. 4. 6. But these say, *Not by the Spirit of the Lord, but by Might and Carnal Power*. The Apostle saith plainly, *We wrestle not with Flesh and Blood*; and, *The Weapons of our Warfare are not Carnal, but Spiritual*: But these Men will needs wrestle with Flesh and Blood, when they cannot prevail with the Spirit and the Understanding; and not having Spiritual Weapons, go about with Carnal Weapons, to establish *Christ's Kingdom*, which they can never do: And therefore when the matter is well sifted, it is found to be more out of *Love to Self*, and from a Principle of *Pride* in Man, to have all others to bow to him, than from the *Love of God*. Christ indeed takes another method, for he saith, *He will make his People a willing People in the Day of his Power*: But these Men labour against Men's Wills and Consciences, not by *Christ's Power*, but by the *outward Sword*, to make Men the *People of Christ*, which they can never do, as shall hereafter be shewn.

But *Thirdly*; Christ fully and plainly declareth to us his sense in this Matter, in the Parable of the *Tares*, Mat. 13. of which we have himself the Interpreter, *vers.* 38, 39, 40, 41. where he Explains them to be the *Children of the Wicked One*; and yet he will not have the Servants to meddle with them, lest they pull up the *Wheat* therewith. Now it cannot be denied, but *Hereticks* are here included; but these Servants saw the *Tares*,  
and

and had a certain discerning of them; yet Christ would not they should meddle, lest they should hurt the *Wheat*: thereby intimating, that that Capacity in Man, *to be mistaken*, ought to be a Bridle upon him, to make him wary in such matters; and therefore, to prevent this hurt, he gives a positive Prohibition, *But he said, Nay*, vers. 22. So that they, that will notwithstanding be pulling up that, which they judge is *Tares*, do openly declare, that they make no Bones to break the *Commands of Christ*. Miserable is that Evasion, which some of our Adversaries use here, in alledging, these *Tares* are meant of *Hypocrites*, and not of *Hereticks*! But how to evince that, seeing *Hereticks*, as well as *Hypocrites*, are *Children of the Wicked One*, they have not any thing, but their own bare Affirmation, which is therefore justly rejected.

If they say, *Because Hypocrites cannot be discerned*, Object. *but so may Hereticks.*

This is both false, and a begging of the Question. *Ans.* For those that have a *Spiritual discerning*, can discern both *Hypocrites* and *Hereticks*; and those that want it, cannot certainly discern either: Seeing the question will arise, *Whether that is a Heresie, which the Magistrate saith is so?* And seeing it is both Possible, and Confessed by all, to have often fallen out, that some *Magistrates* have judged that *Heresie*, which was not; punishing Men accordingly for *Truth*, instead of *Error*: There can no Argument be drawn from the obviousness or evidence of *Heresie*, unless we should conclude, *Heresie* could never be mistaken for *Truth*, nor *Truth* for *Heresie*; whereof Experience shews daily the contrary, even among Christians. But neither is this Shift applicable to this place; for the Servants did discern the *Tares*, and yet were liable to hurt the *Wheat*, if they had offered to pull them up.

§. III. But they object against this *Liberty of Conscience*, Deut. 13. 5. *where false Prophets are appointed* Object.

*to be put to Death; and accordingly they give Example thereof.*

*Ans.* The case no ways holds parallel; those particular Commands to the *Jews*, and Practices following upon them, are not a Rule for *Christians*; else we might by the same Rule say, It were lawful for us to borrow of our Neighbours their Goods, and so carry them away, because the *Jews* did so by *God's Command*; or that it is lawful for *Christians* to invade their Neighbours Kingdoms, and cut them all off without Mercy, because the *Jews* did so to the *Canaanites*, by the Command of God.

*Object.* If they urge, *That these Commands ought to stand, except they be Repealed in the Gospel.*

*Ans.* I say, The Precepts and Practices of Christ and his Apostles mentioned, are a sufficient Repeal: For if we should plead, that every Command given to the *Jews*, is binding upon us, except there be a particular Repeal; then would it follow, that because it was lawful for the *Jews*, if any Man killed one, for the nearest of kindred presently to kill the Murderer, without any order of Law, it were lawful for us to do so also. And doth not this Command of *Deut.* 13. 9. openly order him, who is enticed by another to forsake the Lord, tho' it were his *Brother*, his *Son*, his *Daughter*, or his *Wife*, presently to kill him or her? *Thou shalt surely kill him, thy hand shall be first upon him, to put him to death.* If this Command were to be followed, there needed neither *Inquisition* nor *Magistrate* to do the business; and yet there is no reason, why they should shuffle by this part, and not the other; yea, to argue this way, from the Practice among the *Jews*, were to overturn the very Gospel, and to set up again the Carnal Ordinances among the *Jews*, to pull down the Spiritual Ones of the Gospel. Indeed we can far better argue from the *Analogy* betwixt the *Figurative* and *Carnal* State of the *Jews*, and the *Real* and *Spiritual* One under the Gospel: That as *Moses* de-

*livered*



livered the Jews out of outward Egypt, by an outward Force, and established them in an outward Kingdom, by destroying their outward Enemies for them; so Christ, not by overcoming outwardly, and killing others, but by suffering and being killed, doth deliver his Chosen Ones, the inward Jews, out of mystical Egypt, destroying their Spiritual Enemies before them, and establishing among them his Spiritual Kingdom, which is not of this World. And as such, as departed from the Fellowship of outward Israel, were to be cut off by the outward Sword; so those, that depart from the inward Israel, are to be cut off by the Sword of the Spirit: For it answers very well, That as the Jews were to cut off their Enemies outwardly, to establish their Kingdom and outward Worship, so they were to uphold it the same way: But as the Kingdom and Gospel of Christ was not to be established or propagated by cutting off or destroying the Gentiles, but by perswading them, so neither is it to be upheld otherwise.

But Secondly, they urge Rom. 13. where the Magistrate is said not to bear the Sword in vain, because he is the Minister of God, to execute Wrath upon such as do evil. But Heresie, say they, is evil. Ergo.

But so is Hypocrisie also; yet they confess, he ought not to punish that. Therefore this must be understood of Moral Evils, relative of Affairs betwixt Man and Man, not of Matters of Judgment or Worship; or else what great Absurdities would follow, considering that Paul wrote here to the Church of Rome, who was under the Government of Nero, an impious Heathen, and Persecutor of the Church? Now if a Power to punish, in point of Heresie, be here included, it will necessarily follow, that Nero had this Power; yea, and that he had it of God; for because the Power was of God, therefore the Apostle urges their obedience. But can there be any thing more absurd, than to say, that Nero had Power to judge in such cases? Surely if Christian Magistrates be not to punish for Hypocrisie,

*crisie*, because they cannot outwardly discern it; far less could *Nero* punish any body for *Herésie*, which he was incapable to discern. And if *Nero* had not Power to judge or punish in point of *Herésie*, then nothing can be urged from this place; since all that's said here, is spoken, as applicable to *Nero*, with a particular Relation to whom, it was written. And if *Nero* had such a Power, surely he was to exercise it, according to his Judgment and Conscience, and in doing thereof he was not to be blamed; which is enough to justify him in his persecuting of the Apostles, and murdering the Christians.

**Object.** *Thirdly*, They object that saying of the Apostle to the *Galatians*, 5. 12. *I would they were even cut off, which trouble you.*

**Answ.** But how this imports any more, than a cutting off from the Church, is not, nor can be shewn. *Beza* upon the place saith, *We cannot understand that otherwise, than of Excommunication; such as was that of the incestuous Corinthian. And indeed it is madness to suppose it otherwise; for Paul would not have these cut off otherwise, than he did Hymenæus and Philetus, who were Blasphemers; which was by giving them over to Satan, not by cutting off their Heads.*

The same way may be answered that other Argument, drawn from *Rev. 2. 20.* where the Church of *Thyatira* is reproved for suffering the Woman *Jezebel*: Which can be no other ways understood, than that they did not *Excommunicate* her, or cut her off by a Church-Censure. For as to Corporal Punishment, it is known, that at that time the *Christians* had not Power to punish *Hereticks* so, if they had had a mind to it.

**Object.** *Fourthly*, They alledge, that *Heresies* are numbered among the Works of the Flesh, *Gal. 5. 20. Ergo, &c.*

**Answ.** That *Magistrates* have Power to punish all the Works of the Flesh, is denied, and not yet proved. Every

Every *Evil* is a Work of the *Flesh*, but every *Evil* comes not under the Magistrate's Cognifance. Is not *Hypocrisie* a Work of the *Flesh*, which our Adversaries confess, the Magistrates ought not to punish? Yea, are not *Hatred* and *Envy* there mentioned, as Works of the *Flesh*? And yet the Magistrates cannot punish them, as they are in themselves, until they exert themselves in other Acts, which come under his Power. But so long as *Heresie* doth not exert it self in any Act destructive to *Humane Society*, or such like things, but is kept within the Sphere of those Duties of *Doctrine* or *Worship*, which stand betwixt a Man and God, they no ways come under the Magistrate's Power.

§. IV. But *Secondly*; This forcing of Men's Consciences, is contrary to *sound Reason*, and the very *Law of Nature*. For Man's Understanding cannot be forced, by all the Bodily Sufferings another Man can inflict upon him, especially in Matters Spiritual and Supernatural: 'Tis *Argument, and evident Demonstration of Reason, together with the Power of God reaching the Heart, that can change a Man's Mind from one Opinion to another, and not Knocks and Blows, and such like things; which may well destroy the Body, but can never inform the Soul, which is a free Agent, and must either accept or reject matters of Opinion, as they are born in upon it by something proportional to its own nature.* To seek to force Minds in any other manner, is to deal with Men, as if they were Brutes; void of Understanding; and at last is but to lose one's labour, and as the Proverb is, *To seek to wash the Black-moor white.* By that course indeed, Men may be made *Hypocrites*, but can never be made *Christians*; and surely the Products of such *Compulsion* (even where the End is obtained, to wit, an outward Assent or Conformity, whether in *Doctrine* or *Worship*) can be no ways acceptable to God, who desireth not any Sacrifice, except that, which cometh throughly from the Heart, and will have

no constrained ones : So that Men, by constrained Force, are so far from being Members of the *Church*, that they are made ten-times more the Servants of Satan, than before ; in that to their *Error*, is added *Hypocrisie*, the worst of *Evils* in matters of Religion, and that which above all things the Lord's Soul most abhors.

Object. But if it be said, *Their Error notwithstanding is thereby suppressed, and the Scandal removed.*

Ans<sup>r</sup>. I answer ; Besides that this is a method no ways allowed by Christ, as is above proved ; surely the Church can be no ways bettered by the Accession of *Hypocrites*, but greatly corrupted and endangered ; for open *Herésie* Men may be aware of, and shun such as profess them, when they are separated from the Church by her Censures : but secret *Hypocrites* may putrifie the Body, and leaven it, ere Men be aware. And if the Dissenters prove resolute, and suffer boldly for the Opinions they esteem right, Experience sheweth, that such Sufferings often tend to the Commendation of the Sufferers, but never of the Persecutors. For such Suffering ordinarily breeds Compassion, and begets a Curiosity in others, to inquire the more diligently into the things, for which they see Men suffer such great losses so boldly ; and is also able to beget an Opinion, that it is for some Good they do so suffer : It being no ways probable, that Men will venture all, meerly to acquire Fame ; which may as well be urged, to detract from the Reputation of all the *Martyrs*, unless some better Arguments be brought against it, than a *Halter* or a *Faggot*. But supposing this Principle, *That the Magistrate hath power to force the Consciences of his Subjects, and to punish them, if they will not comply* : Very great Inconveniences and Absurdities will follow, and even such as are inconsistent with the Nature of the *Christian Religion*.

For *First*, It will naturally follow, that the Magistrate ought to do it, and sinneth by omission of his Duty,

Duty, if he do it not. Will it not then hence be inferred, that Christ was defective to his Church; who, having Power to force Men, and to call for *Legions of Angels* so to do, did notwithstanding not exert that Power, but left his Church to the Mercy of the Wicked, without so necessary a Bulwark?

*Secondly*; Seeing every Magistrate is to exercise his Power, according to the best Understanding he hath, being obliged so to do, for the promoting of what he in Conscience is perswaded to be Truth: Will not this justify all the *Heathen Emperors* in their Persecutions against *Christians*? Will not this justify the *Spanish Inquisition*, which yet is Odious not only to *Protestants*, but to many moderate *Papists*? How can *Protestants* in reason condemn the *Papists* for persecuting them, seeing they do but exercise a *Lawful Power*, according to their *Conscience* and best Understanding; and do no more to them, than the Sufferers profess they would do to them, if they were in the like capacity? Which takes away all ground of Commiseration from the Sufferers; whereas that was the ground that gained of old, Reputation to the *Christians*, that they, being Innocent, *suffered*, who neither had, nor by Principle could, hurt any. But there is little reason to pity one, that is but dealt by, according as he would deal with others. For to say, *They have not reason to persecute us, because they are in the wrong, and we in the right*, is but miserably to beg the Question. Doth not this Doctrine strengthen the Hands of Persecutors every where, and that Rationally, from a Principle of Self-preservation? For who can blame me for destroying him, that I know waits but for an occasion to destroy me, if he could? Yea, this makes all Suffering for Religion, which of old was the Glory of *Christians*, to be but of pure necessity; whereby they are not led as *Lambs to the slaughter*, as was the Captain of

*their Salvation*; but rather as *Wolves* caught in the Snare, who only bite not again, because they are not able; but could they get force, would be as ready to lead those the same way, that led them. Where is the Faith and Patience of the Saints? For indeed, it is but a small Glory to make a Virtue of Necessity, and Suffer, because I cannot help it. Every Thief and Murtherer would be a *Martyr*, at that rate; Experience hath abundantly proved this in these last *Centuries*. For, however each Party talk of *passively* obeying the *Magistrates* in such cases, and that the Power resides in him; yet it is apparent, that from this Principle it naturally follows, that any party, supposing themselves right, should so soon as they are able, endeavour at any rate to get uppermost, that they might bring under those of another Opinion, and force the *Magistrate* to uphold their way, to the ruine of all others. What Engine the *Pope* of *Rome* used to make of his pretended Power in this thing, upon any pretence of dislike to any Prince or State, even for very small Heresies, in their own account, to depose Princes, and set up their Subjects against them, and give their Dominions to other Princes to serve his interest, they cannot be ignorant, that have read the Life of *Hildebrand*; and how *Protestants* have vindicated the Liberty of their Consciences, after this same manner, is apparent. They suffered much in *France*, to the great Increase and Advantage of their Party; but how soon they found themselves considerable, and had gotten some Princes upon their side, they began to let the King know, that they must either have the Liberty of their Consciences, or else they would purchase it; not by Suffering, but by Fighting. And the Experience of other *Protestant States* shews, that if *Henry* the Fourth, to please the *Papists*, had not quitted his Religion, to get the Crown the more peaceably, and so the *Protestants* had prevailed with the Sword, they

would

would as well have taught the *Papists* with the Faggot, and led them to the Stake: So that this Principle of *Persecution*, on all hands, is the ground of all those Miseries and Contentions. For so long as any Party is perswaded, that it is both lawful for them, and their duty, if in power, to destroy those that differ from them; it naturally follows, they ought to use all means possible to get that Power, whereby they may secure themselves in the ruine of their Adversaries. And that *Papists* judge it not unlawful to compel the Magistrate, if they be strong enough to do it, to effect this; Experience shews it be a known *Papish* Principle, That the Pope may depose an Heretick Prince, and absolve the People from the Oath of fidelity: And the Pope, as is above-said, hath done so to divers Princes; and this Doctrine is defended by *Belurmine* against *Barclay*. The French refused *Henry* the Fourth, till he quitted his Religion. And as for *Protestants*, many of them scruple not to affirm, That wicked Kings and Magistrates may be deposed and killed; yea, our *Scotch Presbyterians* are as positive in it, as any *Jesuits*; who would not admit King *Charles* the Second, tho' otherwise a *Protestant Prince*, unless he would swear to Renounce *Episcopacy*, a matter of no great difference, tho' contrary to his Conscience. Now how little proportion these things bear with the Primitive Christians, and the Religion propagated by Christ and his Apostles, needs no great demonstration; and it is observable, That notwithstanding many other Superstitions crept into the Church very early, yet this of *Persecution* was so inconsistent with the Nature of the Gospel, and Liberty of Conscience, as we have asserted it, such an innate and natural part of the Christian Religion, that almost all the *Christian Writers*, for the first Three Hundred Years earnestly contended for it, condemning the contrary Opinion.

§. V. Thus *Athanasius*; *It is the property of Piety not to force, but to perswade, in imitation of our Lord, who forced no body, but left it to the will of every one to follow him, &c. But the Devil, because he hath nothing of Truth, uses Knocks and Axes, to break up the doors of such as receive him. But our Saviour is meek, teaching the Truth; whosoever will come after me, and whosoever will be my Disciple, &c. but constraining none, coming to us, and knocking rather, and saying, My Sister, my Spouse, open to me, &c. And entereth when he is opened to, and retires if they delay, and will not open unto him; because it is not with Swords, nor Darts, nor Soldiers, nor Armour, that Truth is to be declared, but with Perswasion and Counsel. And it is observable, that they were the impious Arrians, who first of all brought in this Doctrine, to Persecute others, among Christians, whose Successors both Papists and Protestants are in this matter; whom Athanasius thus reproveth further: Where (saith he) have they learned to persecute? Certainly they cannot say, they have learned it from the Saints; but this has been given them, and taught them of the Devil. The Lord commanded indeed sometimes to flee, and the Saints sometimes fled; but to persecute, is the invention and argument of the Devil, which he seeks against all. And after he saith, In so far as the Arrians banish those that will not subscribe their Decrees, they shew, that they are contrary to Christians, and Friends of the Devil.*

*But now, O lamentable (saith Hilarius) they are the Suffrages of the Earth, that recommend the Religion of God, and Christ is found naked of his Virtue, while Ambition must give credit to his Name. The Church reproves and fights by Banishments and Prisons, and forceth her self to be believed; which once was believed, because of the Imprisonments and Banishments her self suffered. She that once was consecrated by the Terrors of her Persecutors, depends now upon the dignity of those, that are in her Communion. She that once was propagated by her banished Priests, now banisheth the Priests. And she boasts*

Athan. in  
Epist. ad  
Solit. vit.  
eg. ibid.

Athan. Apol.  
1. de fuga  
Qua, tom. 1.

Hil. contra  
Ari.



boasts now, that she is loved of the World, who could not have been Christ's, if she had not been hated of the World.

The Church (saith Hierom) was founded by shedding of Blood, and by suffering, and not in doing of hurt. The Church increased by Persecutions, and was crowned by Martyrdom. Hieron. Epist. 62. ad The.

Ambrose, speaking of Auxentius, saith thus, Whom he (viz. Auxentius) could not deceive by Discourse, he thinks ought to be killed with the Sword, making bloody Laws with his Mouth, writing them with his own Hands, and imagining, that an Edict can command Faith. Amb. Epist. 32. tom. 3.

And the same Ambrose saith, That going into France, he would not communicate with those Bishops, that required, That Hereticks should be put to death. Amb. Epist. 27.

The Emperor Martianus, who assembled the Council of Chalcedon, protests, That he would not force nor constrain any one to subscribe the Council of Chalcedon, against his will. Mart. Epist. ad Archimand, &c. Mon. Eg. in acta Concil. Chalced. tom. 2. conc. gen.

(a) Hosius, Bishop of Corduba, testifies, That the Emperor Constans would not constrain any to be Orthodox. (a) Hos. Epist. ad — Constit. apud Ath. in Ep. ad solit. vit. tom. 1.

(b) Hilarius saith further, That God teacheth, rather than exacteth, the knowledge of himself, and authorizing his Commandments by the Miracles of his heavenly Works; he wills not, that any should confess him with a forced Will, &c. He is the God of the whole Universe, he needs not a forced Obedience, nor requires a constrained Confession. (b) Hil. l. 1. ad Const. tom. 1.

(c) Christ (saith Ambrose) sent his Apostles to sow Faith; not to constrain, but to teach; not to exercise coercive Power, but to extol the Doctrine of Humility. (c) Ambros. comm. in Luc. l. 7.

Hence Cyprian, (d) comparing the Old Covenant with the New, saith, Then were they put to Death with the outward Sword, but now the Proud and Contumacious are cut off with the Spiritual Sword, by being cast out of the Church. And this answers very well that Objection, before observed, taken from the Practice of the Jews under the Law. (d) Cyprian. Epist. 62.

(k) Tertull.  
Apol. c. 24.

(c) See (faith Tertullian to the Heathens) if it be not to contribute to the Renown of Religion, to seek to take away the Liberty of Religion, and to hinder Men their choice of God, that I may not be admitted to adore whom I will, but must be constrained to serve him, whom I will not. There is none, nay not a Man, that desires to be adored by any against their will. And again, It's a thing that easily appears to be unjust, to constrain and force Men to sacrifice against their wills: seeing to do the service of God, there is required a willing Heart. And again, It is an Humane Right, and Natural Power, that every one Worship what he esteems; and one Man's Religion doth not profit nor hurt another. Neither is it any piece of Religion, to enforce Religion, which must be undertaken by Consent, and not by Violence, seeing that the Sacrifices themselves are not required, but from a willing mind.

Id. Apol.  
c. 28.

Idem ad  
Scapul. c. 2.

Now, how either Papists or Protestants (that boast of Antiquity) can get by these plain Testimonies, let any Rational Man judge. And indeed I much question, if in any one point owned by them, and denied by us, they can find all the Old Fathers and Writers so exactly unanimous. Which shews, how contrary all of them judged this to be to the nature of Christianity, and that in the point of Persecution lay no small part of the Apostasie; which, from little to more, came to that, that the Pope, upon every small discontent, would excommunicate Princes, absolve their Subjects from obeying them, and turn them in and out at his pleasure. Now if Protestants do justly abhor these things among Papists, is it not sad, that they should do the like themselves? A thing that at their first appearance, when they were in their Primitive Innocency, they did not think on, as appears by that saying of Luther: Neither Pope nor Bishop, nor any other Man, hath power to oblige a Christian to one Syllable, except it be by his own consent. And again, I call boldly to Christians, that neither Man nor Angel can impose any Law upon them,

Luth. lib.  
de captivi-  
tate. Baby-  
lon.

them, but so far as they will; for we are free of all. And when he appeared at the Diet of Spiers, before the Emperor, in a particular Conference he had before the Arch-Bishop of Triers, and Joachim Elector of Brandenburg, when there seemed no possibility of agreeing him with his Opposers, they asking him, *What Remedy seem'd to him most fit?* He answered, *The Council that Gamaliel proposed to the Jews, to wit, That if this design was of God, it would stand; if not, it would vanish; which, he said, ought to content the Pope: He did not say, because he was in the Right, he ought to be spared.* For this Council supposeth, that those that are tolerated may be wrong; and yet how soon did the same Luther, ere he was well secure himself, press the Elector of Saxony to banish poor *Caroloftadius*, because he could not, in all things, submit to his Judgment? And certainly it is not without ground reported, That it smote Luther to the Heart (so that he needed to be comforted) when he was informed, That *Caroloftadius*, in his Letter to his Congregation, stiled himself, *A Man banished for Conscience, by the procurement of Martin Luther.* And since both the Lutherans and Calvinists, not admitting one another to Worship in those respective Dominions, sheweth how little better they are, than either *Papists* or *Arrians* in this particular. And yet Calvin saith, That the Conscience is free from the power of all Men: If so, why then did he cause *Castellio* to be banish'd, because he could not, for Conscience sake, believe as he did, That God had ordained Men to be damned? And *Servetus* to be burned, for denying the Divinity of Christ, if Calvin's Report of him be to be credited? Which Opinion, tho' indeed it was to be abominated, yet no less was Calvin's Practice, in causing him to be burned, and afterwards defending, that it was lawful to burn *Hereticks*; by which he encouraged the *Papists* to lead his Followers the more confidently to the Stake, as having for their war-

*History of  
the Council  
of Trent.*

*Calv. Inst.  
cap. 19.  
sect. 14.*

rant

rant the Doctrine of their own *Seet-master*: which they omitted not frequently to twit them with; and indeed it was to them unanswerable. Hence, upon this occasion, the Judicious Author of the *History of the Council of Trent* (in his *Fifth Book*, where giving an account of several *Protestants* that were burned for their Religion) well and wisely observeth it, *as a matter of astonishment, that those of the new Reformation did offer to punish in the case of Religion.* And afterwards, taking notice, that *Calvin* justifies the punishing of *Hereticks*, he adds: *But since the name of Heresie may be more or less restricted, yea, or diversly taken, this Doctrine may be likewise taken in divers senses, and may at one time hurt those, whom at another time it may have benefited.*

*Protestant  
Persecution  
strengthens  
the Popish  
Inquisition.*

So that this Doctrine of *Persecution* cannot be maintained by *Protestants*, without strengthening the Hands of *Popish Inquisitors*; and indeed, in the end, lands in direct *Popery*. Seeing, if I may not profess and preach that Religion, which I am persuaded of in my own Conscience is true, it is to no purpose to search the Scriptures, or to seek to choose my own Faith by Convictions thence derived; since whatever I observe, or am persuaded of, I must either subject to the Judgment of the Magistrate and Church of that place I am in, or else resolve to remove, or dye. Yea, doth not this *Heretical* and *Antichristian* Doctrine, both of *Papists* and *Protestants*, at last resolve into that cursed Policy of *Mahomet*, who prohibited all Reason or Discourse about Religion, as occasioning *Factions and Divisions*? And indeed, those that press *Persecution*, and deny *Liberty of Conscience*, do thereby shew themselves more the Disciples of *Mahomet*, than of *Christ*; and that they are no ways followers of the Apostle's Doctrine, who desired the *Thessalonians*, *To prove all things, and hold fast that which is good,* 1 *Thess.* 5. 21. And also saith, *Unto such as are otherwise minded, God shall reveal it,* *Phil.* 3. 15.

not

not that by Beatings and Banishments it must be knocked into them.

§. VI. Now the *ground* of *Persecution*, as hath been above shewn, is an *unwillingness to suffer*; for no Man, that will persecute another for his *Conscience*, would suffer for his own, if he could avoid it, seeing his Principle obliges him, if he had power, by force to establish that which he judges is the *Truth*, and so to force others to it. Therefore I judge it meet, for the Information of the Nations, briefly to add something in this place concerning the *Nature of true Christian sufferings*; whereunto a very faithful Testimony has been born by *God's Witnesses*, which he hath raised up in this Age, beyond what hath been generally known or practised for these many Generations, yea, since the Apostasie took place. Yet 'tis not my design here in any wise to derogate from the Sufferings of the *Protestant Martyrs*, whom I believe to have walked in faithfulness towards God, according to the Dispensation of *Light* in that Day appearing, and of which many were utter Enemies to *Persecution*, as by their Testimonies against it might be made appear.

But the True, Faithful and Christian Suffering is, for Men to profess what they are perswaded is right, and so practise and perform their Worship towards God, as being their true right so to do; and neither to do more in that, because of outward incouragement from Men; nor any whit less, because of the fear of their Laws and Acts against it. Thus for a Christian Man to vindicate his just Liberty, with so much Boldness, and yet Innocency, will in due time, tho' through Blood, purchase Peace; as this Age has in some measure Experienced, and many are Witnesses of it; which yet shall be more apparent to the World, as *Truth* takes place in the Earth. But they greatly sin against this excellent Rule, that in time of *Persecution* do not profess their own way, so much as they would, if it were otherwise; and yet, when they

can

can get the Magistrate upon their side, not only stretch their own Liberty to the utmost, but seek to establish the same, by denying it to others.

*The Innocent Sufferings of the people call'd Quakers.*

But of this excellent Patience and Sufferings, the Witnesses of God, in scorn call'd *Quakers*, have given a manifest proof: For so soon as God revealed his *Truth* among them, without regard to all Opposition, or what they might meet with, they went up and down, as they were moved of the Lord, preaching and propagating the *Truth* in Market-places, High-ways, Streets, and publick Temples, tho' daily beaten, whipped, bruised, halled, and imprisoned therefore. And when there was any where a Church or Assembly gathered, they taught them to keep their Meetings openly, and not to shut the Door, nor do it by stealth, that all might know it, and who would might enter. And as hereby all just occasion of fear of Plotting against the Government was fully removed, so this their Courage and Faithfulness, in not giving over their meeting together (but more especially the Presence and Glory of God, manifested in the Meeting, being terrible to the Consciences of the Persecutors) did so weary out the Malice of their Adversaries, that often-times they were forced to leave their Work undone. For when they came to break up a Meeting, they were forced to take every Individual out by force; they not being free to give up their Liberty, by dissolving at their Command: And when they were haled out, unless they were kept forth by Violence, they presently returned peaceably to their place. Yea, when sometimes the Magistrates have pulled down their Meeting-houses, they have met the next day openly upon the Rubbish; and so by Innocency kept their Possession and Ground, being properly their own, and their right to meet and worship God being not forfeited to any. So that when Armed Men have come to dissolve them, it was impossible

impossible for them to do it, unless they had killed every one; for they stood so close together, that no force could move any one to stir, until violently pull'd thence: So that when the Malice of their Opposers stirred them to take Shovels, and throw the Rubbish upon them, there they stood unmoved, being willing, if the Lord should so permit, to have been there buried alive, witnessing for him. As this Patient, but yet Courageous way of Suffering, made the Persecutors work very heavy and wearisom unto them; so the Courage and Patience of the Sufferers, using no Resistance, nor bringing any Weapons to defend themselves, nor seeking any ways Revenge upon such occasions, did secretly smite the Hearts of the Persecutors, and made their Chariot-wheels go on heavily. Thus after much and many kind of Sufferings thus patiently born, which to rehearse would make a Volume of it self, which may in due time be published to the Nations, (for we have them upon Record) a kind of *Negative Liberty* has been obtained, so that at present for the most part we meet together without disturbance from the Magistrate. But on the contrary, most *Protestants*, when they have not the allowance and toleration of the Magistrate, meet only in secret, and hide their Testimony; and if they be discovered, if there be any probability of making their escape by force (or suppose it were by cutting off those that seek them out) they will do it; whereby they lose the Glory of their Sufferings, by not appearing as the innocent Followers of Christ, nor having a Testimony of their Harmlesness in the Hearts of their Pursuers; their Fury, by such resistance, is the more kindled against them. As to this last part, of resisting such as persecute them, they can lay claim to no Precept from Christ, nor any Example of him, or his Apostles approved.

Object.

But as to the first part, for fleeing, and meeting secretly, and not openly testifying for the Truth, they usually object that saying of Christ, Mat. 10. 23. *When they persecute you in this City, flee ye into another.* And Acts 9. 4. *That the Disciples met secretly for fear of the Jews.* And Acts 9. 25. *That Paul was let out of Damascus in a Basket down by the Wall.*

Answ.

To all which I answer, *First*, As to that saying of Christ, it is a Question, if it had any further Relation than to that particular Message, with which he sent them to the Jews; yea, the latter end of the words seem expressly to hold forth so much, *For ye shall not have gone over the Cities of Juda, till the Son of Man be come.* Now a particular Practice or Command, for a particular time, will not serve for a Precedent to any, at this day, to shun the Cross of Christ. But supposing this Precept to reach farther, it must be so understood, to be made use of only according as the Spirit giveth liberty; else no Man that could flee, might suffer Persecution. How then did not the Apostles, *John* and *Peter* flee, when they were the first time persecuted at *Jerusalem*? But on the contrary, went the next day, after they were discharged by the Council, and preached boldly to the People. But indeed many are but too capable to stretch such Sayings as these, for self-preservation, and therefore have great ground to fear, when they interpret them, that they shun to witness for Christ, for fear of hurt to themselves, lest they mistake them. As for that private meeting of the Disciples, we have only an account of the matter of Fact, but that suffices not to make of it a Precedent for us, and Men's aptness to imitate them in that (which, for ought we know, might have been an Act of Weakness) and not in other things of the contrary nature, shews, that it is not a true Zeal to be like those Disciples, but indeed a Desire to preserve themselves, which moves

*Fleeing in  
time of Per-  
secution not  
allowed.*



moves them so to do. *Lastly*, As to that of *Paul's* being conveyed out of *Damascus*, the case was singular, and is not to be doubted, but it was done by a special Allowance from God, who having designed him to be a principal Minister of his Gospel, saw meet, in his Wisdom, to disappoint the wicked Council of the *Jews*. But our Adversaries have no such Pretext for *fleeing*, whose *fleeing* proceeds from Self-preservation, not from Immediate Revelation. And that *Paul* made not this the method of his procedure, appears, in that at another time, notwithstanding the perswasion of his Friends, and certain Prophecies of his Sufferings to come, he would not be dissuaded from going up to *Jerusalem*, which according to the fore-mentioned Rule, he should have done.

But *lastly*, To conclude this matter, Glory to God, and our Lord Jesus Christ, that now these *Twenty Five Years*, since we were known to be a distinct and separate People, hath given us faithfully to suffer for his *Name*, without shrinking or fleeing the Cross; and what Liberty we now enjoy, it is by his Mercy, and not by any outward Working or Procuring of our own, but 'tis He has wrought upon the Hearts of our Opposers. Nor was it any outward Interest hath procured it unto us, but the Testimony of our Harmlessness in the Hearts of our Superiours: For God hath preserved us hitherto in the *patient Suffering of Jesus*, that we have not given away our Cause by persecuting any, which few, if any, Christians that I know can say. Now against our Unparallell'd, yet Innocent and Christian Cause, our Malicious Enemies have nothing to say, but that if we had Power, we would do so likewise. This is a piece of meer unreasonable Malice, and a Priviledge they take to judge of things to come, which they have not by Immediate Revelation; and surely it is the greatest height of harsh Judgment to say, Men would do contrary to their *professed Principle*,

To this year  
1700. is 50.  
years,

ciple, if they could, who have from their Practice hitherto given no ground for it, and wherein they only judge others by themselves: Such Conjectures cannot militate against us, so long as we are Innocent. And if ever we prove guilty of *Persecution*, by forcing other Men by Corporal Punishment to our way, then let us be judged the greatest of *Hypocrites*, and let not any spare to persecute us. *Amen, saith my Soul.*

## PROPOSITION XV.

### *Concerning Salutations and Recreations, &c.*

*Seeing the chief End of all Religion is to redeem Men from the Spirit and vain Conversation of this World, and to lead into inward Communion with God, before whom, if we fear always, we are accounted happy; therefore all the vain Customs and Habits thereof, both in Word and Deed, are to be rejected and forsaken by those, who come to this Fear; such as taking off the Hat to a Man, the Bowings and Cringings of the Body, and such other Salutations of that kind, with all the Foolish and Superstitious Formalities attending them; all which Man has invented in his degenerate State, to feed his Pride in the vain Pomp and Glory of this World: As also the unprofitable Plays, frivolous Recreations, Sportings and Gamings, which are invented to pass away the pretious Time, and divert the Mind from the Witness of God in the Heart, and from the living Sense of his Fear, and from that Evangelical Spirit, wherewith Christians ought to be leavened, and which leads into Sobriety, Gravity, and Godly Fear; in which as we abide, the Blessing of the Lord is felt to attend us in those Actions, in which we are necessarily ingaged, in order to the taking care for the Sustenance of the outward Man.*

§. I. **H**AVING hitherto treated of the Principles of Religion, both relating to *Doctrine* and *Worship*; I am now to speak of some Practices, which have been the product of this *Principle*, in those Witnesses, whom God hath raised up in this day, to testify for his *Truth*. It will not a little commend them (I suppose) in the judgment of Sober and Judicious Men, that taking them generally (even by the Confession of their Adversaries) they are found to be free of those Abominations, which abound among other Professors, such as are *Swearing*, *Drunkenness*, *Whoredom*, *Riotousness*, &c. and that generally the very coming among this People doth naturally work such a Change, so that many Vicious and Profane Persons have been known, by coming to this *Truth*, to become Sober and Vertuous; and many Light, Vain and Wanton ones, to become Grave and Serious, as our Adversaries dare not deny: \* Yet that they may not want something to detract us for, cease not to accuse us for those things, which when found among themselves, they highly commend; thus our *Gravity*, they call *Sullenness*; our *Seriousness*, *Melancholly*; our *Silence*, *Sottishness*. Such as have been Vicious and Profane among them, but by coming to us have left off those Evils, lest they should commend the Truth of our Profession, they say; that whereas they were profane before, they are become worse, *in being Hypocritical and Spiritually proud*. If any before *dissolute* and *profane* among them, by coming to the Truth with us, become *frugal* and *diligent*, then they will charge them with *Covetousness*: And if any *Eminent* among them for *Seriousness*, *Piety*, and *Discoveries of God*, come unto us, then they will say, they were always subject to *Melancholly* and to *En-*

\* After this manner, the *Papists*, used to disapprove the Sobriety of the *Waldenses*, of whom *Reinwald* a Popish Author so writeth. But this Sect of the *Lutherists* hath a great shew of Truth; for that they live Righteously before Men, and believe all things well of God, and all the Articles which are contained in the Creed; only they blaspheme and hate the Church of *Rome*.

*thufiasm*; tho' before, when among them, it was esteem'd neither *Melancholly* nor *Enthufiasm*, in an evil fenfe, but *Chriftian Gravity*, and *Divine Revelation*. Our *Boldnefs* and *Chriftian Suffering*, they call *Obftinacy* and *Pertinacy*; tho' half as much, if among themfelves, they would account *Chriftian Courage* and *Nobility*. And tho' thus, by their Envy, they ftrove to read all relating to us backwards, counting thofe things Vice in us, which in themfelves they would extol as Vertues; yet hath the ftrength of Truth extorted this Confeflion often from them, *That we are generally a pure and clean People, as to the outward Converfation.*

*But this, they fay, is but in Policy to commend our Herefie.*

But fuch Policy it is, fay I, as Chrift and his Apoftles made ufe of, and all good Chriftians ought to do; yea, fo far hath Truth prevailed by the Purity of its Followers, that if one that is called a *Quaker*, do but that which is common among them, as to laugh, and be wanton, *ſpeak at large*, and keep not his word punctually, or be overtaken with *haſtinefs*, or *anger*, they preſently fay, *O this is againſt your Profeſſion!* As if indeed fo to do were very conſiſtent with theirs; wherein, tho' they ſpeak the Truth, yet they give away their Cauſe. But if they can find any, under our Name, in any of thoſe Evils common among themſelves, (as who can imagine, but among ſo many Thouſands there will be ſome Chaff, ſince of Twelve Apoftles one was found to be a Devil) O how will they inſult, and make more Noiſe of the Escape of one *Quaker*, than of an Hundred among themſelves.

§. II. But there are ſome ſingular things, which moſt of all our Adverſaries plead for the lawfulness of, and allow themſelves in, as no ways inconſiſtent with the *Chriftian Religion*, which we have found to be no ways lawful unto us. and have been commanded of the Lord to lay them aſide; tho' the

the doing thereof hath occasioned no small Sufferings and Buffetings, and hath procured us much Hatred and Malice from the World. And because the Nature of these things is such, that they do upon the very sight distinguish us, and make us known, so that we cannot hide our selves from any, without proving unfaithful to our Testimony; our Trials and Exercises have here-through proved the more numerous and difficult, as will after appear. These I have laboured briefly to comprehend in this Proposition; but they may more largely be exhibited in these Six following Propositions.

1. That it is not lawful to give to Men such flattering Titles, as, Your Holiness, Your Majesty, Your Eminency, Your Excellency, Your Grace, Your Lordship, Your Honour, &c. nor use those flattering Words, commonly called [COMPLEMENTS.] Flattering  
Titles.

2. That it is not lawful for Christians to kneel, or prostrate themselves to any Man, or to bow the Body, or to uncover the Head to them. Hat and  
Knee.

3. That it is not lawful for a Christian to use superfluities in Apparel, as are of no use, save for Ornament and Vanity. Apparel.

4. That it is not lawful to use Games, Sports, Plays, nor among other things Comedies among Christians, under the notion of Recreations, which do not agree with Christian Silence, Gravity and Sobriety: For Laughing, Sporting, Gaming, Mocking, Jesting, vain Talking, &c. is not Christian Liberty, nor Harmless Mirth. Gaming.

5. That it is not lawful for Christians to swear at all under the Gospel, not only not vainly, and in their common discourse, which was also forbidden under the Moisaical Law, but even not in Judgment, before the Magistrate. Swearing.

6. That it is not lawful for Christians to resist Evil, or to War or Fight in any case. Fighting.

*Degrees of  
Dignity and  
Precedency  
allowed.*

Before I enter upon a particular Disquisition of these things, I shall first premise some general Considerations, to prevent all Mistakes; and next add some general Considerations, which equally respect all of them. I would not have any judge, that hereby we intend to destroy the *mutual Relation*, that either is betwixt *Prince* and *People*, *Master* and *Servants*, *Parents* and *Children*; nay, not at all: We shall evidence, that our Principle in these things hath no such tendency, and that these Natural Relations are rather better established, than any ways hurt by it. *Next*, Let not any judge, that from our opinion in these things, any necessity of *Leveling* will follow, or that all Men must have things in *Common*. Our Principle leaves every Man to enjoy that peaceably, which either his own Industry, or his Parents, have purchased to him; only he is thereby instructed to use it aright, both for his own good, and that of his Brethren; and all to the Glory of God: In which also his Acts are to be *voluntary*, and no ways *constrained*. And further, we say not hereby, that no Man may use the Creation more or less than another: For we know, that as it hath pleased God to dispense it diversly, giving to some more, and some less, so they may use it accordingly. The several Conditions, under which Men are diversly stated, together with their Educations answering thereunto, do sufficiently shew this: The *Servant* is not the same way Educated, as the *Master*; nor the *Tenant*, as the *Landlord*; nor the *Rich*, as the *Poor*; nor the *Prince*, as the *Peasant*. Now, tho' it be not lawful for any, however great Abundance they may have, or whatever their Education may be, to use that which is meerly superfluous: Yet seeing their Education has accustomed them thereunto, and their Capacity enables them so to do, without being Profuse or Extravagant, they may use things better in their kind, than such whose Education hath neither accustomed them to such things, nor their Capacity

*Education  
differs ac-  
cordingly.*

will

will reach to compass them. For it is beyond question, that whatever thing the *Creation* affords, is for the use of Man, and the moderate use of them is lawful; yet *per accidens* they may be unlawful to some, and not to others. As for instance, he that by reason of his Estate and Education hath been used to eat *Flesh* and drink *Wine*, and to be cloathed with the *finest Wool*, if his Estate will bear it, and he use it neither in Superfluity, nor Immoderately, he may do it; and perhaps, if he should apply himself to feed or be cloathed, as are the Peasants, it might prejudice the Health of his Body, and nothing advance his Soul. But if a Man, whose Estate and Education had accustomed him to both *coursen Food* and *Rayment*, should stretch himself beyond what he had, or were used to, to the manifest prejudice of his Family and Children, no doubt it would be unlawful to him, even so to eat or be cloathed as another, in whom it is lawful; for that that other may be as much mortified, and have denied himself as much in coming down to that, which this aspires to, as he is willing to be like him, aspires beyond what he either is able, or hath accustomed to do. The safe place then is, for such as have fulness, to watch over themselves, that they use it moderately, and rescind all Superfluities; being willing, so far as they can, to help the need of those, to whom Providence hath allotted a smaller allowance. *Lct the Brother of high degree rejoyce, in that he is abased, and such as God calls in a low degree, to be content with their Condition, not envying those Brethren, who have greater abundance, knowing they have received abundance, as to the inward Man; which is chiefly to be regarded. And therefore beware of such a Temptation, as to use their Calling as an Engine to be Richer, knowing, they have this advantage beyond the Rich and Noble that are called, that the Truth doth not any ways abase them, nay, not in the esteem of the World, as it doth the other; but*

*The lawful  
or unlawful  
Use of the  
Creation.*

*The Rich  
to help the  
Needy.*

that they are rather exalted thereby, in that as to the Inward and Spiritual Fellowship of the Saints, they become the Brethren and Companions of the greatest and richest; and in this respect, *let him of low degree rejoice, that he is exalted.*

These things premised, I would seriously propose unto all such, as mind in reality to be *Christians* indeed, and that in *Nature*, and not in *Name* only; Whether it were not desirable, and would not greatly contribute to the Commendation of *Christianity*, and to the Increase of the Life and Virtue of Christ, if *all superfluous Titles of Honour, Profuseness and Prodigality in Meat and Apparel, excess of Gaming, Sporting and Playing*, were laid aside and forborn? And whether such as lay them aside, in so doing, walk not more like the Disciples of Christ and his Apostles, and are therein nearer their Example, than such as use them? Whether the laying them aside would hinder any from being good *Christians*? Or if *Christians* might not be better without them, than with them? Certainly the *Sober and Serious* among all sorts, will say, *Yea*. Then surely such as lay them aside, as reckoning them unsuitable for *Christians*, are not to be blamed, but rather commended for so doing: Because that in Principle and Practice, they effectually advance that, which others acknowledge were desirable; but can never make effectual, so long as they allow the use of them as lawful. And God hath made it manifest in this Age, that by discovering the Evil of such things, and leading his Witnesses out of them, and to testify against them, he hath produced effectually in many that *Mortification* and *Abstraction* from the *Love and Cares of this World*, who daily are Conversing in the World (but inwardly Redeemed out of it) both in *Wedlock*, and in their lawful Employments, which was judged, could only be obtained by such as were shut up in *Cloysters* and *Monasteries*. Thus much in general.



§. III. As to the *first*, we affirm positively, That it is not lawful for Christians either to give or receive these Titles of Honour, as, *Your Holiness, Your Majesty, Your Excellency, Your Eminency, &c.*

*First*, Because these Titles are no part of that *Titles*, Obedience, which is due to *Magistrates* or *Superiours*; neither doth the giving them add to, or diminish from that Subjection we owe to them, which consists in obeying their just and lawful Commands, not in Titles and Designations.

*Secondly*, We find not, that in the Scripture any such Titles are used, either under the *Law*, or the *Gospel*: But that in the speaking to *Kings, Princes* or *Nobles*, they used only a simple Compellation, as, *O King!* and that without any further Designation, save perhaps the Name of the Person, as, *O King Agrippa, &c.* *under the Law and Gospel.*

*Thirdly*, It lays a Necessity upon *Christians* most frequently to *Lye*; because the Persons, obtaining these Titles, either by Election, or Hereditarily, may frequently be found to have nothing really in them, deserving them, or answering to them: As some, to whom it is said, *Your Excellency*, having nothing of *Excellency* in them; and who is called, *Your Grace*, appear to be an Enemy to *Grace*; and he who is called, *Your Honour*, is known to be Base and Ignoble. I wonder what Law of Man, or what Patent ought to oblige me to make a *Lye*, in calling *Good, Evil*; and *Evil, Good*? I wonder what Law of Man can secure me, in so doing, from the just Judgment of God, that will make me count for *everly idle Word*? And to *Lye* is something more. Surely *Christians* should be ashamed, that such Laws, manifestly crossing the Law of God, should be among them. *Lying Titles.*  
*Patents do not oblige to a Lye.*

If it be said, *We ought in Charity to suppose, that they have these Vertues, because the King has bestowed those Titles upon them, or that they are descended of such, as deserved them.* *Object.*

*Ans<sup>r</sup>.*

I answer, *Charity* destroys not *Knowledge*: I am not obliged by *Charity*, either to believe or speak a *Lye*. Now it is apparent, and cannot be denied by any, but that those *Vertues* are not in many of the *Persons*, expressed by the *Titles* they bear; neither will they allow to speak so to such, in whom these *Vertues* are, unless they be so dignified by outward *Princes*. So that such as are truly *Virtuous*, must not be stiled by their *Vertues*, because not priviledged by the *Princes* of this *World*; and such as have them not, must be so called, because they have obtained a *Patent* so to be: And all this is done by those, who pretend to be his *Followers*, that commanded his *Disciples*, *Not to be called of Men, Master*; and told them, such could not believe, as received *Honour* one from another, and sought not the *Honour* which cometh from *God* only. This is so plain, to such as will indeed be *Christians*, that it needs no *Consequence*.

*your Holiness, Your Grace, &c.*

*Fourthly*, As to those *Titles* of *Holiness*, *Eminency* and *Excellency*, used among the *Papists* to the *Pope* and *Cardinals*, &c. and *Grace*, *Lordship* and *Worship*, used to the *Clergy* among the *Protestants*, it is a most *Blasphemous* *Usurpation*. For if they use *Holiness* and *Grace*, because these things ought to be in a *Pope*, or in a *Bishop*, how come they to usurp that peculiarly to themselves? Ought not *Holiness* and *Grace* to be in every *Christian*? And so every *Christian* should say, *Your Holiness* and *Your Grace*, one to another. *Next*, how can they in reason claim any more *Titles*, than were practised and received by the *Apostles* and *Primitive Christians*, whose *Successors* they pretend they are, and as whose *Successors* (and no otherwise) themselves, I judge, will confess any *Honour* they seek is due to them? Now if they neither sought, received, nor admitted such *Honour* nor *Titles*, how came those by them? If they say, They did; let them prove it if they can: We find no such thing

in the Scripture. The Christians speak to the Apostles without any such Denomination, neither say-<sup>Hypocrites want Titles.</sup> *If it please Your Grace, Your Holiness, Your Lordship, nor Your Worship*; they are neither called, *My Lord Peter, nor My Lord Paul*; nor yet *Master Peter, nor Master Paul*; nor *Doctor Peter, nor Doctor Paul*; but singly *Peter and Paul*; and that not only in the Scripture, but for some Hundreds of Years after: So that this appears to be a manifest Fruit of the Apostolic. For if these *Titles* arise either from the *Office or Worth* of the Persons, it will not be denied, but the Apostles deserved them better than any now, that call for them. But the Case is plain, the Apostles had the *Holiness, the Excellency, the Grace*; and because they were *Holy, Excellent and Gracious*, they neither used, nor admitted of such *Titles*: But these having neither *Holiness, Excellency nor Grace*, will needs be so called, to satify their ambitious and ostentatious Minds, which is a manifest Token of their *Hypocrisie*.

*Fifthly*, As to that *Title of Majesty*, usually ascribed to Princes, we do not find it given to any such in the Holy Scripture; but that it is specially and peculiarly ascribed unto God, as *1 Chron. 29. 11. Job 37. 22. Psalm 21. 5. & 29. 4. & 43. 3. & 63. 1. & 96. 5. Isai. 2. 10. & 24. 14. & 26. 10. Heb. 1. 3. 2 Pet. 1. 16.* and many more places. Hence saith *Jude*, vers. 25. *To the only wise God, our Saviour, be Glory and Majesty, &c.* not to Men. We find in Scripture the proud King *Nebuchadnezzar*, assuming this *Title* to himself, *Dan. 4. 30.* who at that time received a sufficient Reproof, by a sudden Judgment which came upon him. Therefore in all the Compellations used to Princes in the *Old Testament*, it is not to be found, nor yet in the *New*. *Paul* was very civil to *Agrippa*, yet he gives him no such *Title*: Neither was this *Title* used among Christians in the Primitive Times. Hence the *Ecclesiastical History of the Reformation of France*, relating the  
Speech

Speech of the Lord *Rocheport*, at the Assembly of the Estates of *France*, held under *Charles the Ninth*, in the Year 1560. saith, *That this Harangue was well remarked, in that he used not the word [Majesty] invented by Flatterers of late Years.* And yet this Author minded not how his Master *Calvin* used this *Flattering Title* to *Francis the First*, King of *France*; and not only so, but calls him *most Christian King*, in the Epistle to his *Institutions*; tho' by his daily *Persecuting* of the *Reformers*, it was apparent, he was far from being such, even in *Calvin's* own esteem. Surely the complying with such vain *Titles*, imposed and introduced by *Antichrist*, greatly tended to stain the *Reformation*, and to render it defective in many things.

Your Majesty not used; How taken notice of in 1560.

The Proud Mind loves Titles.

Phil. 3. 20.

Lucifer's Spirit.

*Lastly*, All these *Titles* and *Stiles* of *Honour*, are to be rejected by *Christians*; because they are to seek the *Honour that comes from above*, and not the *Honour* that is from *below*: But these *Honours* are not that *Honour*, that comes from above, but are from below. For we know well enough, what industry, and what pains Men are at, to get these things, and what party it is that seeks after them, to wit, the *Proud, Insolent, Haughty, Aspiring Mind*. For judge, Is it the *meek and innocent Spirit of Christ*, that covets that *Honour*? Is it that *Spirit*, that must be of *no Reputation in this World*, that has its *Conversation in Heaven*, that comes to have *fellowship with the Sons of God*? Is it that *Spirit*, I say, that loves that *Honour*, that seeks after that *Honour*, that pleads for the upholding of that *Honour*, that frets, and rages and fumes, when it is denied that *Honour*? Or is it not rather the lordly insulting *Spirit of Lucifer*, the *Prince of this World*, he that of old affected and sought after this *Honour*, and loved not to abide in the submissive, low place? And so all his Children are possessed with the same *Ambitious Proud Mind*, seeking and coveting *Titles of Honour*, which indeed belong not to them. For

let us examine, *Who they are, that are Honourable indeed?* Is it not the *Righteous Man*? Is it not the *Holy Man*? Is it not the *Humble-hearted Man*, the *Meek-spirited Man*? And are not such those, that ought to be *honoured* among *Christians*? Now, of these, may there not be poor Men, Labourers, silly Fisher-Men? And if so, how comes it that the *Titles* of *Honour* are not bestowed upon such? But who are they, that generally receive and look for this Honour? Are they not the Rich Ones, such as have abundance of the Earth, as be like the Rich Glutton, such as are Proud and Ambitious, such as are Oppressors of the Poor, such as swell with Lust and Vanity, and all *Superfluity of Naughtiness*, who are the very Abomination and Plague of the Nations? Are not these they, that are accounted the Honourable, that require and receive the *Titles* of Honour, proud *Hamans*? Now, whether is this the Honour, that comes from God, or the Honour from below? Doth God honour such as daily dishonour him, and disobey him? And if this be not the Honour, that comes from God, but the Honour of this World, which the Children of this World give and receive one from another; how can the Children of God, such as are Christians indeed, give or receive that Honour among themselves, without coming under the Reproof of Christ, who saith, that *such as do, cannot believe*? But further, if we respect the Cause, that most frequently procures to Men these *Titles* of Honour, there is not One of a Thousand, that shall be found to be, because of any Christian Vertue; but rather for things to be discommended among *Christians*: As by the Favour of *Princes*, procured by Flattering, and often by worse means. Yea, the most Frequent, and accounted among Men most Honourable, is

Hierom in his *Epistle* to Celant, *admonisheth* her, That she was to be; referred to none for her *Nobility*, for the Christian Religion admits not of Respect of Persons; neither are Men to be esteemed, because of their outward Condition, but according to the disposition of the Mind, to be esteemed either Noble or Base; he that obeyeth not sin, is Free; who is strong in Vertue, is Noble. *Let the Epistle of James be read.*

*Fighting,*

*Fighting*, or some great *martial Exploit*, which can add nothing to a Christian's worth: Since, sure it is, it were desirable, there were no *Fightings* among Christians at all; and in so far as there are, it shews they are not right Christians. And *James* tells us, That *Fighting proceeds from the Lusts*; So that it were fitter for Christians, by the *Sword of God's Spirit*, to fight against their Lusts, than by the prevalency of their Lusts, to destroy one another. Whatever Honour any might have attained of old, under the *Law*, this way, we find under the *Gospel* Christians commended for *Suffering*, not for *Fighting*; neither did any of Christ's Disciples, save one, offer outward Violence by the Sword, in cutting off *Malchus's* Ear; for which he received no Title of Honour, but a just Reproof. Finally, if we look either to the *Nature* of this Honour, the *Cause* of it, the *Way* it's conveyed, the *Terms* in which it is delivered, it cannot be used by such, as mind to be *Christians* in good earnest.

§. IV. Now besides these general *Titles* of Honour, what gross Abuses are crept in among such as are called *Christians*, in the use of *Complements*, wherein not Servants to Masters, or others, with respect to any such kind of Relations, do say and write to one another at every turn, *Your Humble Servant*, *Your most Obedient Servant*, &c. Such wicked Customs have, to the great prejudice of Souls, accustomed Christians to lye; and to use Lying, is now come to be accounted Civility. O horrid Apostasie! For it is notoriously known, that the use of these *Complements* imports not any design of Service, neither are any such Fools to think so; for if we should put them to it, that say so, they would not doubt to think, we abused them; and would let us know, they gave us words in course, and no more. It is strange, that such as pretend to *Scripture*, as their Rule, should not be ashamed to use such things; since *Elisha*, that had not the Scriptures,

Scriptures, could by the *Light within him* (which these Men think insufficient) say, *Job 32. 21, 22. Let me not accept any Man's Person, neither let me give Flattering Titles unto Men. For I know not to give Flattering Titles; in so doing my Maker would soon take me away.* \* A certain ancient devout Man, in the Primitive Time, subscribed himself to a Bishop, *Your Humble Servant*; wherein, I doubt not, but he was more real, than our usual *Complementers*; and yet he was sharply Reproved for it.

\* This History is reported by *Casaubonus*, in his Book of *Manners and Customs*, p. 169. In this last Age, he is esteemed an uncivil Man, who will not either to his Inferior or Equal, subscribe himself *Servant*. But *Sulpitius Severus*, was heretofore sharply

Reproved by *Paulinus* Bishop of *Nola*, because, in his Epistle, he had subscribed himself his *Servant*, saying, *Beware thou subscribe not thy self his Servant, who is thy Brother; for Flattery is sinful, not a Testimony of Humility, to give those Honours to Men, which are only due to the One Lord, Master, and G O D.*

But they usually object, to defend themselves, *That Luke saith, Most Excellent Theophilus; and Paul, Most Noble Festus.*

I answer; Since *Luke* wrote that by the Dictates of the *Infallible Spirit of God*, I think it will not be doubted, but *Theophilus* did deserve it, as being really endued with that Vertue: In which case we shall not condemn those, that do it by the same Rule. But it is not proved, that *Luke* gave *Theophilus* this Title, as that which was inherent to him, either by his Father, or by any Patent *Theophilus* had obtained from any of the Princes of the Earth; or that he would have given it him, in case he had not been truly *Excellent*: And without this be proved (which never can) there can nothing hence be deduced against us. The like may be said of that of *Paul* to *Festus*, whom he would not have called such, if he had not been truly *Noble*; as indeed he was, in that he suffered him to be heard in his own Cause, and would not give way to the Fury of the *Jews* against him; it was not, because of any outward Title bestowed upon *Festus*, that he so called him, else he would have

Concerning  
the Title  
Paul gave  
to Festus.

have given the same Compellation to his Predecessor *Felix*, who had the same Office; but being a Covetous Man, we find he gives him no such *Style*.

*The Singular Number to One Person used in the Latin.*

§. V. It will not be unfit in this place, to say something concerning the using of the *Singular Number* to One Person; of this there is no Controversie in the *Latin*. For when we speak to One, we always use the *Pronoun* [T U,] and he that would do otherwise, would break the Rules of *Grammar*. For what Boy, learning his Rudiments, is ignorant, that it is incongruous to say [*vos amas, vos legis,*] that is [*you lovest, you readest,*] speaking to One? But the Pride of Man, that hath corrupted many things, refuses also to use this *Simplicity* of speaking in the Vulgar Languages. For being puffed up with a vain Opinion of themselves, as if the *Singular Number* were not sufficient for them, they will have others speak to them in the *Plural*. Hence *Luther*, in his *Plays*, reproves and mocks this manner of speaking, saying, *Magister, vos es iratus*: Which Corruption *Erasmus* sufficiently refutes in his Book of *Writing Epistles*: Concerning which likewise *James Howel*, in his Epistle to the Nobility of *England*, before the *French and English Dictionary*, takes notice, That both in France, and in other Nations, the word [T H O U] was used in speaking to One; but by success of Time, when the Roman Commonwealth grew into an Empire, the Courtiers began to magnifie the Emperor, (as being furnished with Power to confer Dignities and Offices) using the word [You,] yea, and deifying him with more remarkable Titles; concerning which matter, we read in the *Epistles of Symmachus to the Emperors Theodosius and Valentinianus*, where he useth these forms of speaking, *Vestra Æternitas, Your Eternity; Vestrum Numen, Your Godhead; Vestra Serenitas, Your Serenity; Vestra Clementia, Your Clemency*. So that the Word [You] in the *Plural Number*, together with the other Titles and Compella-

*How the word You came to be used to a Single person.*

tions



tions of Honour, seem to have taken their rise from Monarchical Government; which afterwards, by degrees, came to be derived to private Persons.

The same is witnessed by John Maresius, of the French Academy, in the Preface of his *Clovis*: Let none wonder (saith he) that the word [Thou] is used in this Work, to Princes and Princesses; for we use the same to God: And of Old the same was used to Alexanders, Cæsars, Queens and Empresses. The use of the word [You,] when One Person is spoken to, was only introduced by these base Flatteries of Men of latter Ages, to whom it seemed good to use the Plural Number to One Person, that he may imagine himself alone to be equal to many others in Dignity and Worth; from whence at last it came to Persons of lower Quality.

To the same Purpose speaketh also M. Godeau, in his Preface to the New Testament Translation: I had rather (saith he) faithfully keep to the express words of Paul, than exactly follow the polished Stile of our Tongue; therefore I always use that form of calling God in the Singular Number, not in the Plural; and therefore I say rather [Thou] than [You.] I confess indeed, that the Civility and Custom of this World requires him to be honoured after that manner; but it is likewise on the contrary true, That the Original Tongue of the New Testament hath nothing common with such Manners and Civility; so that not one of these many Old Versions we have, doth observe it. Let not Men believe, that we give not respect enough to God, in that we call him by the word [Thou] which is nevertheless far otherwise; for I seem to my self (may be by the effect of Custom) more to honour his Divine Majesty, in calling him after this manner, than if I should call him after the manners of Men, who are so delicate in their forms of Speech.

The word  
Thou, a  
greater  
Honour to  
One, than  
You.

See how clearly and evidently these Men witness, that this Form of Speaking, and these profane Titles, derive their Origin from the base Flattery of these last Ages, and from the delicate  
Haughtiness

Haughtiness of *Worldly Men*, who have invented these *Novelties*, that thereby they might Honour one another, under I know not what pretence of *Civility* and *Respect*. From whence many of the present *Christians* (so accounted) are become so Perverse, in commending most wicked Men, and wicked Customs, that the *Simplicity* of the *Gospel* is wholly lost; so that the giving of Men and Things their own Names, is not only worn out of Custom, but the doing thereof is accounted Absurd and Rude, by such kind of *delicate Parasites*, who desire to ascribe to this Flattery, and abuse the Name of *Civility*. Moreover, that this way of speaking proceeds from a high and proud Mind, hence appears; because that Men commonly use the *Singular Number* to *Beggars*, and to their *Servants*; yea, and in their *Prayers to God*. Thus the *Superiour* will speak to his *Inferiour*, who yet will nor bear, that the *Inferiour* so speak to him, as judging it a kind of Reproach unto him. So hath the Pride of Men placed *God* and the *Beggar* in the same *Category*. I think I need not use Arguments, to prove to such, as know Congruous Language, that we ought to use the *Singular Number* speaking to One; which is the common Dialect of the whole Scripture, as also the most Interpreters do translate it. Seeing therefore it is manifest to us, that this form of speaking to Men in the *Plural Number* doth proceed from *Pride*, as well as that it is in it self a *Lye*, we found a necessity upon us, to testify against this Corruption, by using the *Singular* equally unto all. And albeit no Reason can be given, why we should be Persecuted upon this account, especially by *Christians*, who profess to follow the Rule of Scripture, whose Dialect this is; yet it would perhaps seem incredible, if I should relate how much we have suffered for this thing, and how these Proud Ones have *fumed*, *fretted*, and *gnashed* their *Teeth*, frequently *beating* and *striking* us, when we have spoken

Scripture-  
Dialect the  
plain Lan-  
guage.

to them thus in the *Singular Number* : Whereby we are the more Confirmed in our Judgment, as seeing that this *Testimony of Truth*, which God hath given us to bear in all things, doth so vex the Serpentine Nature in the *Children of Darknests*.

§. VI. *Secondly* ; Next unto this of *Titles*, the other part of *Honour*, used among *Christians*, is the *Bowing to Men, &c.* *Kneeling, Bowing, and Uncovering of the Head*, to one another. I know nothing our Adversaries have to plead for them in this matter, save some few Instances of the *Old Testament*, and the *Custom of the Country*.

The *first* are, such as *Abraham's bowing himself to the Children of Heth, and Lot to the two Angels, &c.*

But the Practice of these *Patriarchs*, related as matter of Fact, are not to be a Rule to *Christians* now ; Neither are we to imitate them in every Practice, which has not a particular Reproof added to it : For we find not *Abraham* reprov'd for taking *Hagar, &c.* And indeed to say, all things were lawful for us which they practis'd, would produce great inconveniences, obvious enough to all. And as to the *Customs of the Nations*, it's a very ill Argument for a Christian's Practice : We should have a better Rule to walk by, than the *Custom of the Gentiles* ; the Apostles desire us, not to be conformed to this World, &c. We see how little they have to say for themselves in this matter. Let it be observed then, whether our Reasons for laying aside these things, be not considerable, and weighty enough to uphold us in so doing.

*First* ; We say, That God, who is the Creator of Man, and he to whom he oweth the Dedication both of Soul and Body, is over all to be Worshipp'd and Ador'd, and that not only by the Spirit, but also with the Prostration of Body. Now *Kneeling, Bowing, and uncovering of the Head*, is the alone outward signification of our Adoration towards God, and therefore

M m

it

*Bowing is Adoring, and is only due to God*

*The Custom of the Nations no Rule to Christians*

Rom. 12. 2

*it is not lawful to give it unto Man.* He that kneel-eth, or prostrates himself to Man, what doth he more to God? He that boweth, and uncovereth his Head to the *Creature*, what hath he reserved to the *Creator*? Now the Apostle shews us, that the *uncovering of the Head* is that, which God requires of us in our worshipping of him, 1 Cor. 11.4. But if we make our Address to Men in the same manner, where lieth the difference? Not in the outward *Signification*, but meerly in the *Intention*; which opens a door for the *Popish Veneration of Images*, which hereby is necessarily excluded.

*Secondly; Men, being alike by Creation*, (tho' their being stated under their several Relations, requires from them mutual Services, according to those respective Relations) *owe not Worship to one another, but all equally are to return it to God: Because it is to him, and his Name alone, that every Knee must bow, and before whose Throne the Four and Twenty Elders prostrate themselves.* Therefore for Men, to take this one from another, is to rob God of his Glory: Since all the duties of Relations may be performed one to another, without these kind of Bowings, which therefore are no essential part of our Duty to Man, but to God. All Men, by an inward instinct, in all Nations have been led to prostrate and bow themselves to God. And it is plain, that this Bowing to Men took place from a *slavish fear* possessing some, which led them to set up others as Gods; when also an ambitious proud Spirit got up in those others, to usurp the place of God, over their Brethren.

*Thirdly; We see, that Peter refused it from Cornelius, saying, He was a Man.* Are then the Popes more, or more excellent than *Peter*, who suffer Men daily to fall down at their Feet, and kiss them? This Reproof of *Peter* to *Cornelius* doth abundantly shew, that such Manners were not to be admitted among Christians. Yea we see, that the *Angel*

Peter and  
the Angel  
refused  
Bowling.

twice

twice refused this kind of *Bowing* from *John*, Rev. 19. 10. & 22. 9. for this reason, *Because I am thy Fellow-Servant, and of thy Brethren*; abundantly intimating, that it is *not lawful* for *Fellow-Servants*, thus to prostrate themselves one to another: And in this respect all Men are *Fellow-Servants*.

If it be said, *John intended here a Religious Wor- Object.*  
*ship, and not a Civil.*

I answer; This is to Say, not to Prove: Neither *Ans.*  
can we suppose *John*, at that time of the Day, so ill instructed, as not to know, it was unlawful to worship *Angels*; only it should seem, because of those great and mysterious things revealed to him by that *Angel*, he was willing to signify some more, than ordinary Testimony of Respect, for which he was reprov'd. These things being thus considered, it is remitted to the Judgment of such, as are desirous to be found *Christians* indeed, whether we be found worthy of blame, for waving it to Men. Let those then, that will blame us, consider, whether they might not as well accuse *Mordecai* of incivility, who was no less singular than we, in this matter. And forasmuch as they accuse us herein of *Rudeness* and *Pride*, tho' the Testimony of our Consciences, in the sight of God, be a sufficient Guard against such Calumnies; yet there are of us, known to be Men of such Education, as forbear not these things for want of that, they call *good Breeding*; and we should be very void of Reason, to purchase that *Pride* at so dear a Rate, as many have done the Exercise of their Conscience in this matter; many of us having been  *sorely Beaten* and *Buffeted*; yea, and several Months *Imprisoned*, for no other Reason, but because we could not so satisfy the *proud unreasonable Humors* of proud Men, as to *uncover our Head*, and *bow our Bodies*. Nor doth our innocent Practice, in standing still, tho' upright, not putting off our *Hats*, any more than our *Shoes*, the one being the Covering of our *Heads*,

*To forbear  
Bowing to  
Man is no  
Incivility,  
nor Pride,  
nor Rude-  
ness.*

as well as the other of our *Feet*, shew so much Rudeness, as their Beating or Knocking us, &c. because we cannot *Bow* to them, contrary to our Consciences: Which certainly shews less *Meekness* and *Humility* upon their part, than it doth of *Rudeness* or *Pride* upon ours. Now suppose, it were our Weakness, and we really under a Mistake in this thing, since it is not alledged to be the breach of any *Christian Precept*; are we not to be indulged, as the Apostle commanded should be done to such, as scrupled to *eat Flesh*? And do not Persecuting and Reviling us, upon this account, shew them to be more like unto proud *Haman*, than the Disciples or Followers of the *Meek Self-denying Jesus*? And this I can say boldly, in the sight of God, from my own Experience, and that of many Thousands more, that however small or foolish this may seem; yet we behoved to choose Death, rather than do it, and that for Conscience sake: And that, in its being so contrary to our Natural Spirits, there are many of us, to whom the forsaking of these Bowings and Ceremonies, was as Death it self: Which we could never have left, if we could have enjoyed our Peace with God, in the use of them. *Tho' it be far from us to judge all those, to whom God hath not shewn the evil of them, under the like hazard*; yet nevertheless, we doubt not, but to such as would prove *faithful Witnesses* to *Christ's Divine Light* in their Consciences, God will also shew the Evil of these things.

Apparel, in  
its Vanity  
and Super-  
fluity, dis-  
allowed.

§. VII. The *Third* thing to be treated of, is the *Vanity and Superfluity of Apparel*. In which, *first*, two things are to be considered; the *Condition of the Person*, and the *Country he lives in*. We shall not say, that all Persons are to be cloathed alike, because it will perhaps neither suit their Bodies, nor their Estates. And if a Man be cloathed *soberly*, and without *superfluity*, tho' they may be *finer* than that which his Servant is cloathed with, we shall  
not

not blame him for it: The abstaining from *Superfluities*, which his Condition and Education have accustomed him to, may be in him a greater Act of Mortification, than the abstaining from *finer Cloathes* in the Servant, who never was accustomed to them. As to the *Country*, what it naturally produces, may be no Vanity to the Inhabitants to use, or what is commonly imparted to them by way of Exchange; seeing it is without doubt, that the Creation is for the use of Man. So where *Silk* abounds, it may be worn, as well as *Wool*; and were we in those Countries, or near unto them, where *Gold* or *Silver* were as common as *Iron* or *Brass*, the one might be used as well as the other. The Iniquity lies then here, *First*, When from a lust of Vanity, and desire to Adorn themselves, Men and Women, not content with what their Condition can bear, or their Country easily affords, do stretch to have things, that from their Rarity, and the Price that's put upon them, seem to be precious; and so feed their Lust the more: And this all sober Men of all sorts will readily grant to be Evil.

*Secondly*; When Men are not content to make a true use of the Creation, whether the things be *fine* or *course*, and do not satisfy themselves with what Need and Conveniency call for; but add thereunto things meerly *superfluous*; such as is the use of *Ribbands* and *Lace*, and much more of that kind of stuff, as *painting the Face*, *plaiting the Hair*, which are the Fruits of the *fallen, lustful* and *corrupt Nature*, and not of the *new Creation*, as all will acknowledge. And tho' *sober Men*, among all sorts, will say, That it were better these things were not; yet will they not reckon them unlawful, and therefore do admit the use of them among their Church-Members: But we do account them altogether unlawful, and unsuitable to *Christians*, and that for these Reasons.

The proper  
Use of  
Cloaths.

First; *The use of Cloaths came originally from the Fall.* If Man had not fallen, it appears he would not have needed them. But this miserable State made them necessary in two respects: 1. *To cover his Nakedness.* 2. *To keep him from the Cold;* which are both the proper and principal Use of them. Now for Man to delight himself in that, which is the fruit of his Iniquity, and the consequence of Sin, can be no ways lawful for him: So to extend things beyond their real use, or to superadd things wholly superfluous, is a manifest Abuse of the *Creation*, and therefore not lawful to Christians.

Not to  
please  
their Lusts.

Secondly; Those that will needs so adorn themselves in the use of their Cloaths, as to beset them with things having no real use or necessity, but merely for Ornament's sake, do openly declare, That the End of it is either to please their *Lust*, (for which end these things are chiefly invented and contrived) or otherwise to gratifie a *vain, proud and ostentatious Mind*; and it is obvious, these are their general Ends in so doing. Yea, we see, how easily Men are puff'd up with their Garments, and how proud and vain they are, when adorned to their Mind. Now how far these things are below a true *Christian*, and how unsuitable, it needs not great probation. Hereby those that love to be *gaudy and superfluous* in their Cloaths, shew they concern themselves little with *Mortification* and *Self-denial*, and that they mind to beautifie their Bodies, more than their Souls; which proves they mind little upon *Mortality*, and so certainly are more *nominal*, than *real* Christians.

Contrary to  
Scripture.

Thirdly; The Scripture severely reproves such Practices, both commending and commanding the contrary; as *Isa. 3.* how severely doth the Prophet reprove the Daughters of *Israel* for their *Tinkling Ornaments*, their *Cauls*, and their *round Tires*, their *Chains* and *Bracelets*, &c. And yet is it not strange, to see Christians allow themselves  
in



in these things, from whom a more strict and exemplary Conversation is required? Christ desires us not to be *anxious* about our Cloathing, *Mat. 6. 25.* and to shew the Vanity of such, as glory in the Splendor of their Cloathing, tells them, *That even Solomon, in all his Glory, was not to be compared to the Lily of the Field, which to day is, and to morrow is cast into the Oven.* But surely, they make small reckoning of Christ's Words and Doctrine, that are so curious in their Cloathing, and so industrious to deck themselves, and so earnest to justify it, and so mad when they are reprov'd for it. The Apostle *Paul* is very positive in this respect, *1 Tim. 2. 8, 9, 10.* *I will therefore in like manner also, that Women adorn themselves in modest Apparel, with shamefacedness and sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array: But (which becometh Women professing Godliness) with good Works.* To the same purpose saith *Peter*, (*1 Pet. 3. 3, 4.*) *Whose adorning, let it not be that outward adorning of plaiting the Hair, and wearing of Gold, or of putting on of Apparel: But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, &c.* Here both the Apostles do very positively and expressly assert two things, *First*, That the *adorning of Christian Women* (of whom it is particularly spoken, I judge, because that Sex is most naturally inclined to that Vanity; and that it seems, that *Christian Men* in those days deserved not, in this respect, so much to be reprov'd) ought not to be outward, nor consist in the Apparel. *Secondly*, That they ought not to use the *Plaiting of the Hair, or Ornaments, &c.* which was at that time the Custom of the Nations. But is it not strange, that such as make the Scripture their Rule, and pretend they are guided by it, should not only be so frequently and ordinarily in the use of these things, which the Scripture so plainly condemns; but also should allow them-

*Plaiting the  
Hair, &c.*

selves in so doing? For the Apostles not only commend the Forbearance of these things, as an Attainment commendable in *Christians*, but condemn the use of them as unlawful; and yet may it not seem more strange, that in contradiction to the Apostles Doctrine, as if they had resolved to slight their Testimony, they should condemn those, that out of Conscience apply themselves seriously to follow it, as if in so doing they were *singular, proud, or superstitious*? This certainly betokens a sad *Apostasie* in those, that will be accounted *Christians*, that they are so offended with those, that love to follow Christ and his Apostles, in denying of, and departing from the Lying Vanities of this perishing World; and so doth much evidence their Affinity with such, as *hate to be reprov'd, and neither will enter themselves, nor suffer those that would.*

Sports, &c.  
inconsistent  
with the  
Gospel.

§. VIII. *Fourthly*; Let us consider the use of *Games, Sports, Comedies*, and other such things, commonly and indifferently used by all the several sorts of *Christians*; under the Notion of *Divertisement and Recreation*, and see, whether these things can consist with the *Seriousness, Gravity and Godly Fear*, which the Gospel calls for. Let us but view, and look over the Notions of them, that call themselves *Christians*, whether *Papists* or *Protestants*, and see if generally there be any difference, save in meer Name and Profession, from the *Heathen*? Doth not the same *Folly, the same Vanity, the same Abuse of precious and irrevokable Time*, abound? The same *Gaming, Sporting, Playing*, and from thence *Quarrelling, Fighting, Swearing, Ranting, Revelling*? Now, how can these things be remedied, so long as the *Preachers and Professors*, and those, who are the *Leaders of the People*, do allow these things, and account them not inconsistent with the Profession of *Christianity*? And it is strange to see, that these things are tolerated every where, the *Inquisition* lays no hold on them, neither at *Rome*, nor in

in Spain, where in their *Masquerades* all manner of *Obscenity*, *Folly*, yea, and *Atheism*, is generally practised in the face of the World, to the great Scandal of the *Christian Name*: But if any Man reprove them in these things, and forsake their Superstitions, and come seriously to *serve God*, and *worship him in the Spirit*, he is made a Prey, and presently made liable to cruel Sufferings. Doth this bear any proportion to Christianity? Do these things look any thing like the Churches of the Primitive Christians? Surely not at all. I shall first cite some few *Scripture Testimonies*, being very positive Precepts to Christians, and then see, whether such as obey them, can admit of these fore-mentioned things. The Apostle commands us, That *whether we eat or drink, or whatever we do, we do it all to the Glory of God*. But I judge none will be so impudent, as to affirm, That in the use of these *Sports* and *Games* God is glorified: If any should so say, they would declare, they neither knew God, nor his Glory. And Experience abundantly proves, that in the Practice of these things, Men mind nothing less, than the *Glory of God*; and nothing more, than the Satisfaction of their own *carnal Lusts, Wills* and *Appetites*. The Apostle desires us, 1 Cor. 7. 29, 31. *Because the time is short, that they that buy, should be as tho' they possessed not: And they that use this World, as not abusing it, &c.* But how can they be found in the Obedience of this Precept, that plead for the use of these *Games* and *Sports*? who, it seems, think the time so long, that they cannot find occasion enough to employ it, neither in taking care for their Souls, nor yet in the necessary care for their Bodies; but invent these *Games* and *Sports* to pass it away, as if they wanted other Work to serve God, or be useful to the Creation in. The Apostle Peter desires us, *To pass the time of our sojourning here in fear*, 1 Pet. 1. 17. But will any say, That such as use *Dancing* and *Comedies*, *Carding* and

By Sports  
and Games  
God is not  
glorified.

*Dicing,*

*Dicing*, do so much as mind this Precept in the use of these things? Where there is nothing to be seen, but *Lightness* and *Vanity*, *Wantonness* and *Obscenity* contrived, to hinder Men from *Fear*, or being *Serious*; and therefore, no doubt, calculated for the Service of the Devil. There is no Duty more frequently commanded, nor more incumbent upon Christians, than the *Fear of the Lord*, to *stand in awe before him*, to *walk as in his presence*; but if such, as use these Games and Sports, will speak from their Consciences, they can (I doubt not) experimentally declare, That this *Fear* is forgotten in their Gaming: And if God by his *Light* secretly touch them, or mind them of the *Vanity* of their way, they strive to shut it out, and use their Gaming, as an Engine to put away from them that troublesome Guest; and thus *make merry over the Just One*, whom they have slain and crucified in themselves. But further, if Christ's Reasoning be to be heeded, who saith, *Mat. 12. 35, 36.* That the good Man, out of the good Treasure of the Heart, bringeth forth good things; and an evil Man, out of the evil Treasure, bringeth forth evil things: And that of every idle word we shall give an account in the Day of Judgment: It may be easily gathered, from what Treasure these Inventions come; and it may be easily proved, that it is from the *Evil*, and not the *Good*. How many *idle Words* do they necessarily produce? Yea, what are *Comedies* but a *studied Complex of idle and lying Words*? Let Men, that believe their Souls are *Immortal*, and that there will be a *Day of Judgment*, in which these Words of Christ will be accomplished, answer me, how all these will make account in that great and terrible Day, of all these *idle Words*, that are necessarily made use of, about *Dancing*, *Gaming*, *Carding*, and *Comedies acting*? And yet how is it that, by Christians not condemning these things, but allowing of them, many that are accounted *Christians*, take up their whole Time in them;

Comedies, a  
studied com-  
plex of idle  
lying Words

them; yea, make it their Trade and Employment? Such as the *Dancing-Masters* and *Comedians*, &c. whose Hellish Conversations do sufficiently declare, what Master they serve, and to what End these things contribute. And it cannot be denied, as being obviously manifest by Experience, that such as are Masters of these Trades, and are most delighted in them, (if they be not open *Atheists* and *Profligates*) are such, at best, as make Religion, or the Care of their Souls, their least business. Now if these things were discountenanced by *Christians*, as inconsistent with their Profession, it would remove these things; for these *Wretches* would be necessitated then to betake themselves to some honest Livelyhood, if they were not fed and upholden by these. And as hereby, a great Scandal and Stumbling-block would be removed from off the *Christian Name*; so also would that in part be taken out of the way, which provokes the Lord to with-hold his *Blessing*, and by occasion of which things the Minds of many remain chained in *Darkness*, and drowned in *Lust*, *Sensuality* and *Worldly Pleasures*, without any sense of God's Fear, or their own Souls Salvation. Many of those, called *Fathers of the Church*, and other Serious Persons, have signified their Regret for these things, and their desires they might be remedied; of whom many Citations might be alledged, which for Brevity's sake I have omitted.

§. IX. But they object, *That Men's Spirits could not subsist, if they were always intent upon Serious and Spiritual Matters; and that therefore there is need of some Divertisement to recreate the Mind a little, whereby it being refreshed, is able with greater Vigour to apply it self to these things.* Object.

I answer; Tho' all this were granted, it would *Ansiv.* no ways militate against us, neither plead the use of these things, which we would have wholly laid aside. For that Men should be always in the same Intentiyness

*The Fear of  
God, the  
best Re-  
creation  
in the  
World.*

Intentiveness of Mind, we do not plead; knowing, how impossible it is, so long as we are cloathed with this Tabernacle of Clay. But this will not allow us at any time so to recede from the Remembrance of God, and of our Souls chief Concern, as not still to retain a certain sense of his *Fear*; which cannot be so much as rationally supposed to be in the use of these things, which we condemn. Now the necessary Occasions, which all are involved into, in order to the care and sustentation of the outward Man, are a Relaxation of the Mind from the more serious Duties; and those are performed in the Blessing; as the Mind is so leavened with the Love of God, and Sense of his Presence, that even in doing these things, the Soul carryeth with it that *Divine Influence* and *Spiritual Habit*, whereby, tho' these Acts, as of *Eating, Drinking, Sleeping, Working*, be upon the matter one with what the Wicked do, yet they are done in another Spirit; and in doing of them, we please the Lord, serve him, and answer our end in the Creation, and so feel, and are sensible of his *Blessing*: Whereas the Wicked and Profane, being not come to this place, are, in whatsoever they do, *curst*; and their *Plowing*, as well as *Praying*, is *sin*. Now if any will plead, that for Relaxation of Mind there may be a Liberty allowed beyond these things, which are of absolute need to the Sustenance of the outward Man, I shall not much *contend* against it; provided these things be not such as are wholly Superfluous, or in their proper nature and tendency, lead the Mind into *Lust, Vanity* and *Wantonness*, as being chiefly contrived and framed for that end, or generally experienced to produce these Effects, or being the common Engines of such, as are so minded to feed one another therein, and to propagate their Wickedness, to the Impoysoning of others: Seeing there are other innocent Divertisements, which may sufficiently serve for Relaxation of the Mind; such as for *Friends to visit one another*,

To hear or read History, To speak soberly of the present or past Transactions, To follow after Gardening, To use *Lawful Diversions.* Geometrical and Mathematical Experiments, and such other things of this Nature. In all which things we are not to forget God, (*in whom we both live, and are moved,* Acts 10. 26.) as not to have always some *secret reserve* to him, and sense of his Fear and Presence; which also frequently exerts it self in the midst of these things, by some short Aspiration and Breathings. And that this may neither seem *strange* nor *troublesom*, I shall clear it by one manifest Instance, answerable to the Experience of all Men. It will not be denied, but that Men ought to be more in the Love of God, than of any other thing; for we ought to *Love God above all things*. Now it is plain, that Men that are taken with Love, whether it be of Women, or any other thing, if it hath taken a deep place in the Heart, and possess the Mind, it will be hard for the Man, so in love, to drive out of his Mind the person or thing so loved; yea, in his Eating, Drinking and Sleeping, his Mind will always have a tendency that way; and in Business or Recreations, however intent he be in it, there will but a very short time be permitted to pass, but the Mind will let some Ejaculation forth towards its Beloved. And albeit such a one must be conversant in those things, that the Care of this Body, and such like things call for; yet will he avoid, as Death it self, to do those things, that may offend the Party so beloved, or cross his design in obtaining the thing so earnestly desired: Tho' there may be some small use in them; the great Design, which is chiefly in his Eye, will so ballance him, that he will easily look over and dispence with such petty Necessities, rather than endanger the loss of the greater by them. Now that Men ought to be thus *in Love with God*, and the *Life to come*, none will deny; and the thing is apparent from these Scriptures, *Mat. 6. 20. But lay*

*The Love towards its Beloved shuns its Offense.*

*up for your selves Treasures in Heaven. Col. 3. 2. Set your Affection on things above, &c. And that this hath been the Experience and Attainment of some, the Scripture also declares, Psalm 63. 1, 8. 2 Cor. 5. 4.*

*Sports and Plays, draw Men from the Fear of God.*

And again, That these *Games, Sports, Plays, Dancing, Comedies, &c.* do naturally tend to draw Men from *God's Fear*, to make them forget *Heaven, Death and Judgment*, to foster *Lust, Vanity and Wantonness*; and therefore are most loved, as well as used, by such kind of Persons, Experience abundantly shews; and the most Serious and Conscientious among all will scarcely deny: Which if it be so, the Application is easie.

§. X. *Fifthly*; The use of *Swearing* is to be considered, which is so frequently practised almost among all Christians; not only *profane Oaths* among the *Profane*, in their common Discourses, whereby the *Most HOLY NAME of GOD* is, in a horrible manner, daily Blasphemed; but also *solemn Oaths*, with those that have some shew of *Piety*, whereof the most part do defend *Swearing* before the Magistrate with so great Zeal, that not only they are ready themselves to do it upon every occasion, but also have stirred up the Magistrates to persecute those, who, out of obedience to *Christ*, their Lord and Master, judge it unlawful to *Swear*: Upon which account not a few have suffered Imprisonment, and the spoiling of their Goods.

*All Swearing is forbidden—*

But considering these clear words of our Saviour, *Mat. 5. 33, 34. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths. But I say unto you, Swear not at all, neither by Heaven, &c. But let your Communication be Yea, Yea: Nay, Nay: For whatsoever is more than these, cometh of evil. As also the words of the Apostle James, 5. 12. But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, nei-*  
*ther*



ther by any other Oath : But let your Yea be Yea, and your Nay, Nay ; lest ye fall into Condemnation. I say, considering these clear words, it is admirable how any one, that professeth the *Name of Christ*, can pronounce any Oath with a quiet Conscience ; far less to persecute other Christians, that dare not Swear, because of their Master *Christ* his Authority. For did any one purpose seriously, and in the most rigid manner, to forbid any thing, comprehended under any General, can they use a more full and general Prohibition, and that without any Exception ? I think not. For Christ, *First*, proposeth it to us Negatively, *Swear not at all, neither by Heaven, nor by the Earth, nor by Jerusalem, nor by thy Head, &c.* And again, *Swear not by Heaven, nor by Earth, nor by any other Oath.* Secondly, he presseth it Affirmatively, *But let your Communication be Yea, Yea ; and Nay, Nay : For whatsoever is more than these, cometh of evil.* And saith James, *Lest ye fall into Condemnation.*

Which words, both all and every one of them, do make such a full Prohibition, and so free of all Exception, that it is strange how Men, that boast the Scripture is the *Rule* of their Faith and Life, can counterfeit any Exception ! Certainly Reason ought to teach every one, that it is not lawful to make void a general Prohibition, coming from God, by such opposition ; unless the Exception be as clearly and evidently expressed, as the Prohibition : Neither is it enough, to endeavour to confirm it by Consequences and Probabilities, which are obscure and uncertain, and not sufficient to bring quiet to the Conscience. For if they say, that there is therefore an Exception and Limitation in the words, because there are found Exceptions in the other general Prohibition of this *fifth Chapter*, as in the forbidding of Divorcement, where Christ saith, *It hath been said, Whosoever shall put away his Wife, let him give her a Writing of Divorcement. But I say*

Without  
Exception.

unto

unto you, That whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery: If (I say) they plead this, they not only labour in vain, but also fight against themselves, because they can produce no Exception of this general Command of *not Swearing*, expressed by God to any under the *New Covenant*, after Christ gave this Prohibition, so clear as that, which is made in the Prohibition it self. Moreover, if *Christ* would have excepted *Oaths*, made before Magistrates, certainly he had then expressed, adding, *Except in Judgment, before the Magistrate*, or the like; as he did in that of *Divorcement*, by these words, *Saving for the cause of Fornication*: Which being so, it is not lawful for us to *except* or *distinguish*, or (which is all one) *make void* this general Prohibition of Christ; it would be far less agreeable to *Christian Holiness*, to bring upon our Heads the Crimes of so many *Oaths*, which by reason of this Corruption and Exception, are so frequent among Christians.

Also Oaths  
before a Ma-  
gistrate.

Neither is it to be omitted, that without doubt, the most *Learned Doctors* of each Sect know, that these fore-mentioned words were understood by the *Ancient Fathers* of the *first Three Hundred Years* after Christ, to be a Prohibition of all sorts of *Oaths*. It is not then without Reason, that we wonder, that the *Popish Doctors* and *Priests*, bind themselves by an *Oath*, to interpret the *Holy Scriptures* according to the universal Exposition of the *Holy Fathers*; who notwithstanding understood those controverted Texts quite contrary, to what these *modern Doctors* do. And from thence also do clearly appear, the vanity and foolish certainty (so to speak) of *Popish Traditions*; for if by the Writings of the *Fathers*, so called, the Faith of the Church of these Ages may be demonstrated, it is clear, they have departed from the Faith of the Church of the *first Three Ages* in the point of *Swearing*. Moreover, because not only *Papists*, but

The Concur-  
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also

also *Lutherans* and *Calvinists*, and some others, do restrict the words of *Christ* and *James*, I think it needful, to make manifest the vain Foundation, upon which their Presumption in this matter is built.

§. XI. *First*, They object, That *Christ* only forbids these Oaths, that are made by *Creatures*, and things Created; and they prove it thence, because he numbers some of these things.

Secondly, All rash and vain Oaths in familiar Discourses; because he saith, Let your Communication be *Yea, Yea; and Nay, Nay.*

To which I answer, *First*, That the Law did forbid all Oaths made by the *Creatures*; as also all vain and rash Oaths in our common Discourses; commanding, That Men should only swear by the Name of God, and that neither falsely, nor rashly; for that is to take his Name in vain. *Ans. 1.*

Secondly, It is most evident, that *Christ* forbids somewhat, that was permitted under the Law, to wit, to swear by the Name of God; because it was not lawful for any Man to swear, but by God himself. And because he saith, Neither by Heaven, because it is the Throne of God; therefore he excludes all other Oaths, even those which are made by God: For he saith, Chap. 23. v. 22. He that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon: Which is also to be understood of the rest. *Ans. 2.*

To Swear by  
God him-  
self, for-  
bidden by  
Christ.

Lastly, That he might put the matter beyond all Controversie, he adds, Neither by any other Oath: Therefore seeing to swear before the Magistrate by God, is an Oath, it is here without doubt forbidden. *Ans. 3.*

Secondly, They object, That by these words Oaths by God's Name cannot be forbidden, because the Heavenly Father hath commanded them; for the Father and the Son are One, which could not be, if the Son did forbid that which the Father commanded.

*Ans.* I answer ; They are indeed One, and cannot contradict one another : Nevertheless the Father gave many things to the *Jews* for a time, because of their Infirmary under the *Old Covenant*, which had only a shadow of good things to come, not the very Substance of things, until Christ should come, who was the Substance ; and by whose coming all these things vanished, to wit, *Sabbaths, Circumcision, the Paschal Lamb* : Men used then Sacrifices, who lived in Controversies with God, and one with another, which all are abrogated in the coming of the Son, who is the Substance, Eternal Word, and Essential Oath and Amen, in whom the *Promises of God are Yea and Amen* : Who came, that Men might be Redeemed out of Strife, and might make an end of Controversie.

*Object.* *Thirdly, They object ; But all Oaths are not Ceremonies, nor any part of the Ceremonial Law.*

*Ans.* I answer ; Except it be shewn to be an Eternal, Immutable and Moral Precept, it withstands not ; neither are they of so old an Origin as *Tithes*, and the offering of the *first Fruits* of the Ground, which by *Abel* and *Cain* were offered, long before the *Ceremonial Law*, or the use of *Oaths* ; which, whatever may be alledged against it, were no doubt *Ceremonies*, and therefore no doubt unlawful now to be practised.

*Object.* *Fourthly, They object ; That to swear by the Name of God, is a Moral Precept, of continual duration ; because it is marked with his Essential and Moral Worship, Deut. 6. 13. and 10. 20. Thou shalt fear the Lord thy God, and serve him alone : Thou shalt cleave to him, and swear by his Name.*

*Ans.* I answer ; This proves not, that it is a Moral and Eternal Precept ; for *Moses* adds that to all the Precepts and Ceremonies in several places : As *Deut. 10. 12, 13.* saying, *And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and*  
to

*Oaths under  
the Old Co-  
venant.*

*Tithes, &c.  
unlawful  
now.*

to serve the Lord thy God with all thy Heart, and with all thy Soul: To keep the Commandments of the Lord, and his Statutes, which I command thee this day? And Chap. 14. v. 23. the Fear of the Lord is mentioned together with the Tithes. And so also Levit. 19. 2, 3, 6. the Sabbaths, and regard to Parents, are mentioned with Swearing.

Fifthly, They object; That solemn Oaths, which God Object. commanded, cannot be here forbidden by Christ; for he saith, that they come from evil: But these did not come from evil; for God never commanded any thing that was evil, or came from evil.

I answer; There are things which are Good, *Ans.* because commanded; and Evil, because forbidden: Other things are commanded, because Good; and forbidden, because Evil. As Circumcision and Oaths, which were good, when and because they were commanded, and in no other respect; and again, when and because prohibited under the Gospel, they are evil. Oaths are Evils, because forbidden.

And in all these Jewish Constitutions, however Ceremonial, there was something of good, to wit, in their season, as prefiguring some good: As by Circumcision, the Purifications, and other things, the Holiness of God was typified, and that the Israelites ought to be Holy, as their God was Holy. In the like manner Oaths, under the Shadows and Ceremonies, signified the Verity of God, his Faithfulness and Certainty; and therefore, that we ought in all things to speak and witness the Truth. But the Witness of Truth was before all Oaths, and remains, when all Oaths are abolished; and this is the morality of all Oaths, and so long as Men abide therein, there is no necessity of, nor place for Oaths, as Polybius witnessed, who said, *The use of Oaths in Judgment was rare among the Antients; but by the growing of Perfidiousness, so grew also the use of Oaths.* To which agreeth Grotius, saying, *An Oath is only to be used as a Medicine, in case of necessity: A solemn*

*Truth was before all Oaths.*

Oaths sup-  
ply presump-  
tuous De-  
fects of  
Men's in-  
constancy.

*Oath is not used, but to supply defect. The lightness of Men and their inconsistency begot diffidence, for which Swearing was sought out as a remedy. Basil the Great saith, That Swearing is the effect of sin. And Ambrose, That Oaths are only a condescendency for defect. Chrysostom saith, That an Oath enter'd when Evil grew, when Men exercised their Frauds, when all Foundations were overturned: That Oaths took their beginning from the want of Truth. These and the like are witnessed by many others with the fore-mentioned Authors. But what need of Testimonies, where the Evidence of things speaks it self? For who will force another to swear, of whom he is certainly perswaded, that he abhors to Lye in his words? And again, as Chrysostom and others say, For what end wilt thou force him to Swear, whom thou believest not, that he will speak the Truth.*

§. XII. That then, which was not from the beginning, which was of no use in the beginning, which had not its beginning first from the Will of God, but from the Work of the Devil, occasioned from Evil, to wit, from *Unfaithfulness, Lying, Deceit*; and which was at first only invented by Man, as a mutual remedy of this Evil, in which they called upon the names of their *Idols*; yea, that which (as *Hierom, Chrysostom*, and others testifie) was given to the *Israelites* by God, as unto Children, that they might abstain from the *Idolatrous Oaths* of the *Heathens*, Jer. 12. 16. Whatsoever is so, is far from being a Moral and Eternal Precept. And lastly, whatsoever by its Profanation and Abuse is polluted with Sin, such as are abundantly the *Oaths* of these Times, by so often *swearing* and *forswearing*, far differs from any necessary and perpetual Duty of a Christian: But *Oaths* are so: Therefore, &c.

Object. Sixthly, They object, That God swore, Therefore to swear is good.

I answer

I answer with *Athanasius*; Seeing it is certain, it is *Answ.* proper in swearing to swear by another; thence it appears, that God, to speak properly, did never swear, Athan. in pass. & cruc. Domin. but only improperly: Whence speaking to Men, he is said to swear; because those things, which he speaks, because of the certainty and immutability of his Will, are to be esteemed for Oaths. Compare Psalm 110. 4. where it is said, *The Lord did swear, and it did not repent him, &c.* And *I swore* (saith he) *by my self: And this is not an Oath.* For he did not swear God swears not by another, but by himself. by another, which is the property of an Oath, but by himself. Therefore God swears not according to the manner of Men, neither can we be induced from thence to swear; but let us so do and say, and shew our selves such by speaking and acting, that we need not with our Hearers an Oath, and let our Words of themselves have the Testimony of Truth: For so we shall plainly imitate God.

Seventhly, They object; *Christ did swear, and we Object.* ought to imitate him.

I answer, That Christ did not swear; and albeit *Answ.* he had sworn, being yet under the Law, this would no ways oblige us under the Gospei; as neither *Circumcision*, or the Celebration of the *Paschal Lamb*. Concerning which, *Hierom* saith, *All things agree not unto us, who are Servants, that agreed unto our Lord, &c.* Hier. lib. Ep. part 3. tract. 1. *The Lord swore, as Lord, whom no Man did forbid to swear: But unto us, that are Servants, it is not lawful to swear, because we are forbidden by the Law of our Lord.* Ep. 2. Yet, lest we should suffer scandal by his Example, he hath not sworn, since he commanded us not to swear.

Eighthly, They object; That Paul swore, and that *Object.* often, Rom. 1. 9. Phil. 1. 8. saying, *For God is my Record.* 2 Cor. 11. 10. *As the Truth of Christ is in me.* 2 Cor. 1. 23. *I call God for a Record upon my Soul.* I speak the Truth in Christ, I lye not, Rom. 9. 1. Behold, before God I lye not, Gal. 1. 20. And so requires Oaths of others. I obtest you (saith he)

he) before God and our Lord Jesus Christ. 1 Thess. 5. 27. I charge you by the Lord, that this Epistle be read to all the Brethren. But Paul would not have done so, if all manner of Oaths had been forbidden by Christ, whose Apostle he was.

Answer.

To all which I answer, First; That the using of such forms of speaking are neither *Oaths*, nor so esteemed by our Adversaries. For when upon occasion, in matters of great moment, we have said, *We speak the Truth in the fear of God, and before him, who is our Witness, and the Searcher of our Hearts*, adding such kind of serious Attestations, which we never refused in matters of Consequence; nevertheless an *Oath* hath moreover been required of us, with the Ceremony of putting our Hands upon the Book, the kissing of it, the lifting up of the Hand or Fingers, together with this common form of Imprecation, *So help me God*; or, *Let the Lord God Almighty help me*. Secondly, This contradicts the Opinion of our Adversaries, because that *Paul* was neither before a Magistrate, that was requiring an *Oath* of him; nor did he himself administer the Office of a Magistrate, as offering an *Oath* to any other. Thirdly, The Question is not, what *Paul* or *Peter* did, but what their and our Master taught to be done; and if *Paul* did swear, (which we believe not) he had sinned against the Command of Christ, even according to their own Opinion; because he swore not before a Magistrate, but in an *Epistle* to his Brethren.

Object.

Ninthly, They object, *Isai. 65. 16.* where, speaking of the Evangelical Times, he saith, *That he who blesseth himself in the Earth, shall bless himself in the God of Truth; and he that sweareth in the Earth, shall swear by the God of Truth: Because the former troubles are forgotten, and because they are hid from mine eyes. For behold, I create new Heavens,*  
and



and a new Earth: Therefore in these times we ought to swear by the Name of the Lord.

I answer; It is ordinary for the Prophets to *Ansiv.* express the greatest Duties of *Evangelical Times* in *Mosaical Terms*, as appears among others from *Jer.* 31. 38, 39, 40. *Ezek.* 36. 25. & 40. and *Isai.* 45. 23. *I have sworn by my self, that unto me every Knee shall bow, every Tongue shall swear.* Where the Righteousness of the *New Jerusalem*, the Purity of the *Gospel*, with its *Spiritual Worship*, and the Profession of the *Name of Christ*, are expressed under forms of speaking used to the *Old Jerusalem*, under the washings of the Law, under the names of Ceremonies, the Temple, Services, Sacrifices, Oaths, &c. Yea, that which the Prophet speaks here of *Swearing*, the Apostle Paul interprets it expressly of *Confessing*, saying, *Rom.* 14. 11. *For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God:* Which being rightly considered, none can be ignorant, but these words, which the Prophet writes under the Law, when the Ceremonial Oaths were in use, to wit, *Every Tongue shall swear*, whereby the Apostle, being under the Gospel, when those Oaths became abolished, expressed by, *Every Tongue shall confess.* *Swearing is expressed by Confessing under the Gospel.*

Tenthly, They object; *But the Apostle Paul ap- Object.* proves Oaths, used among Men, when he writes; *Heb.* 6. 16. *For Men verily swear by the greater, and an Oath for confirmation is to them an end of all strife. But there are as many Contests, Fallacies and Differences at this time, as there were ever: Therefore the necessity of Oaths doth yet remain.*

I answer; The Apostle tells indeed in this *Ansiv.* place, what Men at that time did, who lived in Controversies and Incredulity; not what they ought to have done, nor what the Sains did, who were Redeemed from Strife and Incredulity, and

had come to Christ, the Truth and Amen of God. Moreover, he only alludes to a certain Custom usual among Men, that he might express the Firmity of the *Divine Promise*, that he might excite in the Saints so much the more *Confidence* in God, promising to them, not that he might instigate them to *swear* against the Law of God, or confirm them in that; no, not at all: For neither doth 1 Cor. 9. 24. teach Christians the vain Races, whereby Men often-times, even to the destruction of their Bodies, are wearied to obtain a Corruptible Prize; So neither doth Christ, who is the *Prince of Peace*, teach his Disciples to Fight, albeit he takes notice, *Luke 14. 31.* what it becometh such Kings to do, who are accustomed to Fight, as prudent Warriors therein. *Secondly*, as to what pertains to *Contests*, *Perfidies* and *Dissidences* among Men, which our Adversaries affirm to have grown to such an height, that *Swearing* is at present as necessary as ever. That we deny not at all; for we see, and daily Experience teacheth us, that all manner of Deceit and Malice doth increase among worldly Men and false Christians; but not among true Christians. But because Men cannot trust one another, and therefore require *Oaths* one of another, it will not therefore follow, that true Christians ought to do so, whom Christ has brought to true Faithfulness and Honesty, as well towards God, as one towards another, and therefore has delivered them from *Contests*, *Perfidies*, and consequently from *Oaths*.

Deceit among the False, not the True Christians.

Object.

*Eleventhly*, They object; *We grant, that among true Christians, there is not need of Oaths; but by what means shall we infallibly know them? It will follow then, that Oaths are at present needful, and that it is lawful for Christians to swear, to wit, that such may be satisfied, who will not acknowledge this and the other Man to be a Christian.*

I answer;

I answer; It is no ways lawful for a Christian *Answe.* to swear, whom Christ hath called to his Essential Truth, which was before all Oaths, forbidding him to swear; and on the contrary, commanding him to speak the Truth in all things, to the Honour of Christ, who called him; that it may appear, that the Words of his Disciples may be as truly believed, as the Oaths of all the worldly Men. Neither is it lawful for them to be unfaithful in this, that they may please others, for that they may avoid their hurt: For thus the Primitive Christians for some Ages remained faithful, who being required to swear, did unanimously answer, *I am a Christian, I swear not.* What shall I say of the Heathens, some of whom arrived to that degree? For *Diodorus Siculus* relates, lib. 16. That the giving of the right Hand, was, among the Persians, a sign of speaking the Truth. And the Scythians, as *Qu. Curtius* relates, said, in their Conferences with *Alexander* the Great, Think not, that the Scythians confirm their Friendship by swearing; they swear by keeping their Promises. *Stobaeus* in his third Sermon tells, That *Solon* said, A good Man ought to be in that estimation, that he need not an Oath; because it is to be reputed a lessening of his Honour if he be forced to swear. *Pythagoras*, in his Oration, among other things, hath this Maxim, as that which concerns the Administration of the Commonwealth: Let no Man call God to witness by an Oath, no not in Judgment; but let every Man so accustom himself to speak, that he may become worthy to be trusted even without an Oath. *Basil* the Great, commends *Clinias* an Heathen, That he had rather pay Three Talents, which are about Three Thousand Pound, than swear. *Socrates*, as *Stobaeus* relates, Serm. 14. had this Sentence, The Duty of good Men requires, that they shew to the World, that their Manners and Actions

Truth was  
before Oaths

Heathen-  
Testimonies  
against  
Oaths.

*Actions are more firm than Oaths:* The same was the Judgment of *Isocrates*. *Plato* also stood against *Oaths* in his Judgments, *de Leg.* 12. *Quintilianus* takes notice, That it was of old a kind of Infamy, if any was desired to swear; but to require an Oath of a Noble Man, was like an examining him by the Hang-man. *Marcus Aurelius Antoninus*, the Emperor of Rome, saith, in his description of a Good Man, Such is his Integrity, that he needs not an Oath. So also some Jews did witness, as *Grotius* relates out of *Maimonides*, It is best for a Man to abstain from all Oaths. The *Esseans*, as *Philo Judæus* relates, did esteem their Words more firm than Oaths; and Oaths were esteemed among them as needless things. And *Philo* himself, speaking of the Third Commandment, explains his Mind thus, viz. It were better altogether not to swear, but to be accustomed to speak the Truth, that naked Words might have the strength of an Oath. And elsewhere he saith, It is more agreeable to Natural Reason, altogether to abstain from Swearing; perswading, That whatsoever a good Man saith, may be equivalent with an Oath.

Oaths abro-  
gated by  
Christ.

Who then needs further to doubt, but that, since Christ would have his Disciples attain the highest Pitch of Perfection, he abrogated Oaths, as a Rudiment of Infirmary, and in place thereof established the use of Truth? Who can now any more think, that the holy Martyrs and ancient Fathers of the first Three Hundred Years, and many others since that time, have so opposed themselves to Oaths, that they might only rebuke vain and rash Oaths by the Creatures, or Heathen-Idols, which were also prohibited under the *Mosaical Law*; and not also Swearing by the True God, in Truth and Righteousness, which was there commanded? as *Polycarpus*, *Justin Martyr*, *Apolog.* 2. and many Martyrs, as *Eusebius* relates.

*Tertullian*

*Tertullian* in his Apolog. cap. 32. ad *Scap.* cap. 1. of Idolatry, cap. 11. *Clem. Alexandrinus*, Strom. lib. 7. *Origen.* in Mat. Tract. 25. *Cyprianus*, lib. 3. *Athanasius*, in pass. & cruc. Domini Christi. *Hilarius* in Mat. 5. 34. *Basilus Magn.* in Psalm 14. *Greg. Nyssenus* in Cant. Orat. 13. *Greg. Nazianzenus* in dialog. contra juramenta. *Epiphanius* adversus hæres. lib. 1. *Ambros.* de Virg. lib. 3. Idem in Mat. 5. *Chrysostom* in Genes. homil. 15. Idem. homil. in Act. Apost. cap. 3. *Hieronymus* Epistol. lib. part 3. Ep. 2. Idem in Zach. lib. 2. cap. 8. Idem in Mat. lib. 1. cap. 5. *Augustinus* de ferm. Dom. ferm. 28. *Cyrillus* in Jer. 4. *Theodoretus* in Deut. 6. *Isidorus Pelusiota* Ep. lib. 1. Epist. 155. *Chromatius* in Mat. 5. *Johannes Damascenus* lib. 3. cap. 16. *Cassiodorus* in Psalm 94. *Isidorus Hispalensis* cap. 31. *Antiochus* in Pandect. script. hom. 62. *Beda* in Jac. 5. *Haimo* in Apoc. *Ambrosius Ausbertus* in Apoc. *Theophylactus* in Mat. 5. *Paschasius Ratbertus* in Mat. 5. *Otho Brunfelsius* in Mat. 5. *Druthmarus* in Mat 5. *Euthymius Engubinus* Bibliotheca vet. patr. in Mat. 5. *OEcumenius* in Jac. cap. 5. v. 12. *Anselmus* in Mat. 5. *Waldenses*, *Vicleus*, *Erasmus* in Mat. 5. and in Jac. 5. Who can read these places, and doubt of their Sense in this matter? And who, believing that they were against all Oaths, can bring so great an Indignity to the Name of Christ, as to seek to subject again his Followers to so great an Indignity? Is it not rather time, that all good Men labour to remove this Abuse and Infamy from *Christians*?

Lastly, They object; *This will bring in Fraud and Confusion; for Impostors will counterfeit Piety, and under the benefit of this Dispensation will be without fear of punishment*

I answer; There are two things which oblige a Man to speak the Truth: First, Either

*The Testimonies of the Fathers against Oaths and Swearing.*

*Answer.*

the

*The Punish-  
ment of Ly-  
ars.*

the Fear of God in his Heart, and love of Truth; for where this is, there is no need of *Oaths* to speak the Truth: Or, *Secondly*, The fear of punishment from the Judge. Therefore let there be the same, or rather greater Punishment appointed to those, who pretend so great Truth in Words, and so great Simplicity in Heart, that they cannot Lye, and so great Reverence towards the Law of Christ, that for Conscience sake they deny to *Swear* in any wise, if they fail; and so there shall be the same good Order, yea greater Security against Deceivers, as if *Oaths* were continued; and also by that more severe Punishment, to which these false Dissemblers shall be liable. Hence wicked Men shall be more terrified, and good Men delivered from all Oppression, both in their Liberty and Goods: For which Cause, for their tender *Consciences*, God hath often a regard to Magistrates and their State, as a thing most acceptable to him. But if any can further doubt of this thing, to wit, if without Confusion it can be practised in the Commonwealth, let him consider the State of the *United Netherlands*, and he shall see the good Effect of it. For there, \*because of the great number of Merchants, more than in any other place, there is most frequent occasion for this thing; and tho' the number of those, that are of this mind, be considerable, to whom the States these Hundred Years have condescended, and yet daily condescend; yet nevertheless, there has nothing of Prejudice followed thereupon to the Commonwealth, Government, or Good Order; but rather great advantage to Trade, and so to the Commonwealth.

*For United  
Netherlands  
insanced.*

§. XIII. *Sixthly*, The last thing to be considered, is *Revenge* and *War*, an Evil as opposite and contrary to the Spirit and Doctrine of Christ, as

*Light*

*Light to Darkness.* For, as is manifest by what is said, through contempt of Christ's Law, the whole World is filled with various *Oaths, Cursings, blasphemous Profanations, and horrid Perjuries*; <sup>and War contrary to Christ,</sup> so likewise through contempt of the same Law, the World is filled with *Violence, Oppression, Murders, Ravishing of Women and Virgins, Spoilings, Depredations, Burnings, Devastations, and all manner of Lasciviousness and Cruelty*: So that it is strange, that Men, made after the Image of God, should have so much degenerated, that they rather bear the Image and Nature of Roaring Lions, Tearing Tigers, Devouring Wolves, and Raging Boars, than Rational Creatures endued with Reason. And is it not yet much more admirable, that this *horrid Monster* should find place, and be fomented among those Men, that profess themselves *Disciples* of our *Peaceable Lord and Master* Jesus Christ, who by *Excellency* is called the *Prince of Peace*, and hath expressly prohibited his Children all Violence; and on the contrary, commanded them, that according to his Example, they should follow *Patience, Charity, Forbearance, and other Vertues* worthy of a Christian?

Hear then what this great Prophet saith, whom every Soul is commanded to hear, under the pain of being cut off, *Mat. 5.* from verse 38, to the end of the Chapter. For thus he saith: *Ye have heard, that it hath been said, An Eye for an Eye, and a Tooth for a Tooth: But I say unto you, That* <sup>*Revenge forbidden by Christ.*</sup> *ye resist not evil; but whosoever shall smite thee on thy right Cheek, turn to him the other also. And if any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away. Ye have*

have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy: But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be the Children of your Father which is in Heaven. For he maketh his Son to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust. For if ye love them which love you, what Reward have ye? Do not even the Publicans the same? And if ye salute your Brethren only, what do you more than others? Do not the Publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect.

The Law of  
Christ more  
perfect than  
that of Mo-  
ses.

These words, with a respect to *Revenge*, as the former in the case of *Swearing*, do forbid some things, which were formerly lawful to the *Jews*, considering their Condition and Dispensation; and Command unto such, as will be the Disciples of Christ, a more perfect, eminent, and full Signification of Charity, as also Patience and Suffering, than was required of them in that Time, State and Dispensation, by the Law of *Moses*. This is not only the Judgment of most, if not all, the *Antient Fathers* (so called) of the first Three Hundred Years after Christ, but also of many others; and in general of all those, who have rightly understood and propagated the Law of Christ concerning *Swearing*; as appears from *Justin Martyr* in Dialog. cum Tryph. ejusdemque Apolog. 2. Item. ad Zenam. *Tertul.* de Corona Militis. It. Apolog. cap. 21. & 37. It. lib. de Idolol. c. 17, 18, 19. It. ad Scapulam cap. 1. It. adversus Jud. cap. 7. & 9. It. adv. Gnost. 13. It. ad Marc. c. 4. It. lib. de Patientia c. 6, 10. *Orig.* cont. Celsum, lib. 3, 5, 8. It in Josuam, hom. 12. cap. 9. It. in Mat. cap. 26. Tract. 361. *Cypr.* Epist. 56. It. ad Cornel. *Lactan.* de just. lib.

Testimonies  
of the Fa-  
thers against  
Fighting.



5. c. 18. lib. 6. c. 20. *Ambr.* in Luc. 22. *Chry-  
sost.* in Mat. 5. hom. 18. It. in Mat. 26. hom.  
85. It. lib. 2. de Sacerdotio. It. in 1 Cor. 13.  
*Chromat.* in Mat. 5. *Hieron.* ad Ocean. It. lib.  
Epist. p. 3. Tom. 1. Ep. 2. *Athan.* de Inc. Verb.  
Dei. *Cyrrill. Alex.* lib. 11. in Johan. cap. 25, 26.  
Yea *Augustin*, altho' he vary much in this mat-  
ter, notwithstanding in these places he did con-  
demn *Fighting*, Epist. 158, 159, 160. It. ad Ju-  
dices, Epist. 263. It. ad Darium, & lib. 21. It.  
ad Faustum, cap. 76. lib. 22. de Cavit. ad Marc.  
cap. 6. as *Sylburgius* relates. *Euthym.* in Mat. 26.  
and many others of this Age. *Erasmus* in Luc.  
cap. 3. & 22. *Ludov. Vives* in Introduc. ad Sap.  
*J. Ferus*, lib. 4. Comment. in Mat. 7. & Luc. 22.

From hence it appears, that there is so great a Connexion betwixt these two Precepts of *Christ*, that as they were uttered and commanded by him at one and the same time; so the same way they were received by Men of all Ages, not only in the first Pronulgation, by the little number of the Disciples, but also after the Christians increased in the first Three Hundred Years. Even also in the *Apostasie*, the one was not left and rejected without the other; and now again in the *Restitution*, and renewed Preaching of the *Eternal Gospel*, they are acknowledged as Eternal and Unchangeable Laws, properly belonging to the *Evangelical State* and *Perfection* thereof: From which if any withdraw, he falls short of the Perfection of a *Christian Man*.

And truly, the words are so clear in themselves, that (in my Judgment) they need no illustration to explain their Sense: For it is as easie to reconcile the greatest Contradictions, as these Laws of our Lord Jesus Christ, with the wicked Practices of *Wars*; for they are plainly inconsistent. Whoever can reconcile this, *Resist not*  
*Evil,*

*The Laws of  
Christ in  
the New Te-  
stament are  
irreconcila-  
ble to Per-  
secution,  
Wars and  
Fighting.*

*Evil, with, Resist Violence by Force ; again, Give also thy other Cheek, with, strike again ; also, Love thine Enemies, with, spoil them, make a Prey of them, pursue them with Fire and Sword ; or, Pray for those that persecute you, and those that calumniate you, with, persecute you by Fines, Imprisonments, and Death it self ; and not only such, as do not persecute you, but who heartily seek and desire your Eternal and Temporal Welfare : Whoever, I say, can find a Means to reconcile these things, may be supposed also to have found a way to reconcile God with the Devil ; Christ with Antichrist, Light with Darkness, and Good with Evil. But if this be impossible, as indeed it is, so will also the other be impossible ; and Men do but deceive themselves and others, while they boldly adventure to establish such absurd and impossible things.*

§. XIV. Nevertheless, because some, perhaps through *Inadvertency*, and by the force of *Custom* and *Tradition*, do transgress this *Command of Christ*, I shall briefly shew, how much *War* doth contradict this Precept, and how much they are inconsistent with one another ; and consequently, That *War is no ways lawful to such, as will be the Disciples of Christ.* For,

First, Christ commands, That *we should love our*  
*Mat. 5. 43. Enemies :* But War, on the contrary, teacheth us to hate and destroy them.

Secondly, The Apostle saith, That *we War not*  
*Eph. 6. 12. after the Flesh,* and that *we Fight not with Flesh and Blood :* But outward War is according to the Flesh, and against Flesh and Blood ; for the shedding of the one, and destroying of the other.

Thirdly, The Apostle saith, That *the Weapons*  
*1 Cor. 10. 4. of our Warfare are not Carnal, but Spiritual :* But the Weapons of outward Warfare are Carnal, such as Canon, Muskets, Spears, Swords, &c. of which

which there is no mention in the Armour described by Paul.

Fourthly, Because James testifies, That *Wars and Strifes come from the Lusts, which war in the Members of Carnal Men*: But Christians, that is, those that are truly Saints, have crucified the Flesh with its Affections and Lusts: Therefore they cannot indulge them by waging War. James 4. 1.  
Gal. 5. 24.

Fifthly, Because the Prophet *Isaiah* and *Micah* have expressly Prophesied, That *in the Mountain of the House of the Lord, Christ shall judge the Nations*, and then they shall beat their Swords into Plowshares, &c. And the *Antient Fathers* of the first Three Hundred Years after Christ, did affirm these Prophecies to be fulfilled in the Christians of their Times, who were most averse from War; concerning which *Justin Martyr*, *Tertullian*, and others may be seen: Which need not seem strange to any, since *Philo Judæus* abundantly testifies of the *Essenes*, That *there was none found among them, that would make Instruments of War*. But how much more did Jesus come, that he might keep his Followers from fighting, and might bring them to Patience and Charity? Isai. 2. 4.  
Mic. 4. 3.  
  
Primitive  
Christians  
most averse  
from War.

Sixthly, Because the Prophet foretold, That *there should none hurt nor kill in all the Holy Mountain of the Lord*: But outward War is appointed for killing and destroying. Isai. 65. 25.

Seventhly, Because Christ said, That *his Kingdom is not of this World*, and therefore that *his Servants shall not fight*: Therefore those that fight, are not his Disciples nor Servants. John 18. 36.

Eighthly, Because he reproved *Peter* for the use of the Sword, saying, *Put up again thy Sword into his place: for all they that take the Sword, shall perish with the Sword*. Concerning which, *Tertullian* speaks well, lib. de Idol. *How shall he fight in Peace without a Sword, which the Lord did take away? For altho' Soldiers came to John, and received a form* Mat. 26. 52.

of Observation; if also the Centurion believed afterwards, he disarmed every Soldier in disarming of Peter. Idem de Coro. Mil. asketh, Shall it be lawful to use the Sword, the Lord saying, That he that useth the Sword, shall perish by the Sword?

Rom. 12. 19. Ninthly, Because the Apostle admonisheth Christians, That they defend not themselves, neither Revenge by rendring evil for evil; but give place unto Wrath, because Vengeance is the Lord's. Be not overcome of evil, but overcome evil with good. If thine Enemy hunger, feed him; if he thirst, give him drink: But War throughout teacheth and injoyneth the quite contrary.

Mark 8. 34. Tenthly, Because Christ calls his Children to bear his Cross, not to crucifie or kill others; to Patience, not to Revenge; to Truth and Simplicity, not to fraudulent Stratagems of War, or to play the Sycophant, which John himself forbids; to flee the Glory of this World, not to acquire it by Warlike Endeavours: Therefore War is altogether contrary unto the Law and Spirit of Christ.

Object. §. XV. But they object, That it is lawful to War, because Abraham did War before the giving of the Law, and the Israelites after the giving of the Law.

Answ. I answer, as before, 1. That Abraham offered Sacrifices at that time, and Circumcised the Males: Which nevertheless are not lawful for us under the Gospel.

Israelites going to War enquired the Oracle of God. 2. That neither Defensive nor Offensive War was lawful to the Israelites, of their own Will, or by their own Counsel or Conduct; but they were obliged at all Times, if they would be successful, first to inquire the Oracle of God.

3. That their Wars, against the wicked Nations, were a Figure of the Inward War of the true Christians against their Spiritual Enemies, in which we overcome the Devil, the World, and the Flesh.

4. Some-

4. Something is expressly forbidden by Christ, *Mat. 5. 26.* which was granted to the Jews in their time, because of their hardness; and on the contrary, we are commanded that singular Patience and exercise of Love, which *Moses* commanded not to his Disciples. From whence *Tertulian* saith well against *Marc.* Christ truly teacheth a new Patience, even forbidding the Revenging of an Injury, which was permitted by the Creator. And *lib. de patien.* The Law finds more than is lost, by Christ saying, Love your Enemies. And in the time of *Clem. Alex.* Christians were so far from Wars, that he testified, that they had no marks or signs of Violence among them, saying, Neither are the Faces of Idols to be painted, to which so much as to regard is forbidden: Neither Sword nor Bow to them, that follow Peace; nor Cups to them, who are Moderate and Temperate, as *Sylvius Disc. de Rev. Belg.*

Secondly, They object, That Defence is of Natural Right, and that Religion destroys not Nature.

I answer, Be it so; but to obey God, and commend our selves to him in Faith and Patience, is not to destroy Nature, but to exalt and perfect it; to wit, to elevate it from the Natural to the Supernatural Life, by Christ living therein, and comforting it, that it may do all things, and be rendered more than Conqueror.

Thirdly, They object, That John did not abrogate or condemn War, when the Soldiers came unto him.

I answer, What then? The Question is not concerning John's Doctrine, but Christ's, whose Disciples we are, not John's: For Christ, and not John, is that Prophet, whom we ought all to hear. And albeit that Christ said, That a greater than John the Baptist was not among Men born of Luke 7. 28.  
 O O 2 Women;

*Women*; yet he adds, *That the least in the Kingdom of God is greater than he.* But what was John's answer, that we may see, if it can justify the Soldiers of this time? For if it be narrowly minded, it will appear, that what he proposeth to Soldiers, doth manifestly forbid them that Employment; for he commands them, *not to do violence to any Man, nor to defraud any Man*; but that they be content with their *Wages*.. Consider then what he dischargeth to Soldiers, *viz.* Not to use Violence or Deceit against any; which being removed, let any tell how Soldiers can War? For is not *Craft, Violence and Injustice*, three Properties of *War*, and the natural Consequences of *Battels*?

Object. Fourthly, They object, *That Cornelius, and that Centurion, of whom there is mention made, Mat. 8. 5. were Soldiers; and there is no mention, that they laid down their Military Employments.*

Ans<sup>r</sup>. I answer; Neither read we, that they continued in them. But it is most probable, that if they continued in the Doctrine of Christ (and we read not any where of their falling from the Faith) that they did not continue in them; especially if we consider, that two or three Ages afterwards, *Christians* altogether rejected War, or at least a long while after their time, if the Emperor *Marc. Aurel. Anton.* be to be credited, who writes thus: ——— *I prayed to my Country Gods; but when I was neglected by them, and observed my self pressed by the Enemy; considering the fewness of my Forces, I called to one, and intreated those, who with us are called Christians, and I found a great number of them: And I forced them with Threats, which ought not to have been; because afterwards I knew their strength and force. Therefore they betook themselves neither to the use of Darts nor Trumpets, for they use not so to do, for the Cause and Name of their God, which they bear in their Con-*  
*sciences:*

*Christians  
instanced,  
that did not  
War.*

*sciences*: And this was done about an Hundred and Sixty Years after Christ. To this add those words, which in *Justin Martyr* the Christians answer, *ἡ πολεμῶμεν τοῖς ἐχθροῖς*, that is, *We fight not with our Enemies*. And moreover the answer of *Martin* to *Julian* the Apostate, related by *Sulpitius Severus*: *I am a Soldier of Christ, therefore I cannot fight*; which was Three Hundred Years after Christ. It is not therefore probable, that they continued in Warlike Employments. How then is *Vincentius Lyrinensis*, and the *Papists*, consistent with their Maxim, *That which always, every where, and by all was received*, &c. And what becomes of the *Priests*, with their Oath, *That they neither ought, nor will, interpret the Scripture, but according to the Universal Consent of the Fathers*, to be called? For it is as easie to obscure the Sun at Mid-day, as to deny that the Primitive Christians renounced all Revenge and War.

And albeit this thing be so much known to all; yet it is as well known, that all the modern Sects live in the neglect and contempt of this Law of Christ, and likewise oppress others, who in this agree not with them for Conscience sake towards God: Even as we have suffered much in our Country, because *We neither could our selves bear Arms, nor send others in our place, nor give our Money for the buying of Drums, Standards, and other Military Attire*. And lastly, *Because we could not hold our Doors, Windows and Shops close, for Conscience sake, upon such days as Fasts and Prayers were appointed, for to desire a Blessing upon, and Success for the Arms of the Kingdom or Commonwealth, under which we live; neither give thanks for the Victories acquired by the effusion of much Blood*. By which forcing of the Conscience, they would have constrained our Brethren, living in divers Kingdoms, at War together, to have implored our God for contrary and contradictory things, and conse-

*Persecution for not bearing Arms, and not Fasting and Praying for Victory.*

quently impossible; for it is impossible, that two Parties fighting together, should both obtain the Victory. And because we cannot concur with them in this Confusion, therefore we are subject to *Persecution*. Yea and others, who with us do witness, that the use of Arms is unlawful to *Christians*, do look askint upon us: But which of us two do most faithfully observe this Testimony against Arms? Either they, who at certain times, at the Magistrate's order, do close up their Shops and Houses, and meet in their Assembly, praying for the prosperity of their Arms, or giving thanks for some Victory or other, whereby they make themselves like to those that approve Wars and Fighting: Or we, which cannot do these things, for the same Cause of Conscience, lest we should destroy by our Works, what we establish in Words; We shall leave to the Judgment of all prudent Men.

Object. Fifthly, They object; *That Christ, Luke 22. 36. speaking to his Disciples, commands them, That he that then had not a Sword, should sell his Coat, and buy a Sword: Therefore, say they, Arms are lawful.*

Ans. I answer; Some indeed understand this of the outward Sword; nevertheless regarding only that occasion: otherwise judging, that Christians are prohibited Wars under the Gospel. Among which is *Ambrose*, who upon this place speaks thus: O Lord! Why commandest thou me to buy a Sword, who forbidest me to smite with it? Why commandest thou me to have it, whom thou prohibitest to draw it? Unless perhaps a Defence be prepared, not a necessary Revenge; and that I may seem to have been able to Revenge, but that I would not. For the Law forbids me to smite again; and therefore perhaps he said to Peter, offering two Swords, [It is enough] as if it had been lawful, until the Gospel-times, that in the Law there might be a learning of Equity, but in the Gospel a perfection of Goodness. Others judge Christ to have spoken

Peter offered Two Swords.



spoken here mystically, and not according to the Letter; as *Origen* upon *Matt. 19.* saying, *If any looking to the Letter, and not understanding the Will of the Words, shall sell his bodily Garment, and buy a Sword, taking the words of Christ contrary to his will, he shall perish: But concerning which Sword he speaks, is not proper here to mention.* And truly, when we consider the answer of the Disciples, *Master, behold, here are two Swords;* understanding it of outward Swords: And again, Christ's answer, *It is enough;* it seems, that Christ would not that the rest, who had not Swords, (for they had only two Swords) should sell their Coats, and buy an outward Sword. Who can think, that matters standing thus, he should have said, *Two was enough?* But however it is sufficient, that the use of Arms is unlawful under the Gospel.

Sixthly, They object; *That the Scriptures and Old Object. Fathers (so called) did only prohibit private Revenge, not the use of Arms, for the defence of our Country, Body, Wives, Children and Goods, when the Magistrate commands it; seeing the Magistrate ought to be obeyed: Therefore albeit it be not lawful for private Men to do it of themselves, nevertheless they are bound to do it by the Command of the Magistrate.*

I answer; If the Magistrate be truly a Christian, *Answe.* or desires to be so, he ought himself in the first place to obey the Command of his Master, saying, *Love your Enemies, &c.* and then he could not command us to kill them: But if he be not a true Christian, then ought we to obey our *Lord and King, Jesus Christ,* to whom he ought also to obey: For in the Kingdom of Christ, all ought to submit to his Laws, from the highest to the lowest, that is, from the *King* to the *Beggar*, and from *Cesar* to the *Clown*. But (alas!) where shall we find such an Obedience? O deplorable Fall! Concerning which *Ludov. Viv.* writes well, *lib. de convit. Christ. sub. Turc.* by relation of *Fredericus Sylvi-*

*Christian Magistrates ought to obey the Command of their Master Christ.*

Lud. Vives  
against  
Arms.

*us, Disc. de Revol. Belg. p. 85. The Prince enter'd into the Church, not as a true and plain Christian, which had indeed been most happy and desirable; but he brought in with him his Nobility, his Honours, his ARMS, his Ensigns, his Triumphs, his Haughtiness, his Pride, his Superciliousness; that is, He came into the House of Christ, accompanied with the Devil; and which could no ways be done, he would have joyned two Houses and two Cities together, God's and the Devil's, which could not more be done, than Rome and Constantinople, which are distant by so long a tract both of Sea and Land. (What communion, saith Paul, is there betwixt Christ and Belial?) Their Zeal cooled by degrees, their Faith decreased, their whole Piety degenerated; instead whercof we make now use of Shadows and Images, and (as he saith) I would we could but retain these: Thus far Vives. But lastly, as to what relates to this thing, since nothing seems more contrary to Man's Nature, and seeing of all things the defence of ones self seems most tolerable, as it is most hard to Men, so it is the most perfect part of the Christian Religion, as that, wherein the denial of Self, and intire Confidence in God, doth most appear; and therefore Christ and his Apostles left us hereof a most perfect Example. As to what relates to the present Magistrates of the Christian World, albeit we deny them not altogether the name of Christians, because of the publick Profession they make of Christ's Name; yet we may boldly affirm, that they are far from the Perfection of the Christian Religion: because in the State in which they are, (as in many places before I have largely observed) they have not come to the pure Dispensation of the Gospel. And therefore while they are in that Condition, we shall not say, That War, undertaken upon a just occasion, is altogether unlawful to them. For even as Circumcision, and the other Ceremonies, were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful*

Concerning  
the present  
Magistrates  
of the Christian  
World.

at that time, after the Resurrection of Christ; but because that Spirit was not yet raised up in them, whereby they could be delivered from such Rudiments: So the present Confessors of the *Christian Name*, who are yet in the mixture, and not in the patient suffering Spirit, are not yet fitted for this form of Christianity, and therefore cannot be undefending themselves, until they attain that Perfection. But for such, whom Christ has brought hither, it is not lawful to defend themselves by *Arms*, but they ought over all to trust to the Lord.

§. XVI. But *lastly*, to conclude, If to give and receive Flattering Titles, which are not used because of the Vertues inherent in the Persons; but are for most part bestowed by wicked Men upon such as themselves: If to Bow, Scrape and Cringe to one another; If at every time to call one another *Humble Servant*, and that most frequently, without any design of real Service; if this be the Honour that comes from God, and not the Honour that is from below, then indeed our Adversaries may be said to be Believers, and we condemned as Proud and Stubborn, in denying all these things. But if with *Mordecai*, to refuse to bow to proud *Haman*; and with *Elihu*, not to give *Flattering Titles to Men*, lest we should be re-  
The conclusion.  
Ester 3. 5.  
Job 32. 21.  
22.

proved of our *Maker*; and if according to *Peter's* Example, and the *Angel's* Advice, to bow only to God, and not to our Fellow-Servants; and if to call no Man *Lord* nor *Master*, except under particular Relations, according to Christ's Command; I say, if these things are not to be re-proved, then are we not blame-worthy in so doing. If to be vain and gaudy in Apparel, if to paint the Face, and plait the Hair; if to be cloathed with Gold and Silver, and precious Stones; and if to be filled with Ribbands and Lace, be to be cloathed in Modest Apparel; and  
it

if these be the Ornaments of Christians ; and if that be to be Humble, Meek and Mortified ; Then are our Adversaries good Christians indeed, and we Proud, Singular and Conceited, in contenting our selves with what Need and Conveniency calls for, and condemning what is more, as Superfluous ; but not otherwise. If to use Games, Sports, Plays ; if to Card, Dice and Dance ; if to Sing, Fiddle and Pipe ; if to use Stage-Plays and Comedies, and to Lye, Counterfeit and Dissemble, be to Fear always ; and if that be to do all things to the Glory of God ; and if that be to pass our Sojourning here in Fear ; and if that be to use this World, as if we did not use it ; and if that be not to fashion our selves according to our former Lusts ; to be not conformable to the Spirit and vain Conversation of this World ; Then are our Adversaries, notwithstanding they use these things, and plead for them, very Good, Sober, Mortified, and Self-denying Christians, and we justly to be blamed for judging them ; but not otherwise. If the Profanation of the Holy Name of God ; if to exact Oaths one from another upon every light occasion ; if to call God to Witness in things of such a Nature, in which no Earthly King would think himself lawfully and honourably to be a Witness, be the Duties of a Christian Man, I shall confess that our Adversaries are excellent good Christians, and we wanting in our Duty : But if the contrary be true, of necessity our obedience to God in this thing must be acceptable. If to Revenge our selves, or to render Injury, Evil for Evil, Wound for Wound, to take Eye for Eye, Tooth for Tooth ; if to fight for outward and perishing things, to go a Warring one against another, whom we never saw, nor with whom we never had any Contest, nor any thing to do ; being moreover altogether ignorant of the cause of the War, but only, that  
the

the Magistrates of the Nations foment Quarrels one against another, the Causes whereof are for the most part unknown to the Soldiers that fight, as well as upon whose side the Right or Wrong is; and yet to be so furious, and rage one against another, to destroy and spoil all, that this or the other Worship may be received or abolished; If to do this, and much more of this kind, be to fulfil the Law of Christ, then are our Adversaries indeed true *Christians*, and we miserable *Hereticks*, that suffer our selves to be Spoiled, Taken, Imprisoned, Banished, Beaten, and evilly Entreated, without any Resistance, *placing our trust only in GOD*, that he may defend us, and lead us by the way of the *Cross* unto his *Kingdom*. But if it be other ways, we shall certainly receive the *Reward*, which the Lord hath promised to those that *Cleave to him*, and in denying themselves, *Confide in him*.

And to sum up all; If to use all these things, and many more that might be instanced, be to *walk in the strait way that leads to Life*, be to *take up the Cross of Christ*, be to *die with him to the Lusts and perishing Vanities of this World*, and to *arise with him in newness of Life*, and *sit down with him in the heavenly places*; Then our Adversaries may be accounted such; and they need not fear they are in the *Broad Way, that leads to destruction*; and we are greatly mistaken, that have laid aside all these things for Christ's sake, to the crucifying of our own Lusts, and to the procuring to our selves Shame, Reproach, Hatred and Ill-will from the Men of this World: Not as if by so doing we judged to merit Heaven; but as knowing, they are contrary to the Will of Him, who redeems his Children from the Love of this World, and its Lusts, and leads them in the ways of *Truth* and *Holiness*, in which they take delight to walk.

## The CONCLUSION.

**I**F in God's Fear, Candid Reader, thou applyest thy self to consider this System of Religion, here delivered, with its Consistency and Harmony, as well in it self, as with the Scriptures of Truth, I doubt, not but thou wilt say with me, and many more, That this is the Spiritual Day of Christ's Appearance, wherein he is again Revealing the Antient Paths of Truth and Righteousness. For thou may'st observe here the Christian Religion, in all its parts, truly Established and Vindicated, as it is a Living, Inward, Spiritual, Pure and Substantial Thing; and not a meer Form, Shew, Shadow, Notion and Opinion, as too many have hitherto held it, whose Fruits declare, they wanted that, which they bear the Name of: And yet many of those are so in love with their empty Forms and Shadows, that they cease not to calumniate us for commending and calling them to the Substance; as if we therefore denied or neglected the true Form and outward Part of Christianity, which indeed is (as God the Searcher of Hearts knows) a very great Slander. Thus, because we have desired People earnestly to feel after God near and in themselves, telling them, That their Notions of God, as he is beyond the Clouds, will little avail them, if they do not feel him near: Hence they have sought maliciously to infer, that we deny any God, except that which is within us. Because we tell People, That it is the Light and the Law within, and not the Letter without, that can truly tell them their Condition, and lead them out of all Evil: Hence they say, we vilifie

*vilifie the Scriptures, and set up our own Imaginations above them. Because we tell them, That it is not their talking or believing of Christ's outward Life, Sufferings, Death and Resurrection, no more than the Jews crying, The Temple of the Lord, the Temple of the Lord, that will serve their turn, or justifie them in the sight of God; but that they must know Christ in them, whom they have crucified, to be raised, and to justifie them and redeem them from their Iniquities: Hence they say, We deny the Life, Death and Sufferings of Christ, Justification by his Blood, and Remission of Sins through him. Because we tell them, while they are talking and determining about the Resurrection, that they have more need to know the Just One, whom they have slain, raised in themselves, and to be sure they are partakers of the first Resurrection; and that if this be, they will be the more capable to judge of the second: Hence they say, That we deny the Resurrection of the Body. Because, when we hear them talk foolishly of Heaven and Hell, and the last Judgment, we exhort them to come out of that Hellish Condition they are in, and come down to the Judgment of Christ in their own Hearts, and believe in the Light, and follow it, that so they may come to sit in the heavenly places, that are in Christ Jesus: Hence they maliciously say, That we deny any Heaven or Hell, but that which is within us, and that we deny any general Judgment: Which Slanders, the Lord knows, are foully cast upon us, whom God hath raised for this end, and gathered us, that by us he might confound the Wisdom of the Wise, and bring to nought the Understanding of the Prudent; and might, in*  
and

*and by his own Spirit and Power in a despised People, (that no Flesh might glory in his presence) pull down that dead, dark, corrupt Image, and meer Shadow and Shell of Christianity, wherewith Antichrist hath deceived the Nations: For which end he hath called us to be a First-Fruits of those that serve him, and worship him no more in the Oldness of the Letter, but in the Newness of the Spirit. And tho' we be few in number, in respect of others; and weak, as to outward strength, which we also altogether reject; and foolish, if compared with the wise ones of this World: Yet as God hath prospered us, notwithstanding much Opposition, so will he yet do; that neither the Art, Wisdom, nor Violence of Men or Devils, shall be able to quench that little Spark that hath appeared; but it shall grow, to the consuming of whatsoever shall stand up to oppose it. The Mouth of the Lord hath spoken it! Tea, He that hath arisen in a small Remnant, shall arise and go on by the same Arm of Power in his Spiritual Manifestation, until he hath conquered all his Enemies, until all the Kingdoms of the Earth become the Kingdom of Christ Jesus.*

Unto him that hath begun this Work, not among the Rich or Great Ones, but among the Poor and Small, and hath Revealed it not to the Wise and Learned, but unto the Poor, unto Babes and Sucklings; even to Him, the Only-Wise and Omnipotent GOD, be Honour, Glory, Thanksgiving and Renown, from henceforth and for ever. Amen. Hallelu-JAH.



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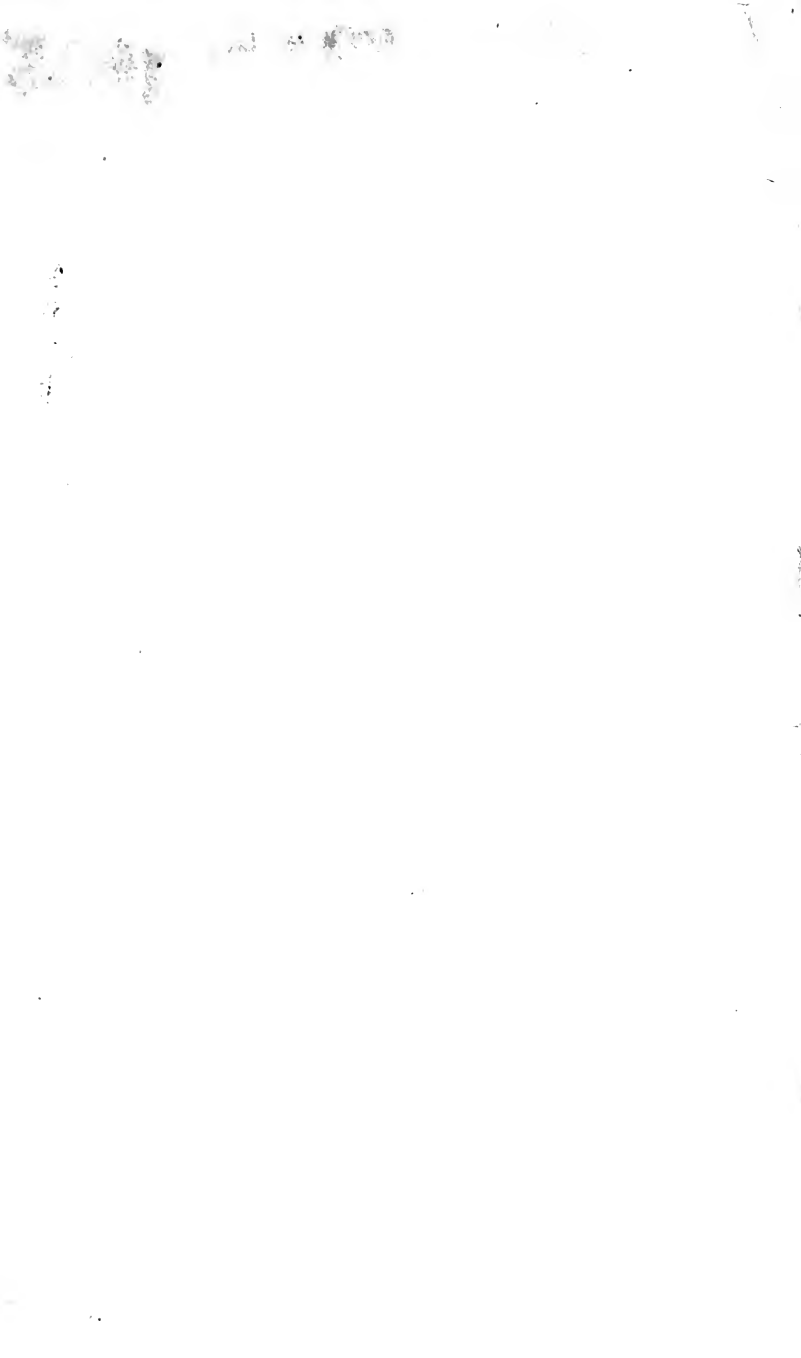
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